MUNTAKHAB AHADITH

A collection of
selected Qur'ânic verses
&
Prophet's ﷺ teachings
relating to

Kalimah Tayyibah

The Salât

'Ilm and Dhikr

Ikram-e-Muslim

Ikhlâs-e-Niyat

Da'wah

Compiled by
Hazrat Maulana Muhammad Yousuf Kandhlavi (Rh.)

MUNTAKHAB AHADITH

A Selection of Ahadith Relating to the Six Qualities of Da'wat and Tabligh

KALIMA TAYYIBAH	SALĀH
'ILM AND DHIKR	IKRAM-UL-MUSLIM
IKHLAS	DA'WAT AND TABLIGH

Compiled by:
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Hzt. Nizamuddin, New Delhi

Printed at Jayyed Press, Ballimaran, Delhi-110006.

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PHONETICS

Arabic Letters	Names of Letters	Transliteration	Pronunciation
ا	Alif	a	*a, i, u,* at
ب	bā	b	As in English.
ت	tā	t	A soft dental, like the Italian t.
ث	thā	th	Very nearly the sound of *th* as in *thing*.
ج	jīm	j	As in English.
ح	ḥā	ḥ	A strong aspirate, as in *hall.*
خ	khā	kh	Guttaral, like the Scotch *ch* in loch.
د	dāl	d	A soft dental.
ذ	dhāl	dh	A sound between *dh* and *z.*
ر	rā	r	Same as in English.
ز	zā	z	Same as in English.
س	sīn	s	Same as in English.
ش	shīn	sh	Same as in English.
ص	ṣād	ṣ	A strongly articulated *sw.*
ض	ḍāḍ	ḍ	A strongly articulated *th.*
ط	ṭā	ṭ	A strongly articulated palatal *t.*
ظ	ẓā	ẓ	A strongly articulated *z.*
ع	'ayn	'	A guttaral *an,* the pronunciation must be learnt by an Arabic teacher.
غ	ghain	gh	A strong guttaral *gh.*
ف	fā	f	As in English.

ق	qāf	q	A strongly articulated semi guttaral *k*.
ك	kāf	k	As in English.
ل	lām	l	As in English.
م	mīm	m	As in English.
ن	nūn	n	As in English.
ه	hā	h	As in English.
و	waw	w	As in English.
ء	Hamzah	'	Pronounced as *a, i, u,* preceded by a very slight aspiration.
ى	yā	y	As in English.

Short Vowels

َ	Fathah	a	As in English.
ِ	Kasrah	i	As in English.
ُ	Ḍammah	u	As in English.
ء	Hamzah	'	Pronounced as *a, i, u,* preceded by a very slight aspiration.
كَلَّ	Shaddah	Kalla	Pronounced with a sustained emphasis on that letter.

Long Vowels

جَا	"	ā	Long vovels.
جُو	"	ū	
جِى	"	ī	

PREFACE

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَخَاتَمِ النَّبِيِّيْنَ مُحَمَّدٍ وَآلِهٖ وَصَحْبِهٖ أَجْمَعِيْنَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ وَدَعَابِدَعْوَتِهِمْ اِلٰى يَوْمِ الدِّيْنِ. اَمَّا بَعْدُ!

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muḥammad, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allāh, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerfull, useful and all-encompassing effort, is the struggle of the *Tablīghi Jamaat* whose center is situated at the *Tablīghi Markaz* Nizamuddin, Dehli (India)[1]. The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

(1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the *Tablīghi Da'wat* and its Movement, in a positive manner.

However,the *Tablīghi* effort (as far as the knowledge and observations of the writer go) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one's dire needs), a passion for sacrifice, a quest for the pleasure of Allāh, a desire for reaping rewards in the Hereafter, respect and honour of Islām and Muslims, humility and submissiveness to Allāh, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allāh, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allāh Subḥānahū wa Ta'ālā have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Sheikh Muḥammad Ilyās Raḥimatullāhu 'alaihi), his preoccupation with Allāh, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allāh the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the *Kalimah*, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allāh along with a preoccupation with the remembrance of Allāh, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allāh, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allāh. These are those elements and characteristics which have protected this

movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allāh.

These principles and elements, which have been considered essential for this movement, have been derived from the Qurā'n and Sunnah. They serve as its guardians to obtain the pleasure of Allāh and protect *Deen* (religion) and their sources are the Qurā'n and Prophetic practices and traditions.

There was thus a need that all the relevant Qurā'nic verses and aḥādīth (Prophetic practices and sayings) be compiled in a book. Praise be to Allāh, that the second preacher of this movement of inviting towards righteousness, Sheikh Muḥammad Yūsuf (son of the first preacher, Sheikh Ilyās Raḥimatullāhu 'alaihi) who had a very profound and comprehensive knowledge of books of Aḥādīth, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer's fortunate and worthy grandson Sheikh Sa'ad, (May Allāh prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allāh Ta'āla grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allāh. وَمَا ذَالِكَ عَلَى اللهِ بِعَزِيز

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INTRODUCTION

قال تعالى: لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾ [آل عمران: ١٦٤]

Allāh Subḥānahū wa Ta'ālā says: ...

Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad Ṣallallāhu 'alaihi wasallam) from amongst themselves (being human, people can easily benefit from his distinguished qualities), reciting unto them His verses (by means of these Qur'ānic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur'ān) and Al-Hikmah (his *Sunnah*), before which they were in manifest error.

Ale-'Imrān 3: 164

In the context of the above verse, Sheikh Sayyad Sulaimān Nadavi Raḥmatullāhi 'alaihi writes (in the preface of a book about Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi and his religious movement) that Rasūlullāh Ṣallallāhu 'alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allāh by reciting the verses of the Qur'an, to purify people's undesirable traits, and to teach them the Book and Wisdom (*Sunnah*).

It has been substantiated by the Qur'ān and *Aḥādīthe- Sahiḥa* (confirmed traditions) that the *Ummah* (followers) of the Last of the Prophets, Ṣallallāhu 'alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allāh Subḥānahū wa Ta'ālā says: ...

قال تعالى: كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ [آل عمران: ١١٠]

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Ale-'Imrān 3:110

This verse clearly implies that the Muslim *Ummah* is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasūlullāh Ṣallallāhu 'alaihi wasallam - invitation through recitation of the Qur'ān, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim *Ummah* as well.

Therefore, Rasūlullāh Ṣallallāhu 'alaihi wasallam taught his *Ummah* to spend their life and wealth in inviting towards Allāh, learning and teaching Divine knowledge, Remembering and Worshipping Allāh. The *Saḥābah* gave preference to the above deeds over all worldly preoccupations. They were trained to practice these *A'māl* (actions) under all circumstances with complete dedication, patience, and forbearance withstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command: ...

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ

And strive hard in Allāh's cause, as you ought to strive

Al-Ḥajj 22: 78

The *Saḥābah* strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the *Ummah*. The era in which the deeds of Rasūlullāh Ṣallallāhu 'alaihi wasallam were collectively practiced by the Ummah was declared to be the *Khair-ul-Qurūn*, (the best of all the times, or the best period of the *Ummah)*.

Then in successive periods, the religious elite of the *Ummah* spent their full effort and energy in fulfilling these Prophetic

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obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islām.

In these times, Allāh Subḥānahū wa Ta'ālā placed in the heart of Sheikh Muḥammad Ilyās Raḥmatullāhi 'alaihi a restlessness and anxiety over the erosion in Islām and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all what was revealed to Rasūlullāh Ṣallallāhu 'alaihi wasallam by Allāh Subḥānahū wa Ta'ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of *Deen* can only be effective and acceptable when it's done in the manner of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

Therefore, such *Da'ī* (one who invites towards Islām) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islām - with the aspirations of prophets, particularly Muḥammad Ṣallallāhu 'alaihi wasallam. Not only should they posses a strong *Īmān* and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

In character and habits, they should adhere to the *Sunnah* of the Prophet Ṣallallāhu 'alaihi wasallam. Their love or hatred should be for the sake of Allāh. The motivating factor behind their inviting to Islām should be a deep compassion and mercy for Muslims, and kindness for all the creation of Allāh. The oft-repeated Devine principle for prophets, "Our reward is solely with Allāh," should be their hallmark. They should have no other objective except the pleasure of Allāh.

They should have such a passionate desire for the revival of *Deen* in the world that it keeps driving them, away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth,

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property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu 'alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subḥānahū wa Ta'ālā and the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of *Tablīgh*) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Raḥmatullāhi 'alaihi, son of Sheikh Ilyās Raḥmatullāhi 'alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of *Aḥadīth*, biography, and history, he compiled a three-volume book, *Ḥayāt-us-Saḥābah* (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu 'alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of ḥadīth, *Muntakhab Aḥadīth*, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

Sheikh Muḥammad Yūsuf Raḥmatullāhi 'alaihi, spoke to numerous close friends and colleagues about this collection of *aḥādīth*. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.

By the grace of Allāh, the Urdu rendering of *Muntakhab Aḥadīth* has already been presented (Jamādiul-Auwal 1421 or September 2000). Now this collection of *aḥādīth* with its English translation is being presented. In translating this book, it has been tried that the language remains simple and easy to grasp. For the clarification of the meanings of certain *aḥādīth*, some sentences have been added in brackets. Besides this, some explanatory notes have also been added.

Since, the Sheikh could not review the draft of the book, considerable effort had to be made to correct the text of aḥadīth, and to make a critical analysis of the transmitters, and to classify the aḥadīth as *Sahīh, Ḥasan*, or *Dhaīf* (technical terms used in the classification of *ḥadīth*) and an explanation of the difficult words of *ḥadīth*. All the sources consulted have been referred to at the end of the book.

All precautions were taken in accomplishing this task and a group of scholars have substantially shared the burden. May Allāh Subḥānahū wa Ta'ālā bless all those associated with this venture with an excellent recompense. However, human error is always there. It is an earnest request to the scholars of *Deen* that they may kindly inform us of any amendments that may be needed. This collection was compiled by Sheikh Yūsuf Raḥmatullāhi 'alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Raḥmatullāhi 'alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allāh Subḥānahū wa Ta'ālā appointed Prophets 'Alaihimus Salām to disseminate His word and knowledge for the eternal success of mankind. To benefit fully from these branches of sublime knowledge, it is essential that fervent belief be built according to the knowledge. While reading or listening to the words of Allāh or Rasūlullāh Ṣallallāhu 'alaihi wasallam, one should consider oneself completely ignorant. That is, belief in human experiences and research should be replaced by the

belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur'ān is that one should imagine that Allāh Subḥānahū wa Ta'ālā is addressing him, similarly when one sits to read or listen to *ḥadīth*, one should think that Rasūlullāh Ṣallallāhu 'alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

قال تعالى: وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ [المائدة: ٨٣]

Allāh Subḥānahū wa Ta'ālā says: ...

When they listen to what has been sent down to the Messenger (Muḥammad Ṣallallāhu 'alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Māidah 5: 83

قال تعالى: فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ ﴿١٨﴾ [الزمر: ١٧-١٨]

Allāh Subḥānahū wa Ta'ālā says (at another place): ...

(O Muḥammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Tāghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

عن ابى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ، قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ — (رواه البخارى)

Abu Hurairah Raḍiyallāhu 'anhu narrates: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh decrees a matter in heaven, the

angels strike their wings in fear and submission to His word. The decree of their Rabb sounds to them like (the chiming of) a chain on a smooth rock. When their hearts are relieved from fear, they ask one another what did your Rabb say? They reply that whatever He said is the Truth, and He is the Most High and the Greatest. (Bukhārī)

In another narration from Bukhārī

عَنْ اَنَسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتّٰى تُفْهَمَ-

(رواه البخارى)

Anas Raḍiyallāhu ‘anhu narrates that whenever Nabī Ṣallallāhu ‘alaihi wasallam would say something (important) he would repeat his words thrice, so that they are understood.

Therefore, it will be proper to read a *ḥadīth* three times. One should be engaged in this knowledge with discipline; suppressing ones personal desires. Practice to read and hear attentively, lovingly and respectfully. Conversations in between should be avoided. An attempt should be made to sit with *wuḍū*, in the position of *tashahhud,* without reclining. The objective is that the Qur’ān and words of *ḥadīth* affect the heart. Such a fervent belief be built on the promises of Allāh and His Prophet that it creates an earnest longing for *Deen* – the force which makes us perform every action according to the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to consult the scholars of *Deen*, for a systematic guidance in performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book, *Amānil Aḥbār Sharḥ Ma‘ānil Āthār* by Sheikh Muḥammad Yūsuf Raḥmatullāhi ‘alaih. This book is a commentary on Imām Taḥāwi Raḥmatullāhi ‘alaih’s famous book of ḥadīth *Ma‘ānil Āthār*, on the life and sayings of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions.

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New Dehli, India

Quotation from the Preface of book Amāniyal Aḥbār Sharḥ Ma‘āniyal Āthār by Sheikh Moḥammad Yousuf Raḥmatullāhi ‘Alaihi

الْحَمْدُ لِلّٰهِ الَّذِىْ خَلَقَ الإِنْسَانَ لِيُفِيْضَ عَلَيْهِ النِّعَمَ الَّتِىْ لَا يُفْنِيْهَا مُرُوْرُ الزَّمَانِ مِنْ خَزَائِنِهِ الَّتِىْ لَا تَنْقُصُهَا الْعَطَايَا وَلَا تَبْلُغُهَا الأَذْهَانُ، وَأَوْدَعَ فِيْهِ الْجَوَاهِرَ الْمَكْنُوْنَةَ الَّتِىْ بِاتِّصَافِهَا يَسْتَفِيْدُ مِنْ خَزَائِنِ الرَّحْمٰنِ وَيَفُوْزُ بِهَا أَبَدَ الْآبَادِ فِىْ دَارِ الْجِنَانِ. وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الأَنْبِيَاءِ وَالْمُرْسَلِيْنَ الَّذِىْ أُعْطِىَ بِشَفَاعَةِ الْمُذْنِبِيْنَ وَأُرْسِلَ رَحْمَةً لِلْعٰلَمِيْنَ، وَاصْطَفَاهُ اللّٰهُ تَبَارَكَ وَتَعَالٰى بِالسِّيَادَةِ وَالرِّسَالَةِ قَبْلَ خَلْقِ اللَّوْحِ وَالْقَلَمِ، وَاجْتَبَاهُ لِتَشْرِيْحِ مَا عِنْدَهُ مِنَ الْعَطَايَا وَالنِّعَمِ فِىْ خَزَائِنِهِ الَّتِىْ لَا تُعَدُّ وَلَا تُحْصٰى، وَكَشَفَ مِنْ ذَاتِهِ الْعُلْيَةِ عَلَيْهِ مَا لَمْ يَكْشِفْ عَلٰى أَحَدٍ، وَمِنْ صِفَاتِهِ الْجَلِيْلَةِ الَّتِىْ لَمْ يَطَّلِعْ عَلَيْهَا أَحَدٌ لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِىٌّ مُرْسَلٌ، وَشَرَحَ صَدْرَهُ الْمُبَارَكَ لِإِدْرَاكِ مَا أُوْدِعَ فِى الإِنْسَانِ مِنَ الإِسْتِعْدَادَاتِ الَّتِىْ بِهَا يَتَقَرَّبُ الْعِبَادُ إِلَى اللّٰهِ تَعَالٰى حَقَّ التَّقَرُّبِ وَيَسْتَعِيْنُهُ فِىْ أُمُوْرِ دُنْيَاهُ وَآخِرَتِهِ، وَعَلَّمَهُ طُرُقَ تَصْحِيْحِ الأَعْمَالِ الَّتِىْ تَصْدُرُ مِنَ الإِنْسَانِ فِىْ كُلِّ حِيْنٍ وَآنٍ، فَبِصِحَّتِهَا يَنَالُ الْفَوْزَ فِى الدَّارَيْنِ وَبِفَسَادِهَا الْحِرْمَانَ وَالْخُسْرَانَ، وَرَضِىَ اللّٰهُ عَزَّوَجَلَّ عَنِ الصَّحَابَةِ الْكِرَامِ الَّذِيْنَ أَخَذُوا عَنِ النَّبِيِّ الأَطْهَرِ الأَكْرَمِ ا الْعُلُوْمَ الَّتِىْ صَدَرَتْ مِنْ مِشْكٰوةِ نُبُوَّتِهِ فِىْ كُلِّ حِيْنٍ أَكْثَرَ مِنْ أَوْرَاقِ الأَشْجَارِ وَعَدَدَ قَطْرِ الأَمْطَارِ، فَأَخَذُوا الْعُلُوْمَ بِأَسْرِهَا وَكَمَالِهَا فَوَعَوْهَا وَحَفِظُوهَا حَقَّ الْوَعْيِ وَالْحِفْظِ، وَصَحِبُوا النَّبِيَّ ا فِى السَّفَرِ وَالْحَضَرِ، وَشَهِدُوا مَعَهُ الدَّعْوَةَ وَالْجِهَادَ وَالْعِبَادَاتِ وَالْمُعَامَلَاتِ وَالْمُعَاشَرَاتِ فَتَعَلَّمُوا الأَعْمَالَ عَلٰى طَرِيْقَتِهِ بِالْمُصَاحَبَةِ، فَهَنِيْئًا لَهُمْ حَيْثُ أَخَذُوا الْعُلُوْمَ عَنْهُ بِالْمُشَافَهَةِ وَالْعَمَلِ بِهَا بِلَا وَاسِطَةٍ ثُمَّ لَمْ يَقْتَصِرُوا عَلٰى نُفُوْسِهِمُ الْقُدْسِيَّةِ بَلْ قَامُوا وَبَلَّغُوا كُلَّ مَا وَعَوْهُ وَحَفِظُوْهُ مِنَ الْعُلُوْمِ وَالأَعْمَالِ حَتّٰى مَلَأُوا الْعَالَمَ بِالْعُلُوْمِ الرَّبَّانِيَّةِ وَالأَعْمَالِ الرُّوْحَانِيَّةِ الْمُصْطَفَوِيَّةِ فَصَارَ الْعَالَمُ دَارَ الْعِلْمِ وَالْعُلَمَاءِ وَالإِنْسَانُ مَنْبَعَ النُّوْرِ وَالْهِدَايَةِ وَمَصْدَرَ الْعِبَادَةِ وَالْخِلَافَةِ.

All praises be to Allāh Subḥānahū wa Ta'ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Raḥmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh's salutations be upon Muḥammad Ṣallallahu 'alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet's) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man –qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subḥānahū wa Ta'ālā taught Rasūlullāh Ṣallallāhu 'alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the

worlds.

May Allāh Subḥānahū wa Ta'ālā be pleased with the *Saḥābah* Raḍiyallāhu 'anhum. They acquired the knowledge – knowledge, which is more numerous than the leaves of trees and the drops of rain– that continually stemed from Nabī Ṣallallāhu 'alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: *Da'wah* (preaching), *Jihād* (striving in the cause), *'Ibādah* (worship), and social affairs. Then they learned to practice these deeds according to the *Sunnah* of Rasūlullāh Ṣallallāhu 'alaihi wasallam in his presence.

Blessed are the *Saḥābah*, who acquired knowledge and its application directly from Rasūlullāh Ṣallallāhu 'alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and *Khilāfat*.

KALIMAH ṬAYYIBAH

لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

NONE IS WORTHY OF WORSHIP BUT ALLĀH;
MUḤAMMAD IS THE MESSENGER OF ALLĀH.

ĪMĀN

The literal meaning of Īmān is to believe in someone's words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh Subḥānahū wa Ta'ālā .

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet:
And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me. Al-Anbiyā 21:25

قال الله تعالى:
وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ﴿٢٥﴾ [الأنبياء: ٢٥]

Allāh Subḥānahū wa Ta'ālā says:

The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their Rabb (Sustainer) they vest their trust. Al-Anfāl 8:2

وقال تعالى:
إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ قُلُوبُهُمۡ وَإِذَا تُلِيَتۡ عَلَيۡهِمۡ ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنٗا وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٢﴾ [الأنفال: ٢]

Allāh Subḥānahū wa Ta'ālā says:

And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path. An-Nisā 4:175

وقال تعالى:
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ﴿١٧٥﴾ [النساء: ١٧٥]

Allāh Subḥānahū wa Ta'ālā says:

Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up. Al-Mu'min 40:51

وقال تعالى:
إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ ﴿٥١﴾ [المؤمن: ٥١]

Allāh Subḥānahū wa Ta'ālā says:

It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with *Ẓulm* (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided. Al-An'ām 6:82

وقال تعالى:
ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ ﴿٨٢﴾ [الأنعام: ٨٢]

وقال تعالى: وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ [البقرة:١٦٥]

Allāh Subḥānahū wa Ta'ālā says:

And those who believe are intense in their love for Allāh.
Al-Baqarah 2:165

وقال تعالى: قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ [الأنعام:١٦٢]

Allāh Subḥānahū wa Ta'ālā said to His Prophet:
Say! Verily, my Ṣalāt and my sacrifice (of animals) and my living and my dying are for Allāh, Rabb (Sustainer) of the Worlds.
Al-An'ām 6:162

AHĀDĪTH

١– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الإِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَآ إِلٰهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذٰى عَنِ الطَّرِيْقِ، وَالْحَيَاءُ شُعْبَةٌ مِّنَ الإِيْمَانِ. رواه مسلم، باب بيان عدد شعب الإيمان ...، رقم: ١٥٣

1. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Īmān (faith) has more than seventy branches; the superiormost one is saying of *Lā ilāha illallāh* (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and *Ḥayā* is a branch of Īmān. (Muslim)

Note: The essence of *Ḥayā* is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyāḍ-us-Ṣāliḥīn)

٢– عَنْ أَبِيْ بَكْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِيْ عَرَضْتُ عَلٰى عَمِّيْ فَرَدَّهَا عَلَيَّ فَهِيَ لَهُ نَجَاةٌ. رواه أحمد ٦/١

2. Abu Bakr Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who accepts from me the Kalimah, which I presented to my uncle (Abu Ṭālib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Aḥmad)

٣– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: جَدِّدُوْا إِيْمَانَكُمْ، قِيْلَ: يَا رَسُوْلَ اللهِ! وَكَيْفَ نُجَدِّدُ إِيْمَانَنَا؟ قَالَ: أَكْثِرُوْا مِنْ قَوْلِ لَآ إِلٰهَ إِلَّا اللهُ. رواه أحمد والطبراني إسناد أحمد حسن، الترغيب ٢/٤١٥

3. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Renew your Īmān! It was asked: O Rasūlallāh! How do we renew our Īmān? He said: Say frequently *Lā ilāha illallāh.* (Musnad Aḥmad, Ṭabarānī, Targhīb)

٤– عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَفْضَلُ الذِّكْرِ لَآ إِلٰهَ إِلَّا اللهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلّٰهِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء أن دعوة المسلم مستجابة، رقم: ٣٣٨٣

4. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhumā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The best Dhikr (remembrance of Allāh) is *Lā ilāha illallāh*, and the best Du'ā (supplication) is *Alḥamdulillāh* (Praise be to Allāh). (Tirmidhī)

Note: This Kalimah is the basis of the entire Deen. Without the belief in Kalimah, neither Īmān (faith) nor *Aa'māl* (deeds) are acceptable. *Alḥamdulillāh* (Praise be to Allāh) is said to be the best Du'ā because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours. (Maẓāhir Ḥaque)

٥– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا قَالَ عَبْدٌ لَآ إِلٰهَ إِلَّا اللهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتّٰى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ. رواه الترمذي وقال: هذا حديث حسن غريب، باب دعاء أم سلمة رضي الله عنها، رقم: ٣٥٩٠

5. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whenever a slave (of Allāh) says *Lā ilāha illallāh* sincerely, the doors of the skies are opened (for it to ascend) until it reaches the *'Arsh* (Throne of Allāh, and is readily accepted) provided he abstains from major sins. (Tirmidhī)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding. (Mirqāt-ul-Mafātīḥ)

٦– عَنْ يَعْلَى بْنِ شَدَّادٍ قَالَ: حَدَّثَنِيْ أَبِيْ شَدَّادٌ وَعُبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللهُ عَنْهُمَا حَاضِرٌ يُصَدِّقُهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: هَلْ فِيْكُمْ غَرِيْبٌ يَعْنِيْ أَهْلَ الْكِتَابِ؟ قُلْنَا: لَا يَا رَسُوْلَ اللهِ! فَأَمَرَ بِغَلْقِ الْبَابِ وَقَالَ: ارْفَعُوا أَيْدِيَكُمْ وَقُوْلُوا: لَآ إِلٰهَ إِلَّا اللهُ، فَرَفَعْنَا أَيْدِيَنَا سَاعَةً ثُمَّ وَضَعَ ﷺ يَدَهُ ثُمَّ قَالَ: الْحَمْدُ لِلّٰهِ، اللّٰهُمَّ إِنَّكَ بَعَثْتَنِيْ بِهٰذِهِ الْكَلِمَةِ وَأَمَرْتَنِيْ بِهَا وَوَعَدْتَنِيْ عَلَيْهَا الْجَنَّةَ وَإِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ، ثُمَّ قَالَ: أَلَا أَبْشِرُوا فَإِنَّ اللهَ قَدْ غَفَرَ لَكُمْ. رواه أحمد والطبراني والبزار ورجاله موثقون، مجمع الزوائد ١/ ١٦٤

6. Ya'lā ibne-Shaddād Raḍiyallāhu 'anhu says that my father Shaddād narrated to me in the presence of 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhuma who verified the narration. He said: We were present with Nabī Ṣallallāhu 'alaihi wasallam. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasūlallāh! He then asked us to shut the door and said: Raise your hands and say *Lā ilāha illallāh*. So, we raised our hands for a while (and recited the Kalimah). Afterwards Nabī Ṣallallāhu 'alaihi wasallam lowered his hand and said: *Alḥamdulillāh* (Praise be to Allāh). O Allāh! Verily, You have sent me with this Kalimah and have ordered me to convey it and have promised me Paradise on it, and verily, You do not break Your Promise. He then said addressing the Ṣaḥābah: Indeed, rejoice for Allāh has forgiven you! (Musnad Aḥmad, Ṭabarānī, Bazzār, Majma-'uz-Zawāid)

٧– عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا مِنْ عَبْدٍ قَالَ لَآ إِلٰهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلٰى ذٰلِكَ إِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنٰى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنٰى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنٰى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنٰى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنٰى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنٰى وَإِنْ سَرَقَ عَلٰى رَغْمِ أَنْفِ أَبِيْ ذَرٍّ. رواه البخاري، باب الثياب البيض، رقم: ٥٨٢٧

7. Abu Dhar Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whenever a slave of Allāh said *Lā ilāha illallāh* and died believing in it, he surely entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked the third time: Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite your disapproval

O Abu Dhar! (Bukhārī)

Note: Abu Dhar Raḍiyallāhu 'anhu was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nabī Ṣallallāhu 'alaihi wasallam said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his Īmān he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will eventually send him to Paradise. (Mu'āriful Ḥadīth)

٨– عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَدْرُسُ الإِسْلَامُ كَمَا يَدْرُسُ وَشْيُ الثَّوْبِ حَتّٰى لَا يُدْرٰى مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ وَيُسْرٰى عَلٰى كِتَابِ اللهِ فِيْ لَيْلَةٍ فَلَا يَبْقٰى فِي الْأَرْضِ مِنْهُ آيَةٌ وَيَبْقٰى طَوَائِفُ مِنَ النَّاسِ الشَّيْخُ الْكَبِيْرُ وَالْعَجُوْزُ الْكَبِيْرَةُ يَقُوْلُوْنَ أَدْرَكْنَا آبَاءَ نَا عَلٰى هٰذِهِ الْكَلِمَةِ لَآ إِلٰهَ إِلَّا اللهُ فَنَحْنُ نَقُوْلُهَا. قَالَ صِلَةُ بْنُ زُفَرَ لِحُذَيْفَةَ: فَمَا تُغْنِيْ عَنْهُمْ لَآ إِلٰهَ إِلَّا اللهُ وَهُمْ لَا يَدْرُوْنَ مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ؟ فَأَعْرَضَ عَنْهُ حُذَيْفَةُ فَرَدَّدَهَا عَلَيْهِ ثَلَاثًا، كُلَّ ذٰلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ فَقَالَ: يَا صِلَةُ تُنَجِّيْهِمْ مِنَ النَّارِ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ٤/ ٤٧٣

8. Ḥudhaifah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Islām will gradually fade as the design on cloth fades, until neither Ṣiyām (fasting), nor Zakāt (charity) nor *Nusuk* (religious devotion and sacrifice) will be known. In a certain night, the Qur'ān will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the Kalimah *Lā ilāha illallāh*, so we are reciting it. Ṣilah ibne-Zufr said to Ḥudhāifah Raḍiyallāhu 'anhu: How will their saying of *Lā ilāha illallāh* benefit them when they neither know Ṣiyām, nor Zakāt, nor *Nusuk*? Ḥudhaifah Raḍiyallāhu 'anhu evaded him. So he repeated his question thrice, each time Ḥudhāifah evaded him. Then, after the third time, he turned and faced him saying: O Ṣilah! It will indeed save them from the Fire. (Mustadrak Ḥākim)

٩– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ لَآ إِلٰهَ إِلَّا اللهُ نَفَعَتْهُ يَوْمًا مِنْ

دَهْرِهِ يُصِيْبُهُ قَبْلَ ذٰلِكَ مَا أَصَابَهُ. رواه البزار والطبرانى ورواته رواة الصحيح، الترغيب ٢/ ٤١٤

9. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says *Lā ilāha illallāh*, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzār, Ṭabarānī, Targhīb)

١٠ – عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أُخْبِرُكُمْ بِوَصِيَّةِ نُوْحٍ ابْنَهُ؟ قَالُوا: بَلٰى، قَالَ: أَوْصٰى نُوْحٌ ابْنَهُ فَقَالَ لِابْنِهِ: يَا بُنَيَّ إِنِّيْ أُوْصِيْكَ بِاثْنَتَيْنِ وَأَنْهَاكَ عَنِ اثْنَتَيْنِ. أُوْصِيْكَ بِقَوْلِ لَآ إِلٰهَ إِلَّا اللهُ، فَإِنَّهَا لَوْ وُضِعَتْ فِيْ كِفَّةِ الْمِيْزَانِ وَوُضِعَتِ السَّمٰوَاتُ وَالْأَرْضُ فِيْ كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ كَانَتْ حَلَقَةً لَقَصَمَتْهُنَّ حَتّٰى تَخْلُصَ إِلَى اللهِ، وَبِقَوْلِ: سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهِ، فَإِنَّهَا عِبَادَةُ الْخَلْقِ، وَبِهَا تُقْطَعُ أَرْزَاقُهُمْ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ، الشِّرْكِ وَالْكِبْرِ، فَإِنَّهُمَا يَحْجِبَانِ عَنِ اللهِ. (الحديث) رواه البزار وفيه: محمد بن إسحاق وهو مدلس وهو ثقة وبقية رجاله رجال الصحيح، مجمع الزوائد ١٠/ ٩٢

10. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Shall I not inform you of the advice of Nūḥ 'Alaihis Salām to his son? They said: Indeed do inform us. He said: Nūḥ 'Alaihis Salām advised his son saying: O my son! I advise you to act upon two things and forbid you from two. I advise you to say: *Lā ilāha illallāh*; if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the Kalimah) would break through the circle and would reach Allāh Ta'ālā. And I advise you to say: *Subhānallahil Azīm Wabihamdihī* (Glory be to the Most Exalted Allāh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; *Shirk* (polytheism) and *Kibr* (arrogance) because these two evils keep one away from Allāh Ta'ālā. (Bazzār, Majma-'uz-Zawāid)

١١ – عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنِّيْ لَأَعْلَمُ كَلِمَةً لَا يَقُوْلُهَا رَجُلٌ يَحْضُرُهُ الْمَوْتُ إِلَّا وَجَدَ رُوْحُهُ لَهَا رَوْحًا حَتّٰى تَخْرُجَ مِنْ جَسَدِهِ وَكَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ.

رواه أبويعلى ورجاله رجال الصحيح، مجمع الزوائد ٣/ ٦٧

11. Ṭalḥa ibne-'Ubaidullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, I know a Kalimah which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this Kalimah is *Lā ilāha illallāh*). (Abu Ya'lā, Majma-'uz-Zawāid)

١٢ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ (فِيْ حَدِيْثٍ طَوِيْلٍ) أَنَّ النَّبِيَّ ﷺ قَالَ: يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَآ إِلٰهَ إِلَّا اللهُ وَكَانَ فِيْ قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيْرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَآ إِلٰهَ إِلَّا اللهُ وَكَانَ فِيْ قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَآ إِلٰهَ إِلَّا اللهُ وَكَانَ فِيْ قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً. (وهو جزء من الحديث) رواه البخارى، باب قول الله تعالٰى: لما خلقت بيدى، رقم: ٧٤١٠

12. Anas Raḍiyallāhu 'anhu narrated (in a long narration) that Nabī Ṣallallāhu 'alaihi wasallam said: Each and everyone will be liberated from Fire, who had said *Lā ilāha illallāh*, and in his heart, there was goodness (Īmān) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (Īmān) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (Īmān) equal to the weight of a particle of dust. (Bukhārī)

١٣ – عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَبْقٰى عَلٰى ظَهْرِ الْأَرْضِ بَيْتُ مَدَرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللهُ كَلِمَةَ الْإِسْلَامِ بِعِزِّ عَزِيْزٍ أَوْ ذُلِّ ذَلِيْلٍ إِمَّا يُعِزُّهُمُ اللهُ عَزَّوَجَلَّ فَيَجْعَلُهُمْ مِنْ أَهْلِهَا أَوْ يُذِلُّهُمْ فَيَدِيْنُوْنَ لَهَا. رواه أحمد ٦/ ٤

13. Miqdād ibne-Aswad Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: There shall not remain upon the earth a house made of mud or of camel's hair in any city, village or desert, except that Allāh will make this Kalimah of Islām to enter into it, either with a big honour and love or with a submissive humiliation—either Allāh will honour them by making them from among the people of the Kalimah, or disgrace them by making them live as subjects of the Muslims. (Musnad Aḥmad)

١٤ – عَنِ ابْنِ شِمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِيْ سِيَاقَةِ الْمَوْتِ يَبْكِيْ

طَوِيْلًا وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُوْلُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُوْلُ اللهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُوْلُ اللهِ ﷺ بِكَذَا؟ قَالَ فَأَقْبَلَ بِوَجْهِهِ وَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ، إِنِّيْ قَدْ كُنْتُ عَلٰى أَطْبَاقٍ ثَلٰثٍ، لَقَدْ رَأَيْتُنِيْ وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُوْلِ اللهِ ﷺ مِنِّيْ، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُوْنَ قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوْ مُتُّ عَلٰى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللهُ الإِسْلَامَ فِيْ قَلْبِيْ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِيْنَكَ فَلْأُبَايِعْكَ فَبَسَطَ يَمِيْنَهُ، قَالَ: فَقَبَضْتُ يَدِيْ قَالَ: مَا لَكَ يَا عَمْرُو؟ قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ: تَشْتَرِطُ بِمَاذَا؟ قُلْتُ: أَنْ يُغْفَرَ لِيْ قَالَ: أَمَا عَلِمْتَ يَا عَمْرُو أَنَّ الإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُوْلِ اللهِ ﷺ وَلَا أَجَلَّ فِيْ عَيْنَيَّ مِنْهُ، وَمَا كُنْتُ أُطِيْقُ أَنْ أَمْلَأَ عَيْنَيَّ مِنْهُ إِجْلَالًا لَهُ وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّيْ لَمْ أَكُنْ أَمْلَأُ عَيْنَيَّ مِنْهُ وَلَوْ مُتُّ عَلٰى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُوْنَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلِيْنَا أَشْيَاءَ مَا أَدْرِيْ مَا حَالِيْ فِيْهَا فَإِذَا أَنَا مُتُّ فَلَا تَصْحَبْنِيْ نَائِحَةٌ وَلَا نَارٌ فَإِذَا دَفَنْتُمُوْنِيْ فَسُنُّوا عَلَيَّ التُّرَابَ سَنًّا ثُمَّ أَقِيْمُوا حَوْلَ قَبْرِيْ قَدْرَ مَا تُنْحَرُ جَزُوْرٌ وَيُقْسَمُ لَحْمُهَا حَتّٰى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّيْ. رواه مسلم، باب كون الإسلام يهدم ما قبله ....، رقم: ٣٢١

14. Ibn-e-Shimāsa Al Mahri Raḥimahullāh narrates that we were present with 'Amr ibnil-'Āṣ Raḍiyallāhu 'anhuma while he was in the throes of death. After weeping continously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh Ṣallallāhu 'alaihi wasallam not given you the glad tidings of such and such? Has Rasūlullāh Ṣallallāhu 'alaihi wasallam not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of *Lā ilāha illallāhu wa anna Muḥammad ur Rasūlullāh* (There is none worthy of worship except Allāh, and that Muḥammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasūlullāh Ṣallallāhu 'alaihi wasallam than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islām in my heart, I came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: Give me

your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O 'Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islām eradicates the sins committed before it and *Hijrah* (migration) eradicates the sins committed before it and that *Ḥajj* (pilgrimage) eradicates the sins committed before it.
And (thereafter) no one was more revered to me than Rasūlullāh Ṣallallāhu 'alaihi wasallam. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my Rabb. (Muslim)

١٥- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَا ابْنَ الْخَطَّابِ! اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُوْنَ. رواه مسلم، باب غلظ تحريم الغلول ....، رقم: ٣٠٩

15. 'Umar Raḍiyallāhu 'anhu narrates Nabī Ṣallallāhu 'alaihi wasallam said: O son of Khaṭṭāb! Go and announce amongst the people that indeed none shall enter Paradise except the *Mu'minūn* (believers). (Muslim)

١٦- عَنْ أَبِيْ لَيْلٰى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَيْحَكَ يَا أَبَا سُفْيَانَ قَدْ جِئْتُكُمْ بِالدُّنْيَا وَالْآخِرَةِ فَأَسْلِمُوا تَسْلَمُوا. (وهوبعض الحديث) رواه الطبراني وفيه: حرب بن الحسن الطحان وهو ضعيف وقد وثق، مجمع الزوائد٦/ ٢٥٠

16. Abu Lailā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Woe to you O Abu Sufyān! Indeed I have come to you with (the success of) this world and the Hereafter, so accept Islām, and enter into safety. (Ṭabarānī, Majma-'uz-Zawāid)

١٧ – عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ شُفِّعْتُ، فَقُلْتُ: يَارَبِّ! أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهِ خَرْدَلَةٌ فَيَدْخُلُوْنَ، ثُمَّ أَقُوْلُ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهِ أَدْنٰى شَيْءٍ. رواه البخارى، باب كلام الرب تعالى يوم القيامة ....، رقم: ٧٥٠٩

17. Anas Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my Rabb! Send to Paradise whoever had in their hearts a mustard seed of Īmān (Allāh Subḥānahū wa Ta‘ālā will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of Īmān). (Bukhārī)

١٨ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُوْلُ اللّٰهُ تَعَالٰى: أَخْرِجُوا مَنْ كَانَ فِيْ قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَيُخْرَجُوْنَ مِنْهَا قَدِ اسْوَدُّوْا، فَيُلْقَوْنَ فِيْ نَهْرِ الْحَيَاةِ فَيَنْبُتُوْنَ كَمَا تَنْبُتُ الْحِبَّةُ فِيْ جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟. رواه البخارى، باب تفاضل أهل الإيمان فى الأعمال، رقم: ٢٢

18. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Hadith Qudsi narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allāh Ta’ala will say: Take out from it whosoever had in his heart Īmān equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the *River of Life* from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhārī)

١٩ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَارَسُوْلَ اللّٰهِ! مَا الْإِيْمَانُ؟ قَالَ: إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ. (الحديث) رواه الحاكم وصححه، ووافقه الذهبى ١/١٤، ١٣

19. Abu Umāmah Raḍiyallāhu ‘anhu narrates that a man asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: O Rasūlallāh! What is Īmān? He replied: When your good deed pleases you and your evil deed grieves you, then you are a Mu’min (believer). (Mustadrak Ḥākim)

٢٠ – عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: ذَاقَ طَعْمَ الْإِيْمَانِ مَنْ رَضِيَ بِاللّٰهِ رَبًّا وَّبِالْإِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ ﷺ رَسُوْلًا. رواه مسلم، باب الدليل على أن من رضى بالله ربا ....، رقم: ١٥١

20. ‘Abbās ibne-‘Abdul Muṭṭalib Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He has indeed tasted the delightful flavour of Īmān; who is pleased with Allāh as Rabb, and with Islām as Deen (religion) and with Muḥammad Ṣallallāhu ‘alaihi wasallam as (Allāh’s) Messenger. (Muslim)

Note: It means that whosoever worships Allāh Subḥānahū wa Ta‘ālā and leads a life according to Islām with complete obedience to Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with a profound love for Allāh Subḥānahū wa Ta‘ālā and Rasūlullāh Ṣallallāhu ‘alaihi wasallam has indeed tasted the sweetness of Īmān.

٢١ – عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلٰثٌ مَنْ كُنَّ فِيْهِ وَجَدَ حَلَاوَةَ الْإِيْمَانِ: أَنْ يَكُوْنَ اللّٰهُ وَرَسُوْلُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلّٰهِ، وَأَنْ يَكْرَهَ أَنْ يَعُوْدَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ. رواه البخارى، باب حلاوة الإيمان، رقم: ١٦

21. Anas Raḍiyallāhu ‘anhu narrates Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever possesses the following three qualities will have tasted the sweetness of Īmān: The one who loves Allāh and His Rasūl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to *Kufr* (disbelief) as he hates to be thrown into the Fire. (Bukhārī)

٢٢ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ أَنَّهُ قَالَ: مَنْ أَحَبَّ لِلّٰهِ، وَأَبْغَضَ لِلّٰهِ، وَأَعْطٰى لِلّٰهِ، وَمَنَعَ لِلّٰهِ فَقَدِ اسْتَكْمَلَ الْإِيْمَانَ. رواه أبوداؤد، باب الدليل على زيادة الإيمان ونقصانه، رقم: ٤٦٨١

22. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his Īmān. (Abu Dāwūd)

٢٣ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِأَبِيْ ذَرٍّ: يَا أَبَا ذَرٍّ! أَيُّ عُرَى

الإِيْمَانِ أَوْثَقُ؟ قَالَ: اللّٰهُ عَزَّوَجَلَّ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: الْمُوَالَاةُ فِي اللّٰهِ وَالْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ. رواه البيهقي في شعب الإيمان ٧٠/٧

23. Ibne‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam asked Abu Dhar: O Abu Dhar! Which hand-hold of Īmān is most trustworthy? He replied: Allāh ‘Azza wa Jall, and His Rasūl know best. He said: Friendship for the sake of Allāh alone, love for the sake of Allāh alone and hatred for the sake of Allāh alone. (Baihaqī)

Note: It means that from amongst the branches of Īmān, the most lasting and invigorating is that, in one’s dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allāh and acts according to His Commandments, leaving aside all his personal desires.

٢٤ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: طُوْبٰى لِمَنْ آمَنَ بِيْ وَرَآنِيْ مَرَّةً وَطُوْبٰى لِمَنْ آمَنَ بِيْ وَلَمْ يَرَنِيْ سَبْعَ مِرَارٍ. رواه أحمد ١٥٥/٣

24. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Good tidings to the one who has believed in me and seen me; and good tidings seven times over to the one who has believed in me and has not seen me. (Musnad Aḥmad)

٢٥ – عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيْدَ رَحِمَهُ اللّٰهُ قَالَ: ذَكَرُوا عِنْدَ عَبْدِ اللّٰهِ أَصْحَابَ مُحَمَّدٍ ﷺ وَإِيْمَانَهُمْ قَالَ: فَقَالَ عَبْدُ اللّٰهِ إِنَّ أَمْرَ مُحَمَّدٍ ﷺ كَانَ بَيِّنًا لِمَنْ رَآهُ وَالَّذِيْ لَآ إِلٰهَ غَيْرُهُ مَا آمَنَ مُؤْمِنٌ أَفْضَلَ مِنْ إِيْمَانٍ بِغَيْبٍ ثُمَّ قَرَأَ: "الٓمٓ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ" إِلٰى قَوْلِهِ تَعَالٰى "يُؤْمِنُوْنَ بِالْغَيْبِ". رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ٢٦٠/٢

25. ‘Abdur Raḥmān ibne-Yazīd Raḥimahullāh narrates that some people mentioned the Ṣaḥābah of Muḥammad Ṣallallāhu ‘alaihi wasallam and their Īmān before ‘Abdullāh Raḍiyallāhu ‘anhu. So, ‘Abdullāh said: Verily, the prophethood of Muḥammad Ṣallallāhu ‘alaihi wasallam was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah 2:1) *Alif Lām Mīm Dhālikal Kitābu lā rayba fīh…bil Ghaib* “This is the Book (the Qur’ān),

whereof there is no doubt, a guidance to those who are *Al-Muttaqūn*; pious and righteous persons — who believe in the unseen!” (Mustadrak Ḥākim)

٢٦ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: وَدِدْتُ أَنِّيْ لَقِيْتُ إِخْوَانِيْ، قَالَ فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: أَوَ لَيْسَ نَحْنُ إِخْوَانُكَ؟ قَالَ: أَنْتُمْ أَصْحَابِيْ وَلٰكِنْ إِخْوَانِيَ الَّذِيْنَ آمَنُوْا بِيْ وَلَمْ يَرَوْنِيْ. رواه أحمد ١٥٥/٣

26. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I wish that I could meet my brothers. The Ṣaḥābah of Nabī Ṣallallāhu ‘alaihi wasallam asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Aḥmad)

٢٧ – عَنْ أَبِيْ عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ ﷺ طَلَعَ رَاكِبَانِ، فَلَمَّا رَآهُمَا قَالَ: كِنْدِيَّانِ مَذْحِجِيَّانِ حَتّٰى أَتَيَاهُ، فَإِذَا رِجَالٌ مِنْ مَذْحِجٍ، قَالَ: فَدَنَا إِلَيْهِ أَحَدُهُمَا لِيُبَايِعَهُ، قَالَ فَلَمَّا أَخَذَ بِيَدِهِ قَالَ: يَا رَسُوْلَ اللّٰهِ! أَرَأَيْتَ مَنْ رَآكَ فَآمَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ مَاذَا لَهُ؟ قَالَ: طُوْبٰى لَهُ، قَالَ فَمَسَحَ عَلٰى يَدِهِ فَانْصَرَفَ، ثُمَّ أَقْبَلَ الْآخَرُ حَتّٰى أَخَذَ بِيَدِهِ لِيُبَايِعَهُ قَالَ: يَارَسُوْلَ اللّٰهِ! أَرَأَيْتَ مَنْ آمَنَ بِكَ وَصَدَّقَكَ وَاتَّبَعَكَ وَلَمْ يَرَكَ قَالَ: طُوْبٰى لَهُ ثُمَّ طُوْبٰى لَهُ ثُمَّ طُوْبٰى لَهُ، قَالَ فَمَسَحَ عَلٰى يَدِهِ فَانْصَرَفَ. رواه أحمد ١٥٢/٤

27. Abu ‘Abdur Raḥmān Al Juhanī Raḍiyallāhu ‘anhu narrated that we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhḥij! When they reached him, it became evident that they were, in fact, from Madhḥij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he said: O Rasūlallāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Good tidings for him. So he passed his hand over the Prophet’s hand and left, having made his pledge. Then the other came forward and took the Prophet’s hand to pledge allegiance. He said: O Rasūlallāh! The one who believes in you, and verifies you and follows you although

he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Aḥmad)

٢٨- عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوْكُ إِذَا أَدَّى حَقَّ اللهِ تَعَالٰى وَحَقَّ مَوَالِيْهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيْبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيْمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ. رواه البخاري، باب تعليم الرجل أمته وأهله، رقم:٩٧

28. Abu Mūsā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muḥammad Ṣallallāhu 'alaihi wasallam; a slave when he fulfils the rights (duties) of Allāh as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhārī)

Note: The objective of this ḥadīth is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers Ṣalāt, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold. (Maẓāhir Ḥaque)

٢٩- عَنْ أَوْسَطَ رَحِمَهُ اللهُ قَالَ: خَطَبَنَا أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالَ: قَامَ رَسُوْلُ اللهِ ﷺ مَقَامِيْ هٰذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُوْبَكْرٍ، فَقَالَ أَبُوْبَكْرٍ: سَلُوا اللهَ الْمُعَافَاةَ أَوْ قَالَ: الْعَافِيَةَ فَلَمْ يُؤْتَ أَحَدٌ قَطُّ بَعْدَ الْيَقِيْنِ أَفْضَلَ مِنَ الْعَافِيَةِ أَوِ الْمُعَافَاةِ. رواه أحمد ٣/١

29. Awsaṭ Raḥimahullāh narrated that Abu Bakr Raḍiyallāhu 'anhu addressed us saying: A year ago Rasūlullāh Ṣallallāhu 'alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr Raḍiyallāhu 'anhu said: Ask Allāh for *'Āfiyah* (well being) as no one has been given anything better than *'Āfiyah* after *Yaqīn* (certainty in faith). (Musnad Aḥmad)

٣٠- عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَوَّلُ صَلَاحِ هٰذِهِ الْأُمَّةِ بِالْيَقِيْنِ وَالزُّهْدِ وَأَوَّلُ فَسَادِهَا بِالْبُخْلِ وَالْأَمَلِ. رواه البيهقي في شعب الإيمان ٤٢٧/٧

30. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that indeed Nabī Ṣallallāhu 'alaihi wasallam said: The beginning of the reformation of this Ummah was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this Ummah will be due to miserliness and long hopes. (Baihaqī)

٣١- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُوْنَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُوْ خِمَاصًا وَتَرُوْحُ بِطَانًا. رواه الترمذي وقال: هذا حديث حسن صحيح، باب في التوكل على الله، رقم: ٢٣٤٤

31. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhī)

٣٢- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُوْلِ اللهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُوْلُ اللهِ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِيْ وَادٍ كَثِيْرِ الْعِضَاهِ، فَنَزَلَ رَسُوْلُ اللهِ ﷺ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّوْنَ بِالشَّجَرِ، فَنَزَلَ رَسُوْلُ اللهِ ﷺ تَحْتَ شَجَرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً فَإِذَا رَسُوْلُ اللهِ ﷺ يَدْعُوْنَا وَإِذَا عِنْدَهُ أَعْرَابِيٌّ، فَقَالَ: إِنَّ هٰذَا اخْتَرَطَ عَلَيَّ سَيْفِيْ وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِيْ يَدِهِ صَلْتًا، فَقَالَ: مَنْ يَمْنَعُكَ مِنِّيْ؟ فَقُلْتُ: اللهُ، ثَلَاثًا، وَلَمْ يُعَاقِبْهُ وَجَلَسَ.
رواه البخاري، باب من علق سيفه بالشجر ....، رقم: ٢٩١٠

32. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrated that he accompanied Rasūlullāh Ṣallallāhu 'alaihi wasallam in an expedition towards Najd; and when Rasūlullāh Ṣallallāhu 'alaihi wasallam was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasūlullāh Ṣallallāhu 'alaihi wasallam dismounted and the people dispersed amongst the trees, seeking shade. Rasūlullāh Ṣallallāhu 'alaihi wasallam rested under a tree and hung his sword on it. We slept for a while when Rasūlullāh Ṣallallāhu 'alaihi wasallam suddenly called us, and there was a

Beduin disbeliever with him. He said: This (Beduin) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allāh! Rasūlullāh Ṣallallāhu ‘alaihi wasallam did not punish him and sat down. (Bukhārī)

٣٣– عَنْ صَالِحِ بْنِ مِسْمَارٍ وَجَعْفَرِ بْنِ بُرْقَانَ رَحِمَهُمَا اللهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَارِثِ بْنِ مَالِكٍ: مَا أَنْتَ يَا حَارِثَ بْنَ مَالِكٍ! قَالَ: مُؤْمِنٌ يَا رَسُوْلَ اللهِ، قَالَ: مُؤْمِنٌ حَقًّا؟ قَالَ: مُؤْمِنٌ حَقًّا. قَالَ: فَإِنَّ لِكُلِّ حَقٍّ حَقِيْقَةً، فَمَا حَقِيْقَةُ ذٰلِكَ؟ قَالَ: عَزَفْتُ نَفْسِيْ مِنَ الدُّنْيَا، وَأَسْهَرْتُ لَيْلِيْ، وَأَظْمَأْتُ نَهَارِىْ، وَكَأَنِّيْ أَنْظُرُ إِلٰى عَرْشِ رَبِّيْ حِيْنَ يُجَاءُ بِهِ، وَكَأَنِّيْ أَنْظُرُ إِلٰى أَهْلِ الْجَنَّةِ يَتَزَاوَرُوْنَ فِيْهَا، وَكَأَنِّيْ أَسْمَعُ عُوَاءَ أَهْلِ النَّارِ، فَقَالَ النَّبِيُّ ﷺ: مُؤْمِنٌ نُوِّرَ قَلْبُهُ. رواه عبد الرزاق فى مصنفه، باب الإيمان والإسلام ١١/١٢٩

33. Ṣāliḥ ibne-Mismār and Ja‘far ibne-Burqān Raḥimahullāh narrate that Nabī Ṣallallāhu ‘alaihi wasallam asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A Mu’min, O Rasūlallāh! He asked: A true Mu’min! He replied: A true Mu’min. Nabī Ṣallallāhu ‘alaihi wasallam said: For every truth, there is a reality. So what is the reality of your Īmān? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the *‘Arsh* (Throne) of my Rabb when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: (Hārith is) A Mu’min whose heart has been enlightened. (Muṣannaf ‘Abdur Razzāq)

٣٤– عَنْ مَاعِزٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: إِيْمَانٌ بِاللهِ وَحْدَهُ، ثُمَّ الْجِهَادُ، ثُمَّ حَجَّةٌ بَرَّةٌ، تَفْضُلُ سَائِرَ الْعَمَلِ كَمَا بَيْنَ مَطْلَعِ الشَّمْسِ إِلٰى مَغْرِبِهَا. رواه أحمد ٤/٣٤٢

34. Mā‘iz Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam was asked which of the deeds are most virtuous? He said: Īmān on Allāh the One, then Jihād, and then an accepted Ḥajj. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Aḥmad)

٣٥– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: ذَكَرَ أَصْحَابُ رَسُوْلِ اللهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: أَلَا تَسْمَعُوْنَ؟ أَلَا تَسْمَعُوْنَ؟ إِنَّ الْبَذَاذَةَ مِنَ الْإِيْمَانِ، إِنَّ الْبَذَاذَةَ مِنَ الْإِيْمَانِ يَعْنِي: التَّقَحُّلَ. رواه أبو داؤد، باب النهى عن كثير من الإرفاه، رقم: ٤١٦١

35. Abu Umāmah Raḍiyallāhu ‘anhu narrates that one day the Ṣaḥābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned about the (luxuries of the) world in his presence. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam (drawing the attention of the Ṣaḥābah to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from Imān. Verily, a simple, humble hardy life emanates from Imān. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person’s skin becomes dry. (Abu Dāwūd)

Note: This does not mean that Imān is limited to a hardy life but Imān encompasses within itself numerous distinguished qualities.

٣٦– عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ قَالَ: فَأَيُّ الْإِيْمَانِ أَفْضَلُ؟ قَالَ: الْهِجْرَةُ، قَالَ: فَمَا الْهِجْرَةُ؟ قَالَ: تَهْجُرُ السُّوْءَ. (وهو بعض الحديث) رواه أحمد ٤/١١٤

36. ‘Amr ibne-‘Abasah Raḍiyallāhu ‘anhu asked: Which Īmān is the best? Nabī Ṣallallāhu ‘alaihi wasallam replied: *Hijra* (generally it means migration). And then asked: What is *Hijra*? Nabī Ṣallallāhu ‘alaihi wasallam replied: To forsake evil. (Masnad Aḥmad)

٣٧– عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُوْلَ اللهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ، وَفِي حَدِيْثِ أَبِي أُسَامَةَ: غَيْرَكَ، قَالَ: قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ. رواه مسلم، باب جامع أوصاف الإسلام، رقم: ١٥٩

37. Sufyān ibne-‘Abdullāh Aththaqafī Raḍiyallāhu ‘anhu narrated that I asked: O Rasūlallāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein. (Muslim)

Note: First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This Īmān and compliance thereof ought not to be transitional but should be held steadfastly to. (Maẓāhir Ḥaque)

٣٨ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الإِيْمَانَ لَيَخْلَقُ فِيْ جَوْفِ أَحَدِكُمْ كَمَا يَخْلَقُ الثَّوْبُ الْخَلِقُ فَاسْئَلُوا اللهَ أَنْ يُّجَدِّدَ الإِيْمَانَ فِي قُلُوْبِكُمْ.

رواه الحاكم وقال: هذا حديث لم يخرج في الصحيحين ورواته مصريون ثقات، وقد احتج مسلم في الصحيح، ووافقه الذهبي ٤/١

38. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the Īmān in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the Īmān in your hearts. (Mustadrak Ḥākim)

٣٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ اللهَ تَجَاوَزَ لِيْ عَنْ أُمَّتِيْ مَا وَسْوَسَتْ بِهِ صُدُوْرُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ. رواه البخاري، باب الخطأ والنسيان في العتاقة . . . . ، رقم: ٢٥٢٨

39. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh has forgiven my Ummah the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them. (Bukhārī)

٤٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوْهُ: إِنَّا نَجِدُ فِيْ أَنْفُسِنَا مَا يَتَعَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: أَوَ قَدْ وَجَدْتُمُوْهُ؟ قَالُوا: نَعَمْ، قَالَ: ذٰلِكَ صَرِيْحُ الإِيْمَانِ. رواه مسلم، باب بيان الوسوسة في الإيمان . . . . ، رقم: ٣٤٠

40. Abu Hurairah Raḍiyallāhu ‘anhu narrates that some of the Ṣaḥābah Raḍiyallāhu ‘anhum came to Nabī Ṣallallāhu ‘alaihi wasallam and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure Īmān. (Muslim)

Note: This means that when these thoughts instigate you; and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect Īmān. (Nawawī)

٤١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَكْثِرُوا مِنْ شَهَادَةِ أَنْ لَآ إِلٰهَ إِلَّا اللهُ قَبْلَ أَنْ يُحَالَ بَيْنَكُمْ وَبَيْنَهَا. رواه أبو يعلى بإسناد جيد قوي، الترغيب ٤١٦/٢

41. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: Testify frequently *Lā ilāha illallāh* (None is worthy of worship except Allāh) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya‘lā, Targhīb)

٤٢ – عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَآ إِلٰهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ. رواه مسلم، باب الدليل على أن من مات . . . . ، رقم: ١٣٦

42. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who died knowing (and believing) that there is none worthy of worship except Allāh, will enter Paradise. (Muslim)

٤٣ – عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ اللهَ حَقٌّ دَخَلَ الْجَنَّةَ. رواه أبو يعلى في مسنده ١٥٩/١

43. ‘Uthmān ibne-‘Affān Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who died knowing that Allāh is True and He exists, will enter Paradise. (Musnad Abu Ya‘lā)

٤٤ – عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللهُ تَعَالٰى: إِنِّيْ أَنَا اللهُ لَآ إِلٰهَ إِلَّا أَنَا مَنْ أَقَرَّ لِيْ بِالتَّوْحِيْدِ دَخَلَ حِصْنِيْ وَمَنْ دَخَلَ حِصْنِيْ أَمِنَ مِنْ عَذَابِيْ. رواه الشيرازي وهو حديث صحيح، الجامع الصغير ٢٤٣/٢

44. ‘Alī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said in a Ḥadīth Qudsī that Allāh Ta‘ālā says: Indeed I am Allāh, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirāzī, Jāmi-‘uṣ-Ṣaghīr)

٤٥ – عَنْ مَكْحُوْلٍ رَحِمَهُ اللهُ يُحَدِّثُ قَالَ: جَاءَ شَيْخٌ كَبِيْرٌ هَرِمٌ قَدْ سَقَطَ حَاجِبَاهُ عَلٰى عَيْنَيْهِ فَقَالَ: يَا رَسُوْلَ اللهِ! رَجُلٌ غَدَرَ وَفَجَرَ وَلَمْ يَدَعْ حَاجَةً وَلَا دَاجَةً إِلَّا اقْتَطَفَهَا بِيَمِيْنِهِ، لَوْ قُسِمَتْ خَطِيْئَتُهُ بَيْنَ أَهْلِ الْأَرْضِ لَأَوْبَقَتْهُمْ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ النَّبِيُّ ﷺ: أَأَسْلَمْتَ؟ فَقَالَ: أَمَّا أَنَا فَأَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، فَقَالَ النَّبِيُّ ﷺ: فَإِنَّ اللهَ غَافِرٌ لَكَ مَا كُنْتَ كَذٰلِكَ وَمُبَدِّلٌ سَيِّئَاتِكَ حَسَنَاتٍ فَقَالَ: يَا رَسُوْلَ اللهِ! وَغَدَرَاتِيْ وَفَجَرَاتِيْ؟ فَقَالَ: وَغَدَرَاتِكَ وَفَجَرَاتِكَ، فَوَلَّى الرَّجُلُ يُكَبِّرُ وَيُهَلِّلُ. التفسير لابن كثير ٣٤٠/٣

45. Makḥūl Raḥimahullāh narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasūlallāh A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Have you embraced Islām? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Mūḥammad is His slave and Messenger.
Nabī Ṣallallāhu 'alaihi wasallam said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this Kalimah. At this, the old man exclaimed: O Rasūlallāh! And my betrayals and my fornication? Nabī Ṣallallāhu 'alaihi wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): *Allāhū Akbar, Lā ilāha illallāh.* (Tafsīr ibn Kathīr)

٤٦– عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِىَ اللهُ عَنْهُمَا يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ اللهَ سَيُخَلِّصُ رَجُلًا مِّنْ أُمَّتِىْ عَلٰى رُؤُوْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَّتِسْعِيْنَ سِجِلًّا، كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُوْلُ: أَ تُنْكِرُ مِنْ هٰذَا شَيْئًا؟ أَظَلَمَكَ كَتَبَتِىَ الْحَافِظُوْنَ؟ يَقُوْلُ: لَا، يَا رَبِّ! فَيَقُوْلُ: أَفَلَكَ عُذْرٌ؟ فَيَقُوْلُ: لَا، يَا رَبِّ! فَيَقُوْلُ: بَلٰى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَيُخْرَجُ بِطَاقَةٌ فِيْهَا أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، فَيَقُوْلُ: احْضُرْ وَزْنَكَ، فَيَقُوْلُ: يَا رَبِّ! مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتِ؟ فَقَالَ: فَإِنَّكَ لَا تُظْلَمُ. قَالَ: فَتُوْضَعُ السِّجِلَّاتُ فِىْ كِفَّةٍ وَالْبِطَاقَةُ فِىْ كِفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ، وَلَا يَثْقُلُ مَعَ اسْمِ اللهِ شَيْءٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فيمن يموت ۰۰۰۰، رقم: ۲٦۳۹

46. 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed Allāh will summon a man from my Ummah in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allāh) will ask: Do you deny

anything (written) here? Have My scribes done any injustice to you? He will say: No, my Rabb. Allāh will say: Have you got any excuse for it? He will reply: No, my Rabb. Allāh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I bear witness that there is none worthy of worship except Allāh, and I bear witness that Mūḥammad is His slave and Messenger.

Then Allāh will say: Go and have it weighed. He will say: O my Rabb, what is (the weight of) this paper as compared to all of these scrolls? Allāh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allāh. (Tirmidhī)

٤٧– عَنْ أَبِىْ عَمْرَةَ الْأَنْصَارِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَ أَنِّىْ رَسُوْلُ اللهِ لَا يَلْقَى اللهَ عَبْدٌ مُؤْمِنٌ بِهَا إِلَّا حَجَبَتْهُ عَنِ النَّارِ يَوْمَ الْقِيَامَةِ، وَفِى رِوَايَةٍ: لَا يَلْقَى اللهَ بِهِمَا أَحَدٌ يَوْمَ الْقِيَامَةِ إِلَّا أُدْخِلَ الْجَنَّةَ عَلٰى مَا كَانَ فِيْهِ. رواه أحمد والطبرانى فى الكبير والأوسط ورجاله ثقات، مجمع الزوائد ١/١٦٥

47. Abu 'Amrah Al Ansārī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this Kalimah will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muḥammad Ṣallallāhu 'alaihi wasallam) shall enter Paradise, despite all his sins. (Musnad Aḥmad, Tabarānī, Majma-'uz-Zawāid)

Note: Commentators in the light of this and similar aḥādīth state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Mu'āriful Ḥadīth)

٤٨ – عَنْ عِتْبَانَ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَشْهَدُ أَحَدٌ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنِّيْ رَسُوْلُ اللهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ. (وهو بعض الحديث) رواه مسلم، باب الدليل على أن من مات ٠٠٠٠، رقم: ١٤٩

48. 'Itbān ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

٤٩ – عَنْ أَبِيْ قَتَادَةَ عَنْ أَبِيْهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ شَهِدَ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ فَذَلَّ بِهَا لِسَانُهُ وَاطْمَأَنَّ بِهَا قَلْبُهُ لَمْ تَطْعَمْهُ النَّارُ. رواه البيهقى فى شعب الإيمان ١/٤١

49. Abu Qatādah Raḍiyallāhu 'anhu narrates from his father that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who bears witness that there is none worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqī)

٥٠ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ نَفْسٍ تَمُوْتُ وَهِيَ تَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنِّيْ رَسُوْلُ اللهِ يَرْجِعُ ذٰلِكَ إِلٰى قَلْبٍ مُوْقِنٍ إِلَّا غَفَرَ اللهُ لَهَا. رواه أحمد ٥/٢٢٩

50. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Aḥmad)

٥١ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ –وَمُعَاذٌ رَدِيْفُهُ عَلَى الرَّحْلِ– قَالَ: يَا مُعَاذَ بْنَ جَبَلٍ! قَالَ: لَبَّيْكَ يَا رَسُوْلَ اللهِ وَسَعْدَيْكَ، قَالَ: يَامُعَاذُ! قَالَ: لَبَّيْكَ يَا رَسُوْلَ اللهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ: مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ، صِدْقًا مِّنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ قَالَ: يَا رَسُوْلَ اللهِ! أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: إِذًا يَتَّكِلُوا، وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا. رواه البخارى، باب من خص بالعلم قوما ٠٠٠٠، رقم: ١٢٨

51. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu 'alaihi wasallam said, while Mu'ādh Raḍiyallāhu 'anhu was riding behind him on the same camel's saddle: O Mu'ādh ibne-Jabal! Mu'ādh replied: Here I am at your service, may you be blessed, O Rasūlallāh! He again said: O Mu'ādh! He again replied: Here I am at your service, may you be blessed, O Rasūlallāh! May you be blessed, this happened thrice, then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muḥammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu'ādh said: O Rasūlallāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu'ādh Raḍiyallāhu 'anhu narrated this ḥadith, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhārī)

Note: Commentators give two explanations to the Aḥādīth in which Hell (Fire) is forbidden, only on bearing witness of *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* "There is none worthy of worship except Allāh and Muhammad is the Messenger of Allāh". One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām. (Maẓāhir Ḥaque)

٥٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَسْعَدُ النَّاسِ بِشَفَاعَتِيْ يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَآ إِلٰهَ إِلَّا اللهُ خَالِصًا مِنْ قِبَلِ نَفْسِهِ. (وهوبعض الحديث) رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٧٠

52. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says *Lā ilāha illallāh* with all the sincerity of his heart. (Bukhārī)

٥٣ – عَنْ رِفَاعَةَ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهَدُ عِنْدَ اللهِ لَا يَمُوْتُ عَبْدٌ يَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ، وَأَنِّيْ رَسُوْلُ اللهِ صِدْقًا مِنْ قَلْبِهِ، ثُمَّ يُسَدِّدُ إِلَّا سَلَكَ فِى الْجَنَّةِ. (الحديث) رواه أحمد ٤/١٦

53. Rifā'ah Al Juhanī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Aḥmad)

٥٤– عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنِّيْ لَأَعْلَمُ كَلِمَةً لَا يَقُوْلُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ فَيَمُوْتُ عَلَى ذٰلِكَ إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ، لَا إِلٰهَ إِلَّا اللهُ. رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ١/٧٢

54. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that Kalimah is *Lā ilāha illallāh.* (Mustadrak Ḥākim)

٥٥– عَنْ عِيَاضٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ رَفَعَهُ قَالَ: إِنَّ لَا إِلٰهَ إِلَّا اللهُ كَلِمَةٌ عَلَى اللهِ كَرِيْمَةٌ، لَهَا عِنْدَ اللهِ مَكَانٌ، وَهِيَ كَلِمَةٌ مَنْ قَالَهَا صَادِقًا أَدْخَلَهُ اللهُ بِهَا الْجَنَّةَ وَمَنْ قَالَهَا كَاذِبًا حَقَنَتْ دَمَهُ وَأَحْرَزَتْ مَالَهُ وَلَقِيَ اللهَ غَدًا فَحَاسَبَهُ. رواه البزار ورجاله موثقون، مجمع الزوائد ١/١٧٤

55. 'Iyyāḍ Al Anṣārī Raḍiyallāhu 'anhu ascribes to Rasūlullah Sallallāhu 'alaihi wasallam that he said: Verily *Lā ilāha illallāh* is a Kalimah regarded precious by Allāh. It has with Allāh a high status. And it is a Kalimah that he who says it truthfully, Allāh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allāh on the Day of Judgement, He will take him into account. (Bazzār, Majma-'uz-Zawāid)

Note: The Kalimah becomes a source of protection for one's life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

٥٦– عَنْ أَبِيْ بَكْرٍ الصِّدِّيْقِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ يُصَدِّقُ قَلْبُهُ لِسَانَهُ دَخَلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ. رواه أبو يعلى ١/٦٨

56. Abu Bakr Ṣiddīq Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu

'alaihi wasallam said: He who bears witness to *Lā ilāha illallāh*-- there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya'lā)

٥٧– عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَبْشِرُوْا وَبَشِّرُوْا مَنْ وَرَاءَكُمْ أَنَّهُ مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ صَادِقًا بِهَا دَخَلَ الْجَنَّةَ. رواه أحمد والطبراني في الكبير ورجاله ثقات، مجمع الزوائد ١/١٥٩

57. Abu Mūsā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to *Lā ilāha illallāhu*-- there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise. (Musnad Aḥmad, Tabarānī, Majma-'uz-Zawāid)

٥٨– عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ مُخْلِصًا دَخَلَ الْجَنَّةَ. مجمع البحرين في زوائد المعجمين ١/٥٦ قال المحقق: صحيح لجميع طرقه

58. Abu Darda Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muḥammad is His slave and Messenger. (Majma-'ul-Baḥrain)

٥٩– عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيْ عَارِضَتَيِ الْجَنَّةِ مَكْتُوْبًا ثَلَاثَةَ أَسْطُرٍ بِالذَّهَبِ، السَّطْرُ الْأَوَّلُ: لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ، وَالسَّطْرُ الثَّانِيْ: مَا قَدَّمْنَا وَجَدْنَا وَمَا أَكَلْنَا رَبِحْنَا وَمَا خَلَّفْنَا خَسِرْنَا، وَالسَّطْرُ الثَّالِثُ: أُمَّةٌ مُذْنِبَةٌ وَرَبٌّ غَفُوْرٌ. رواه الرافعي وابن النجار وهو حديث صحيح، الجامع الصغير ١/٦٤٥

59. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* (There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what

we had left behind, was a loss. And the third line read: Sinful Ummah and Ever Forgiving Rabb. (Jāmi-'uṣ-Ṣaghīr)

٦٠ – عَنْ عِتْبَانَ بْنِ مَالِكٍ الْأَنْصَارِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُوْلُ لَآ إِلٰهَ إِلَّا اللّٰهُ يَبْتَغِيْ بِهَا وَجْهَ اللّٰهِ إِلَّا حَرَّمَ اللّٰهُ عَلَيْهِ النَّارَ. رواه البخاري، باب العمل الذى يبتغى به وجه الله تعالى، رقم: ٦٤٢٣

60. 'Itbān ibne-Mālik Al Anṣārī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said *Lā ilāha illallāh* seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

٦١ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: مَنْ فَارَقَ الدُّنْيَا عَلَى الْإِخْلَاصِ لِلّٰهِ وَحْدَهُ لَا شَرِيْكَ لَهُ وَإِقَامِ الصَّلَاةِ وَإِيْتَاءِ الزَّكَاةِ، فَارَقَهَا وَاللّٰهُ عَنْهُ رَاضٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢/٣٣٢

61. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who departs from the world with sincere belief in Allāh alone Who has no partners, and having established Ṣalāt and paid Zakāt, departs in such a state that Allāh is pleased with him. (Mustadrak Ḥākim)

Note: Sincere belief means that he was obedient from the core of his heart.

٦٢ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلْإِيْمَانِ وَجَعَلَ قَلْبَهُ سَلِيْمًا وَلِسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيْقَتَهُ مُسْتَقِيْمَةً وَجَعَلَ أُذُنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاظِرَةً. (الحديث) رواه أحمد ٥/١٤٧

62. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, he is successful who has sincerely dedicated his heart to Īmān and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his *Nafs*, the innerself, satisfied (by the rememberence of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of Īmān). (Musnad Aḥmad)

٦٣ – عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ لَقِيَ اللّٰهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ. رواه مسلم، باب الدليل على من مات ....، رقم: ٢٧٠

63. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire. (Muslim)

٦٤ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ النَّارَ. عمل اليوم والليلة للنسائي، رقم: ١١١٢

64. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. ('Amalul Yaumi wal Lailah lin Nasaī)

٦٥ – عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا فَقَدْ حَلَّتْ لَهُ مَغْفِرَتُهُ. رواه الطبراني في الكبير وإسناده لا بأس به، مجمع الزوائد ١/١٦٤

65. Nawwās ibne-Sam'ān Raḍiyallāhu 'anhu narrates that he heard Nabī Ṣallallāhu 'alaihi wasallam saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him. (Ṭabarānī, Majma-'uz-Zawāid)

٦٦ – عَنْ مُعَاذٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! هَلْ سَمِعْتَ مُنْذُ اللَّيْلَةِ حِسًّا؟ قُلْتُ: لَا. قَالَ: إِنَّهُ أَتَانِيْ آتٍ مِنْ رَبِّيْ، فَبَشَّرَنِيْ أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِيْ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا رَسُوْلَ اللّٰهِ! أَفَلَا أَخْرُجُ إِلَى النَّاسِ فَأُبَشِّرُهُمْ، قَالَ: دَعْهُمْ فَلْيَسْتَبِقُوا الصِّرَاطَ. رواه الطبراني في الكبير ٢٠/٥٩

66. Mu'ādh Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam asked: O Mu'ādh! Did you hear a sound last night? I replied: No. Nabī Ṣallallāhu 'alaihi wasallam then said: Verily, an angel came to me from my Rabb, and gave me the good tidings that whoever from my Ummah dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasūlallāh! Should I not go out to the people and give them these good tidings? Nabī Ṣallallāhu 'alaihi

wasallam replied: Leave them on their own, so that they may compete in righteousness. (Ṭabarānī)

٦٧– عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَا مُعَاذُ! أَتَدْرِىْ مَا حَقُّ اللهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللهِ؟ قَالَ: قُلْتُ: اللهُ وَرَسُوْلُهُ أَعْلَمُ قَالَ: فَإِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللهِ عَزَّوَجَلَّ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا.

(الحديث) رواه مسلم، باب الدليل على أن من مات ....، رقم: ١٤٤

67. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: O Mu‘ādh! Do you know what is Allāh's right upon His slaves and what are the slave's rights upon Allāh? I replied: Allāh and His Rasūl know best. He said: Indeed, Allāh's right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave's rights upon Allāh Subḥānahū wa Ta‘ālā is that He will not punish anyone who does not ascribe any partner to Him. (Muslim)

٦٨– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَقْتُلُ نَفْسًا لَقِيَ اللهَ وَهُوَ خَفِيْفُ الظَّهْرِ. رواه الطبرانى فى الكبير وفى إسناده ابن لهيعة، مجمع الزوائد ١/١٦٧، ابن لهيعة صدوق، تقريب التهذيب

68. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allāh with the least burden on his back. (Ṭabarānī, Majma-‘uz-Zawāid)

٦٩– عَنْ جَرِيْرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا وَلَمْ يَتَنَدَّ بِدَمٍ حَرَامٍ أُدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ. رواه الطبرانى فى الكبير ورجاله موثقون، مجمع الزوائد ١/١٦٥

69. Jarīr Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires. (Ṭabarānī, Majma-‘uz-Zawāid)

BELIEF IN THE UNSEEN

Believing in Allāh Ta‘ālā and in the Unseen Truths, and believing in all that Rasūlullāh Ṣallallāhu ‘alaihi wasallam has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

Belief in Allāh Ta‘ālā and His Attributes, His Messenger, and in Predestination.

VERSES OF QUR'ĀN

قال الله تعالى:

(When the Jews and Christians said as our Qiblah and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh Subḥānahū wa Ta‘ālā said:

لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَٰٓئِكَةِ

It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day,

and in the angels, and the Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy and the traveller and to those who ask, and to set slaves free and establish Ṣalāt and give Zakāt. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious.

Al-Baqarah 2:177

وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلۡمَالَ عَلَىٰ حُبِّهِۦ ذَوِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينَ وَٱبۡنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلۡمُوفُونَ بِعَهۡدِهِمۡ إِذَا عَٰهَدُواْۖ وَٱلصَّٰبِرِينَ فِي ٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلۡبَأۡسِۗ أُوْلَٰٓئِكَ ٱلَّذِينَ صَدَقُواْۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ ﴿١٧٧﴾ [البقرة:١٧٧]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

O mankind! Remember Allāh's favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him).

Fāṭir 35: 3

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡۚ هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ ﴿٣﴾ [فاطر:٣]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

The Originator of the heavens and the earth! How can He have a child when He has no wife, and He created all things and is the Knower of all things?

Al-An'ām 6:101

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٞ وَلَمۡ تَكُن لَّهُۥ صَٰحِبَةٞۖ وَخَلَقَ كُلَّ شَيۡءٖۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿١٠١﴾

[الأنعام:١٠١]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Have you seen the semen that you emit (in the womb of the women)?

أَفَرَءَيۡتُم مَّا تُمۡنُونَ ﴿٥٨﴾

Do you create it (transform this semen into a perfect human being), or are We the Creator?

Al-Wāqi'ah 56:58-59

ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ ٱلۡخَٰلِقُونَ ﴿٥٩﴾

[الواقعة:٥٨-٥٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Have you seen that which you cultivate (sow into the ground)?
Is it you who cause it to grow, or are We the Grower?

Al-Wāqi'ah 56:63-64

أَفَرَءَيۡتُم مَّا تَحۡرُثُونَ ﴿٦٣﴾ ءَأَنتُمۡ تَزۡرَعُونَهُۥٓ أَمۡ نَحۡنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾

[الواقعة:٦٣-٦٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Have you observed the water which you drink?
Is it you who cause it to come down from the rain-clouds, or are We the Causer?

If We willed We could turn it bitter. Why then do you not give thanks?

Have you observed the fire that you kindle?
Is it you who have grown the tree that serves as its fuel, or were We the Grower?

Al-Wāqi'ah 56:68-72

أَفَرَءَيۡتُمُ ٱلۡمَآءَ ٱلَّذِي تَشۡرَبُونَ ﴿٦٨﴾ ءَأَنتُمۡ أَنزَلۡتُمُوهُ مِنَ ٱلۡمُزۡنِ أَمۡ نَحۡنُ ٱلۡمُنزِلُونَ ﴿٦٩﴾ لَوۡ نَشَآءُ جَعَلۡنَٰهُ أُجَاجٗا فَلَوۡلَا تَشۡكُرُونَ ﴿٧٠﴾ أَفَرَءَيۡتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ ﴿٧١﴾ ءَأَنتُمۡ أَنشَأۡتُمۡ شَجَرَتَهَآ أَمۡ نَحۡنُ ٱلۡمُنشِـُٔونَ ﴿٧٢﴾ [الواقعة:٦٨-٧٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away?

إِنَّ ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَمُخۡرِجُ ٱلۡمَيِّتِ مِنَ ٱلۡحَيِّۚ ذَٰلِكُمُ ٱللَّهُۖ فَأَنَّىٰ تُؤۡفَكُونَ ﴿٩٥﴾

He is the Cleaver of the daybreak; and He has appointed the night for resting in tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise.
And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge.

And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding.
And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe. Al-An'ām 6:95-99

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٩٦﴾

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۗ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾ [الأنعام: ٩٥-٩٩]

Allāh Subḥānahū wa Ta'ālā says:

So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth, the Sustainer of the worlds.
And to Him (Alone) belongs Majesty in the heavens and the earth. And He is the Mighty, the Wise. Al-Jāthiyah 45: 36-37

وقال تعالى:

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾ [الجاثية: ٣٦-٣٧]

Allāh Subḥānahū wa Ta'ālā said to His Prophet:
Say! O Allāh! Possessor of Sovereignty! You give Sovereignty to whom You will, and You withdraw Sovereignty from whom You will. You exalt whom You will, and You abase whom You will. In Your Hand is (all) the good. Indeed, You are able to do all things.
You cause the night to pass into the day and You cause the day to pass into night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whom You choose without limit. Āle 'Imrān 3:26-27

وقال تعالى:

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ [آل عمران: ٢٦-٢٧]

Allāh Subḥānahū wa Ta'ālā says:

And with Him (Allāh) are the keys of the unseen (of which) none but He knows. And He knows what is in the land and in the sea. And there is not a leaf that falls

وقال تعالى:

وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ

but that He knows about it, and not a grain (seed) in the darkness of the earth, nor a thing alive (organic), or dry (inorganic) but that (it is noted) in a clear record.

إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

And He is the One Who takes your souls by night (when your are asleep), and has knowledge of all that you have done by day. And He brings you back to life each day that a term appointed (your life period) be fulfilled. And afterward unto Him is your return. Then He will proclaim unto you what you used to do. Al-An'ām 6:59-60

وَهُوَ ٱلَّذِي يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ [الأنعام: ٥٩ - ٦٠]

Allāh Subḥānahū wa Ta'ālā said to His Prophet:

وقال تعالى:

Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed? Al-An'ām 6:14

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ [الأنعام: ١٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure. Al-Ḥijr 15:21

وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ [الحجر: ٢١]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power. An-Nisā 4:139

أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ [النساء: ١٣٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And so many a moving (living) creature carry not their own provision. Allāh provides for them and for you. He is the Hearer, the Knower. Al-'Ankabūt 29:60

وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾ [العنكبوت: ٦٠]

Allāh Subḥānahū wa Ta'ālā said to His Prophet:

وقال تعالى:

Say (to mankind): what do you think, if Allāh took away your hearing and your sight and sealed your hearts, Who is there other than Allāh Who could restore it for you? See how We display Our revelations to them? Yet still they turn away. Al-An'ām 6:46

قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ [الأنعام: ٤٦]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam

وقال تعالى:

Say (to mankind): Have you considered, if Allāh made the night unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you the light? Will you then not hear?

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

Say (to mankind): Have you considered, if Allāh made the day unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you night wherein you rest? Will you then not see? Al-Qaṣaṣ 28: 71-72

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ [القصص: ٧١-٧٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And of His signs are the ships, like (floating) mountains in the sea;

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٣٢﴾

If He wills, He calms the wind so that they keep still upon its surface. Indeed, herein are signs for every patient and grateful (heart).

إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾

Or (if He wills), He causes them to perish, on account of that which they have earned and He forgives much. Ash-Shūrā 42: 32-34

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا۟ وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ [الشورى: ٣٢-٣٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And indeed We had given Dāwūd grace from Us (by saying): O hills Glorify Allāh with him! And (O) birds you also. And We made the iron soft for him. Sabā 34:10

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾ [سبأ: ١٠]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

(Because of the mischief of *Qarūn*) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allāh, nor was he of those who could save himself. Al-Qaṣaṣ 28:81

فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾ [القصص: ٨١]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Then We revealed to Mūsā (saying)! Strike the sea with your staff. And (as he did this) it

فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ

parted, (causing many through ways) and each part was like a huge mountain. Ash-Shu'arā' 26:63

فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾ [الشعراء: ٦٣]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye Al-Qamar 54:50

وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾ [القمر: ٥٠]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail. Al-A'rāf 7:54

أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ [الأعراف: ٥٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

(Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him. Al-A'rāf 7:59

مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ .[الأعراف: ٥٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And if all the trees on the earth were pens, and the seas, with seven more seas to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise. Luqmān 31:27

وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ [لقمان: ٢٧]

Allāh Subḥānahū wa Ta'ālā said to His Prophet:

وقال تعالى:

Say! Nothing befalls us save that

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ

ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿٥١﴾

[التوبة: ٥١]

which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust.
At-Tawbah 9:51

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

[يونس: ١٠٧]

If Allāh inflicts you with hurt, there is none who can remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsmen; He is Forgiving, the Merciful. Yūnus 10:107

AHADITH

٧٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ جِبْرِيْلَ قَالَ لِلنَّبِيِّ ﷺ حَدِّثْنِي مَا الإِيْمَانُ؟ قَالَ: الإِيْمَانُ أَنْ تُؤْمِنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّيْنَ وَتُؤْمِنَ بِالْمَوْتِ وَبِالْحَيَاةِ بَعْدَ الْمَوْتِ وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ وَالْحِسَابِ وَالْمِيْزَانِ وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ. قَالَ: فَإِذَا فَعَلْتُ ذٰلِكَ فَقَدْ آمَنْتُ؟ قَالَ: إِذَا فَعَلْتَ ذٰلِكَ فَقَدْ آمَنْتَ. (وهو قطعة من حديث طويل) رواه أحمد ١/٣١٩

70. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Jibraīl 'Alaihis Salām asked Nabī Ṣallallāhu 'alaihi wasallam: Tell me what is Īmān? Nabī Ṣallallāhu 'alaihi wasallam replied: Īmān is that you believe in Allāh and the Last Day, and in the angels, and the Books, and in the Prophets, and that you believe in death, and life after death, and that you believe in Paradise and Hell, and the Accountability, and the Scale (of deeds), and that you believe in all (aspects of) destiny, its good and its bad. Jibraīl 'Alaihissalām said: Then if I do that, have I believed? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: If you do that, you have believed. (Musnad Aḥmad)

٧١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الإِيْمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ، وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ. رواه البخارى، باب سؤال جبريل النبي ﷺ ٠٠ ، رقم: ٥٠

71. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Īmān is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhārī)

٧٢- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ مَاتَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ، قِيْلَ لَهُ ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شِئْتَ. رواه أحمد وفى إسناده شهر بن حوشب وقد وثق، مجمع الزوائد ١/١٨٢

72. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu narrates that he heard Nabī Ṣallallāhu 'alaihi wasallam saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Aḥmad)

٧٣- عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَإِيْعَادٌ بِالشَّرِّ وَتَكْذِيْبٌ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلَكِ فَإِيْعَادٌ بِالْخَيْرِ وَتَصْدِيْقٌ بِالْحَقِّ، فَمَنْ وَجَدَ ذٰلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللهِ فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ الْأُخْرٰى فَلْيَتَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ثُمَّ قَرَأَ: ﴿اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَآءِ﴾ الآية. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ومن سورة البقرة، رقم: ٢٩٨٨

73. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily in the heart of man, a thought is stirred by Shaiṭān, and a thought is stirred by an angel. As for the thought stirred by Shaiṭān, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from Shaiṭān) should seek refuge in Allāh from Shaiṭān, the accursed; and then Rasūlullāh Ṣallallāhu 'alaihi wasallam recited this verse from the Qur'ān, "Shaiṭān makes you fear poverty and bids you to commit evil deeds" (Sūrah Baqarah 2:268) (Tirmidhī)

٧٤– عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَجِلُّوا اللهَ يَغْفِرْ لَكُمْ. رواه أحمد ٥/١٩٩

74. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Revere Allāh (hold Allāh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Aḥmad)

٧٥– عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيْمَا رَوَى عَنِ اللهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِيْ! إِنِّيْ حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِيْ، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِيْ! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُوْنِيْ أَهْدِكُمْ، يَا عِبَادِيْ! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُوْنِيْ أُطْعِمْكُمْ، يَا عِبَادِيْ! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُوْنِيْ أَكْسُكُمْ، يَا عِبَادِيْ! إِنَّكُمْ تُخْطِئُوْنَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوْبَ جَمِيْعًا، فَاسْتَغْفِرُوْنِيْ أَغْفِرْ لَكُمْ، يَا عِبَادِيْ! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّيْ فَتَضُرُّوْنِيْ، وَلَنْ تَبْلُغُوا نَفْعِيْ فَتَنْفَعُوْنِيْ، يَاعِبَادِيْ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذٰلِكَ فِيْ مُلْكِيْ شَيْئًا، يَا عِبَادِيْ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِيْ شَيْئًا، يَا عِبَادِيْ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِيْ صَعِيْدٍ وَاحِدٍ فَسَأَلُوْنِيْ، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِيْ إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِيْ! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيْهَا لَكُمْ، ثُمَّ أُوَفِّيْكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُوْمَنَّ إِلَّا نَفْسَهُ. رواه مسلم، باب تحريم الظلم، رقم: ٦٥٧٢

75. Abu Dhar Raḍiyallāhu 'anhu, narrates from Nabī Ṣallallāhu 'alaihi wasallam in one of Ḥadīth Qudsi that Allāh Tabāraka wa Ta'ālā has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O

My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and jinn, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay you in full for them, so he who finds (therein) good, should praise Allāh, and he who finds otherwise should undoubtedly blame no one but himself, alone. (Muslim)

٧٦– عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ فِيْنَا رَسُوْلُ اللهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ: إِنَّ اللهَ عَزَّوَجَلَّ لَا يَنَامُ وَلَا يَنْبَغِيْ لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّوْرُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ. رواه مسلم، باب في قوله عليه السلام: إن الله لا ينام ...، رقم: ٤٤٥

76. Abu Mūsā Al Ash'arī narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam stood amongst us and made five statements: 1. Verily Allāh Subḥānahū wa Ta'ālā does not sleep, nor He seeks to sleep. 2. He lowers the scale (of sustenance) and raises it. 3. The deeds of the night are lifted up to Him before the deeds of the day. 4. And the deeds of the day before the deeds of the night. 5. His veil is Light (between Him and His creation). If He were to raise it, the sublime splendour of His Face would set ablaze all His creation where His glance reaches. (Muslim)

Note: The verses and aḥādīth in which the faces, eyes, hands or other physical traits of Allāh are mentioned, are allegorical. Their meaning is beyond human comprehension.

٧٧– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ خَلَقَ إِسْرَافِيْلَ مُنْذُ يَوْمَ خَلَقَهُ صَافًّا قَدَمَيْهِ لَا يَرْفَعُ بَصَرَهُ، بَيْنَهُ وَبَيْنَ الرَّبِّ تَبَارَكَ وَتَعَالَى سَبْعُوْنَ نُوْرًا، مَا مِنْهَا مِنْ نُوْرٍ

يَدْنُوْ مِنْهُ إِلَّا احْتَرَقَ. مصابيح السنة للبغوى وعدّه من الحسان ٣١/٤

77. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily Allāh Ta'ālā has created Isrāfīl 'Alaihis Salām. From the day he was created he has been keeping both his feet in line, not raising his eyes. There are seventy (veils of light) between him and the Sustainer, Blessed and Exalted. If he were to come near any of those (veils of light), he would be set ablaze. (Maṣābīḥ-ḥus-Sunnah)

٧٨– عَنْ زُرَارَةَ بْنِ أَوْفٰى رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِجِبْرِيْلَ: هَلْ رَأَيْتَ رَبَّكَ؟ فَانْتَفَضَ جِبْرِيْلُ وَقَالَ: يَا مُحَمَّدُ! إِنَّ بَيْنِىْ وَبَيْنَهُ سَبْعِيْنَ حِجَابًا مِنْ نُوْرٍ لَوْ دَنَوْتُ مِنْ بَعْضِهَا لَاحْتَرَقْتُ. مصابيح السنة للبغوى وعدّه من الحسان ٣٠/٤

78. Zurārah ibne-Awfa Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked Jibraīl 'Alaihis Salām: Have you seen your Rabb (Sustainer)? Jibraīl 'Alaihis Salām trembled and replied: O Muḥammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Maṣābīḥ-ḥus-Sunnah)

٧٩– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: قَالَ اللهُ عَزَّوَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْكَ، وَقَالَ: يَدُ اللهِ مَلْأَىٰ لَا يَغِيْضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِيْ يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيْزَانُ يَخْفِضُ وَيَرْفَعُ. رواه البخارى، باب قوله وكان عرشه على الماء، رقم: ٤٦٨٤

79. Abu Hurairah Raḍiyallāhu 'anhu reported from Rasūlullāh Ṣallallāhu 'alaihi wasallam narrating in a Ḥadīth Qudsi that Allāh 'Azza wa Jall said: Spend, (O man), I shall spend on you. And then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Hand (treasures) of Allāh is full and spending day and night continuously does not effect its fullness. And he said: Do you see, what He spent since He created the sky and the earth? And His *'Arsh* (Throne) was over the waters. Indeed this has not decreased that which is in His Hand? In His Hand is the Scale (of justice), whereby he raises and lowers (people). (Bukhārī)

٨٠– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقْبِضُ اللهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِى السَّمَاءَ بِيَمِيْنِهِ ثُمَّ يَقُوْلُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوْكُ الْأَرْضِ؟ رواه البخارى، باب قول الله تعالى ملك الناس، رقم: ٧٣٨٢

80. Abu Hurairah Raḍiyallāhu 'anhu reports that Nabī Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsi narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky in His right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhārī)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblence to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

٨١– عَنْ أَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنِّىْ أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُوْنَ، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيْهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ لِلّٰهِ سَاجِدًا، وَاللهِ لَوْ تَعْلَمُوْنَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَلَبَكَيْتُمْ كَثِيْرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُوْنَ إِلَى اللهِ، لَوَدِدْتُ أَنِّىْ كُنْتُ شَجَرَةً تُعْضَدُ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى قول النبى ﷺ لو تعلمون ٠٠٠٠، رقم: ٢٣١٢

81. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allāh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allāh. By Allāh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allāh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)! (Tirmidhī)

٨٢– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِلّٰهِ تِسْعَةً وَتِسْعِيْنَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

هُوَ اللهُ الَّذِىْ لَآ إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ الْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيْمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيْعُ الْبَصِيْرُ الْحَكَمُ الْعَدْلُ اللَّطِيْفُ الْخَبِيْرُ الْحَلِيْمُ الْعَظِيْمُ الْغَفُوْرُ الشَّكُوْرُ الْعَلِيُّ الْكَبِيْرُ الْحَفِيْظُ الْمُقِيْتُ الْحَسِيْبُ الْجَلِيْلُ الْكَرِيْمُ الرَّقِيْبُ الْمُجِيْبُ الْوَاسِعُ الْحَكِيْمُ الْوَدُوْدُ الْمَجِيْدُ الْبَاعِثُ الشَّهِيْدُ الْحَقُّ الْوَكِيْلُ الْقَوِيُّ الْمَتِيْنُ الْوَلِيُّ الْحَمِيْدُ الْمُحْصِى الْمُبْدِئُ الْمُعِيْدُ الْمُحْيِى الْمُمِيْتُ الْحَيُّ الْقَيُّوْمُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِى الْمُتَعَالِى الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّؤُوْفُ مَالِكُ الْمُلْكِ ذُوالْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ الْمُغْنِى الْمَانِعُ الضَّارُّ النَّافِعُ النُّوْرُ الْهَادِى الْبَدِيْعُ الْبَاقِى الْوَارِثُ الرَّشِيْدُ الصَّبُوْرُ.

رواه الترمذى وقال: هذاحديث غريب، باب حديث فى أسماء الله ٠٠٠٠، رقم:٣٥٠٧

82. Abu Hurairah Raḍiyallāhu ʻanhu narrates that Rasūlullāh Ṣallallāhu ʻalaihi wasallam said: Verily there are ninety-nine names of Allāh; one hundred less one, he who memorizes them enters Paradise. He is Allāh besides Whom there is none worthy of worship, He is:

الرَّحْمٰنُ	***Ar-Raḥmān***	The Compassionate
الرَّحِيْمُ	***Ar-Raḥīm***	The Most Merciful
الْمَلِكُ	***Al-Malik***	The King
الْقُدُّوْسُ	***Al-Quddūs***	The Most Holy
السَّلَامُ	***As-Salām***	The Granter of peace and Free of all Blemishes
الْمُؤْمِنُ	***Al-Mu'min***	The Granter of safety and security
الْمُهَيْمِنُ	***Al-Muhaimin***	The Guardian of all things
الْعَزِيْزُ	***Al-ʻAzīz***	The Mighty
الْجَبَّارُ	***Al-Jabbār***	The Overpowering
الْمُتَكَبِّرُ	***Al-Mutakabbir***	The Greatest in Majesty
الْخَالِقُ	***Al-Khāliq***	The Creator
الْبَارِئُ	***Al-Bārī***	The One Who brings creation into being
الْمُصَوِّرُ	***Al-Muṣawwir***	The One Who designs and gives shape to the creation

الْغَفَّارُ	***Al-Ghaffār***	The Continually Forgiving
الْقَهَّارُ	***Al-Qahhār***	The Most Dominant
الْوَهَّابُ	***Al-Wahhāb***	The Most Generous Bestower
الرَّزَّاقُ	***Ar-Razzāq***	The Provider
الْفَتَّاحُ	***Al-Fattāḥ***	The Opener to the way to victory And mercy
الْعَلِيْمُ	***Al-ʻAlīm***	The All Knowing
الْقَابِضُ	***Al-Qābiḍ***	The Withholder of sustenance and life
الْبَاسِطُ	***Al-Bāsiṭ***	The Plentiful Giver
الْخَافِضُ	***Al-Khāfiḍ***	The Abaser
الرَّافِعُ	***Al-Rāfiʻ***	The Exalter
الْمُعِزُّ	***Al-Muʻiz***	The Giver of honour and dignity
الْمُذِلُّ	***Al-Mudhil***	The Giver of disgrace
السَّمِيْعُ	***As-Samīʻ***	The All Hearing
الْبَصِيْرُ	***Al-Baṣīr***	The All Seeing
الْحَكَمُ	***Al-Ḥakam***	The Indisputable Judge
الْعَدْلُ	***Al-ʻAdl***	The Just
اللَّطِيْفُ	***Al-Laṭīf***	The Most Gracious
الْخَبِيْرُ	***Al-Khabīr***	The All Aware
الْحَلِيْمُ	***Al- Ḥalīm***	The Clement
الْعَظِيْمُ	***Al-ʻAẓīm***	The Incomparably Great
الْغَفُوْرُ	***Al-Ghafūr***	The All Forgiving
الشَّكُوْرُ	***Ash-Shakūr***	The Grateful Rewarder and Recompenser
الْعَلِيُّ	***Al-ʻAliyyu***	The Most High
الْكَبِيْرُ	***Al-Kabīr***	The Most Great
الْحَفِيْظُ	***Al-Ḥafīẓ***	The Protector
الْمُقِيْتُ	***Al-Muqīt***	The Sustainer and Controller of all Things
الْحَسِيْبُ	***Al- Ḥasīb***	The Reckoner
الْجَلِيْلُ	***Al-Jalīl***	The Majestic
الْكَرِيْمُ	***Al-Karīm***	The Generous and Benevolent
الرَّقِيْبُ	***Ar-Raqīb***	The Watcher of all things
الْمُجِيْبُ	***Al-Mujīb***	The Answerer and Responder
الْوَاسِعُ	***Al-Wāsīʻ***	The Vast in His Knowledge and Goodness
الْحَكِيْمُ	***Al-Ḥakīm***	The Most Wise

الْوَدُوْدُ	*Al-Wadūd*	The Most Loving
الْمَجِيْدُ	*Al-Majīd*	The Glorious and Exalted
الْبَاعِثُ	*Al-Bā'ith*	The Resurrector of the dead
الشَّهِيْدُ	*Ash-Shahīd*	The Witness
الْحَقُّ	*Al-Ḥaq*	The Absolute True in His Being and Attributes
الْوَكِيْلُ	*Al-Wakīl*	The Trustee
الْقَوِىُّ	*Al-Qawī*	The Most Powerful
الْمَتِيْنُ	*Al-Matīn*	The Most Firm
الْوَلِىُّ	*Al-Walī*	The Loving Patron and Supporter
الْحَمِيْدُ	*Al- Ḥamīd*	The Praiseworthy
الْمُحْصِى	*Al-Muḥṣī*	The All-Knowing
الْمُبْدِئُ	*Al-Mubdi'u*	The Originator of Creation
الْمُعِيْدُ	*Al-Mu'īd*	The Recreator of Creation
الْمُحْيِى	*Al-Muḥyī*	The Giver of Life
الْمُمِيْتُ	*Al-Mumīt*	The Giver of Death
الْحَىُّ	*Al- Ḥayy*	The ever Living
الْقَيُّوْمُ	*Al-Qayyūm*	The Eternal Sustainer
الْوَاجِدُ	*Al-Wājid*	The Self-Sufficient
الْمَاجِدُ	*Al-Mājid*	The Grand
الْوَاحِدُ	*Al-Wāḥid*	The One
الْأَحَدُ	*Al-Aḥad*	The Single
الصَّمَدُ	*Aṣ-Ṣamad*	The One Who Depends on none and all others depend on Him
الْقَادِرُ	*Al-Qādir*	The Most Powerfully Able
الْمُقْتَدِرُ	*Al-Muqtadir*	The Prevailing
الْمُقَدِّمُ	*Al-Muqaddim*	The Advancer
الْمُؤَخِّرُ	*Al-Muakhkhir*	The Delayer
الْأَوَّلُ	*Al-Awwal*	The First
الْآخِرُ	*Al-'Ākhir*	The Last
الظَّاهِرُ	*Az-Zāhir*	The Manifest
الْبَاطِنُ	*Al-Bāṭin*	The Hidden
الْوَالِى	*Al-Wālī*	The Governor
الْمُتَعَالِى	*Al-Muta'ālī*	The Sublime
الْبَرُّ	*Al-Barr*	The Amply Beneficent
التَّوَّابُ	*At-Tawwāb*	The Acceptor of Repentance
الْمُنْتَقِمُ	*Al-Muntaqim*	The Avenger
الْعَفُوُّ	*Al-'Afwu*	The Pardoner

الرَّؤُوْفُ	*Ar-Raūf*	The Benevolent, Sympathetic
مَالِكُ الْمُلْكِ	*Mālik ul Mulk*	The Ruler of the Kingdom
ذُوالْجَلَالِ وَالْإِكْرَامِ	*Dhul Jalāli wal Ikrām*	The Sustainer of Majesty and Splendour
الْمُقْسِطُ	*Al-Muqsiṭ*	The Most Equitable
الْجَامِعُ	*Al-Jāmi'*	The Gatherer
الْغَنِىُّ	*Al-Ghanī*	The Self-Sufficient, Independent
الْمُغْنِى	*Al-Mughnī*	The Granter of Wealth and Sufficiency
الْمَانِعُ	*Al-Māni'u*	The Depriver
الضَّارُّ	*Aḍ-Ḍārru*	The Afflicter of Harm
النَّافِعُ	*An-Nāfi'*	The Granter of Benefits
النُّوْرُ	*An-Nūr*	The Light
الْهَادِى	*Al-Hādī*	The Guide
الْبَدِيْعُ	*Al-Badī'*	The First Causer and Creator
الْبَاقِى	*Al-Bāqī*	The Enduring
الْوَارِثُ	*Al-Wārith*	The Inheritor
الرَّشِيْدُ	*Ar-Rashīd*	The Perfect Director
الصَّبُوْرُ	*Aṣ-Ṣabūr*	The Most Forbearing

Note: Allāh Subḥānahū wa Ta'ālā has many names as mentioned in the Qur'ān and Aḥādīth. Of them, ninety nine are in this ḥadīth. (Maẓāhir-e- Ḥaque)

٨٣– عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ الْمُشْرِكِيْنَ قَالُوا لِلنَّبِيِّ ﷺ: يَامُحَمَّدُ! انْسُبْ لَنَا رَبَّكَ، فَأَنْزَلَ اللّٰهُ تَبَارَكَ وَتَعَالٰى: ﴿قُلْ هُوَ اللّٰهُ أَحَدٌ اللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ﴾. رواه أحمد ٥/١٣٤

83. Ubayy ibne-K'ab Raḍiyallāhu 'anhu narrates that once the *Mushrikīn* (polytheists) said to Nabī Ṣallallāhu 'alaihi wasallam: O Mūḥammad! What is the lineage of your Rabb? Thereupon Allāh Subḥānahū wa Ta'ālā, sent down (Sūrah Ikhlāṣ): "Say (O Mūḥammad)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him". (Musnad Aḥmad)

٨٤– عَنْ أَبِىْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: (قَالَ اللّٰهُ عَزَّوَجَلَّ): كَذَّبَنِى ابْنُ

آدَمَ وَلَمْ يَكُنْ لَهُ ذٰلِكَ، وَشَتَمَنِيْ وَلَمْ يَكُنْ لَهُ ذٰلِكَ، أَمَّا تَكْذِيْبُهُ إِيَّايَ أَنْ يَقُوْلَ: إِنِّيْ لَنْ أُعِيْدَهُ كَمَا بَدَأْتُهُ، وَأَمَّا شَتْمُهُ إِيَّايَ أَنْ يَقُوْلَ: اتَّخَذَ اللّٰهُ وَلَدًا، وَأَنَا الصَّمَدُ الَّذِيْ لَمْ أَلِدْ وَلَمْ أُوْلَدْ، وَلَمْ يَكُنْ لِيْ كُفُوًا أَحَدٌ. رواه البخارى، باب قوله الله الصمد، رقم: ٤٩٧٥

84. Abu Hurairah Raḍiyallāhu 'anhu reported that Rasūlullāh Ṣallallāhu 'alaihi wasallam narrated in a Ḥadīth Qudsi that Allāh Subḥānahū wa Ta'ālā said: The son of Ādam belies Me and it was not right for him to do so. And he has abused Me, although it was not right for him to do so. He accuses Me of lying by saying that I shall never resurrect him, as I had originally created him; and he abuses Me by saying that Allāh has taken a son, while I am the Self-Sufficient upon Whom all depend, neither have I been born, nor has anyone been born (to Me), and none can be compared to Me. (Bukhārī)

٨٥- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: لَا يَزَالُ النَّاسُ يَتَسَاءَلُوْنَ حَتّٰى يُقَالَ هٰذَا: خَلَقَ اللّٰهُ الْخَلْقَ فَمَنْ خَلَقَ اللّٰهَ؟ فَإِذَا قَالُوا ذٰلِكَ فَقُوْلُوا: اللّٰهُ أَحَدٌ اللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، ثُمَّ لْيَتْفُلْ عَنْ يَسَارِهِ ثَلَاثًا وَلْيَسْتَعِذْ مِنَ الشَّيْطَانِ الرَّجِيْمِ. رواه أبو داؤد، مشكوة المصابيح، رقم: ٧٥

85. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: People will not cease to ask amongst themselves (about Allāh), until (they cross all bounds) and say: Allāh created creation, but who (then) created Allāh? When they say such a thing, say to them:

اللّٰهُ أَحَدٌ اللّٰهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Allāh is One, Allāh is the Self-Sufficient upon Whom all depend, He did not give birth, nor was He given birth to, and there is none like (comparable to) Him.

Then spit lightly on your left side three times and seek refuge (in Allāh) from Shaiṭān the accursed. (Abu Dāwūd, Mishkāt-ul-Maṣābīḥ)

٨٦- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللّٰهُ تَعَالٰى: يُؤْذِيْنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ. رواه البخارى، باب قول الله تعالٰى يريدون أن يبدلوا كلام الله، رقم: ٧٤٩١

86. Abu Hurairah Raḍiyallāhu 'anhu reports that Nabī Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsi narrates that Allāh Subḥānahū wa Ta'ālā has said: The son of Ādam hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day. (Bukhārī)

٨٧- عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَحَدٌ أَصْبَرَ عَلٰى أَذًى سَمِعَهُ مِنَ اللّٰهِ، يَدَّعُوْنَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيْهِمْ وَيَرْزُقُهُمْ. رواه البخارى، باب قول الله تعالٰى أن الله هو الرزاق ....، رقم: ٧٣٧٨

87. Abu Mūsā Al Ash'arī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: No one is more patient over injurious words which he hears than Allāh! Men (the *Mushrikīn*) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhārī)

٨٨- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَمَّا خَلَقَ اللّٰهُ الْخَلْقَ، كَتَبَ فِيْ كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِيْ تَغْلِبُ غَضَبِيْ. رواه مسلم، باب فى سعة رحمة الله تعالٰى ....، رقم: ٦٩٦٩

88. Abu Hurairah Raḍiyallāhu 'anhu reported that Nabi Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsi said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

٨٩- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللّٰهِ مِنَ الْعُقُوْبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللّٰهِ مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ. رواه مسلم، باب فى سعة رحمة الله تعالٰى ....، رقم: ٦٩٧٩

89. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily if the believer were to know what punishments Allāh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allāh, none would have despaired of His Paradise. (Muslim)

٩٠- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلّٰهِ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً

وَاحِدَةً بَيْنَ الْجِنِّ وَالإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فَبِهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلٰى وَلَدِهَا، وَأَخَّرَ اللّٰهُ تِسْعًا وَتِسْعِيْنَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ. رواه مسلم، باب في سعة رحمة الله تعالى ...، رقم: ٦٩٧٤

وفي رواية لمسلم: فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَكْمَلَهَا بِهٰذِهِ الرَّحْمَةِ. رقم: ٦٩٧٧

90. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily Allāh has one hundred Mercies. He has sent down from these one Mercy among the jinn, men, animals, and creeping insects. By it, they (all) show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allāh has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim)

And in another version of Muslim: When it will be the Day of Resurrection, He will complete them with this Mercy (and that is, He will bestow upon His slaves the complete one hundred Mercies). (Muslim)

٩١ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ قَالَ: قُدِمَ عَلٰى رَسُوْلِ اللّٰهِ ﷺ بِسَبْيٍ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ، تَبْتَغِيْ، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُوْلُ اللّٰهِ ﷺ: أَتَرَوْنَ هٰذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا وَاللّٰهِ! وَهِيَ تَقْدِرُ عَلٰى أَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: لَلّٰهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا. رواه مسلم، باب في سعة رحمة الله تعالى ...، رقم: ٦٩٧٨

91. ‘Umar ibnil-Khaṭṭāb Raḍiyallāhu ‘anhu narrates that some prisoners (of war) were brought before Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allāh, so long as she is in a position not to cast him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son! (Muslim)

٩٢ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَامَ رَسُوْلُ اللّٰهِ ﷺ فِيْ صَلٰوةٍ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ

وَهُوَ فِي الصَّلٰوةِ: اللّٰهُمَّ ارْحَمْنِيْ وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا. فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَعْرَابِيِّ: لَقَدْ حَجَّرْتَ وَاسِعًا يُرِيْدُ رَحْمَةَ اللّٰهِ. رواه البخاري، باب رحمة الناس والبهائم، رقم: ٦٠١٠

92. Abu Hurairah Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood up for Ṣalāt, and we, too, stood up with him. A villager, while he was engaged in Ṣalāt, supplicated loudly: O Allāh! Bestow Mercy on me and Mūḥammad and do not bestow Mercy on anyone besides us! When Nabī Ṣallallāhu ‘alaihi wasallam (completed Ṣalāt and) offered Salām, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allāh’s Mercy. (Bukhārī)

٩٣ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ أَنَّهُ قَالَ: وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِيْ أَحَدٌ مِنْ هٰذِهِ الْأُمَّةِ يَهُوْدِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ يَمُوْتُ وَلَمْ يُؤْمِنْ بِالَّذِيْ أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. رواه مسلم، باب وجوب الإيمان ...، رقم: ٣٨٦

93. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By the One in Whose Hand is the life of Muḥammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell. (Muslim)

٩٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوْا: إِنَّ لِصَاحِبِكُمْ هٰذَا مَثَلًا، قَالَ: فَاضْرِبُوْا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوْا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنٰى دَارًا وَجَعَلَ فِيْهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ، فَقَالُوْا: أَوِّلُوْهَا لَهُ يَفْقَهْهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوْا: فَالدَّارُ: الْجَنَّةُ، وَالدَّاعِيْ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللّٰهَ، وَمَنْ عَصٰى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللّٰهَ، وَمُحَمَّدٌ ﷺ فَرْقٌ بَيْنَ النَّاسِ. رواه البخاري، باب الإقتداء بسنن رسول الله ﷺ، رقم: ٧٢٨١

94. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that some angels came to Nabī Ṣallallāhu ‘alaihi wasallam while he was

sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping, the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muḥammad Ṣallallāhu ‘alaihi wasallam; whoever obeys Muḥammad Ṣallallāhu ‘alaihi wasallam, obeys Allāh and whoever disobeys Muḥammad Ṣallallāhu ‘alaihi wasallam, disobeys Allāh. And Muḥammad Ṣallallāhu ‘alaihi wasallam has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhārī)

Note: The sleeping of the prophets ‘Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh Subḥānahū wa Ta‘ālā. (Bazlul Majhūd)

٩٥– عَنْ أَبِيْ مُوْسَى رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا مَثَلِيْ وَمَثَلُ مَا بَعَثَنِى اللّٰهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمِ، إِنِّيْ رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ، وَإِنِّيْ أَنَا النَّذِيْرُ الْعُرْيَانُ، فَالنَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلٰى مَهْلِهِمْ فَنَجَوا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذٰلِكَ مَثَلُ مَنْ أَطَاعَنِيْ فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِيْ وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ. رواه البخارى، باب الإقتداء بسنن رسول الله ﷺ، رقم:٧٢٨٣

95. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed my example and the example of what Allāh has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy's) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding

out stealthily till they were safe. While another group of them disbelieved him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur'ān and Sunnāh), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhārī)

Note: Traditionally, Arabs attacked at dawn. Those who wished to avoid this danger, travelled in the early part of the night.

٩٦– عَنْ عَبْدِ اللّٰهِ بْنِ ثَابِتٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! إِنِّيْ مَرَرْتُ بِأَخٍ لِيْ مِنْ قُرَيْظَةَ فَكَتَبَ لِيْ جَوَامِعَ مِنَ التَّوْرَاةِ، أَلَا أَعْرِضُهَا عَلَيْكَ؟ قَالَ: فَتَغَيَّرَ وَجْهُ رَسُوْلِ اللّٰهِ ﷺ، قَالَ عَبْدُ اللّٰهِ يَعْنِى ابْنَ ثَابِتٍ، فَقُلْتُ لَهُ: أَلَا تَرَى مَا بِوَجْهِ رَسُوْلِ اللّٰهِ ﷺ؟ فَقَالَ عُمَرُ رَضِيَ اللّٰهُ عَنْهُ: رَضِيْنَا بِاللّٰهِ تَعَالٰى رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ ﷺ رَسُوْلًا، قَالَ: فَسُرِّيَ عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيْكُمْ مُوْسَى ثُمَّ اتَّبَعْتُمُوْهُ وَتَرَكْتُمُوْنِيْ لَضَلَلْتُمْ، إِنَّكُمْ حَظِّيْ مِنَ الْأُمَمِ وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّيْنَ. رواه أحمد ٤/٢٦٥

96. ‘Abdullāh ibne-Thābit Raḍiyallāhu ‘anhu narrates that ‘Umar ibnil-Khaṭṭāb came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! Indeed, I passed by a brother of mine from (the tribe of) Quraiẓah; so he wrote me some comprehensive (passages) from the Tōrāh. Should I not show them to you? (‘Abdullāh) said: Thereupon, the face of Rasūlullāh Ṣallallāhu ‘alaihi wasallam changed colour. ‘Abdullāh ibne-Thābit then said: So I said to Umar: Do you not see the expression (of anger) on the face of Rasūlullāh Ṣallallāhu ‘alaihi wasallam? ‘Umar Raḍiyallāhu ‘anhu (realizing his mistake hastily) said:

رَضِيْنَا بِاللّٰهِ تَعَالٰى رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ ﷺ رَسُوْلًا

We are pleased with Allāh Ta‘ālā as our Rabb and with Islām as our Religion and with Muḥammad Ṣallallāhu ‘alaihi wasallam as His Messenger.

‘Abdullāh said: At that the anger of Nabī Ṣallallāhu ‘alaihi wasallam subsided, and he said: By the One in Whose Hand is the life of Muḥammad, if Mūsā were to appear among you, and then you followed him, and forsook me, you would indeed go astray. Verily you are my share from amongst the nations, and I am your share

from amongst the prophets (your success thus lies in following me). (Musnad Aḥmad)

٩٧- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: كُلُّ أُمَّتِيْ يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، قَالُوا: يَا رَسُوْلَ اللهِ! وَمَنْ يَأْبَى؟ قَالَ: مَنْ أَطَاعَنِيْ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِيْ فَقَدْ أَبَى. رواه البخاری، باب الإقتداء بسنن رسول الله ﷺ، رقم: ٧٢٨٠

97. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: All of my Ummah will enter into Paradise, except he who refused. The Ṣaḥābah said: O Rasūlallāh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhārī)

٩٨- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُوْنَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ. رواه البغوی فی شرح السنة ١/٢١٣، قال النووی: حدیث صحیح، رویناه فی کتاب الحجة بإسناد صحیح، جامع العلوم والحکم ص ٣٦٤

98. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: None of you would attain perfection in Īmān, until his desires are made subject to that (Deen) which I have brought. (Sharḥ-ḥus-Sunnah lil Baghawī, Jāmi'ul-'Ulūm wal Ḥukum)

٩٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِيْ قَلْبِكَ غِشٌّ لِأَحَدٍ فَافْعَلْ، ثُمَّ قَالَ لِيْ: يَا بُنَيَّ وَذٰلِكَ مِنْ سُنَّتِيْ، وَمَنْ أَحْيَا سُنَّتِيْ فَقَدْ أَحَبَّنِيْ وَمَنْ أَحَبَّنِيْ كَانَ مَعِي فِي الْجَنَّةِ. رواه الترمذی وقال: هذا حدیث حسن غریب، باب ما جاء فی الأخذ بالسنة ....، رقم: ٢٦٧٨

99. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my Sunnāh, and he, who revives my Sunnah, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhī)

١٠٠- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوْتِ أَزْوَاجِ النَّبِيِّ ﷺ

يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوْهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ؟ قَدْ غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَأَنَا أُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُوْمُ الدَّهْرَ وَلَا أُفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ إِلَيْهِمْ رَسُوْلُ اللهِ ﷺ فَقَالَ: أَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللهِ إِنِّيْ لَأَخْشَاكُمْ لِلّٰهِ وَأَتْقَاكُمْ لَهُ، لٰكِنِّي أَصُوْمُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّي. رواه البخاری، باب الترغیب فی النکاح، رقم: ٥٠٦٣

100. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that a group of three (men) came to the houses of the wives of Rasūlullāh Ṣallallāhu 'alaihi wasallam asking about the worship of Allāh by Nabī Ṣallallāhu 'alaihi wasallam. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasūlullāh Ṣallallāhu 'alaihi wasallam when Allāh has forgiven his past and future sins. So one of them said: As for me, I will offer Ṣalat throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam came to them and said: Are you the ones who have said such and such? Behold. By Allāh! Indeed I am the one who fears Allāh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer Ṣalāt and I sleep (at night) and I marry women, so whoever turns away from my Sunnah is not from me! (Bukhārī)

١٠١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ أُمَّتِيْ فَلَهُ أَجْرُ شَهِيْدٍ. رواه الطبرانی بإسناد لا بأس به، الترغیب ١/٨٠

101. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who holds fast to my Sunnah during the time of corruption in my Ummah, for him is the reward of a Martyr. (Ṭabarānī, Targhīb)

١٠٢- عَنْ مَالِكِ بْنِ أَنَسٍ رَحِمَهُ اللهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابُ اللهِ وَسُنَّةُ نَبِيِّهِ. رواه الإمام مالك فی الموطأ، النهی عن القول فی القدر ص ٧٠٢

102. Mālik ibne-Anas Raḥimahullāh reports that a saying of

Rasūlullāh Ṣallallāhu 'alaihi wasallam had reached him in which he said: I have left with you two things; and you shall never go astray as along as you hold fast to them: the Book of Allāh, and the Sunnah of His Prophet. (Muaṭṭa Imām Mālik)

١٠٣ - عن العرباض بن سارية رضي الله عنه قال: وعظنا رسول الله ﷺ يوما بعد صلوة الغداة موعظة بليغة ذرفت منها العيون ووجلت منها القلوب، فقال رجل: إن هذه موعظة مودع فبماذا تعهد إلينا يا رسول الله؟ قال: أوصيكم بتقوى الله، والسمع والطاعة وإن عبد حبشي، فإنه من يعش منكم ير اختلافا كثيرا، وإياكم ومحدثات الأمور فإنها ضلالة فمن أدرك ذلك منكم فعليه بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ. رواه الترمذى، وقال: هذا حديث حسن صحيح، باب ما جاء فى الأخذ بالسنة، الجامع الترمذى ٢/٥٢ طبع فاروقى كتب خانه، ملتان

103. 'Irbāḍ ibne-Sāriyāh Raḍiyallāhu 'anhu narrates that one day Rasūlullāh Ṣallallāhu 'alaihi wasallam after the morning Ṣalāt, gave us a profound heart rending sermon, causing the eyes to flow and the hearts to tremble. So a man said: Indeed this is a sermon of one bidding farewell! So what do you enjoin upon us, O Rasūlallah? He replied: I enjoin you with Allāh's *Taqwā* (fear and obedience) and to hear and obey those in authority, even if he be an Abyssinian slave! For verily whoever lives among you, shall see many disagreements. And I warn you to beware of innovations in Deen, for verily they are misguidance. So whoever among you sees those times, he must adhere steadfastly to my Sunnah, and the Sunnah of my rightly guided *Khulafā* (successors). (Tirmidhī)

١٠٤ - عن عبد الله بن عباس رضي الله عنهما أن رسول الله ﷺ رأى خاتما من ذهب في يد رجل، فنزعه فطرحه وقال: يعمد أحدكم إلى جمرة من نار فيجعلها في يده فقيل للرجل بعد ما ذهب رسول الله ﷺ: خذ خاتمك انتفع به، قال: لا، والله! لا آخذه أبدا، وقد طرحه رسول الله ﷺ. رواه مسلم، باب تحريم خاتم الذهب ٠٠٠٠، رقم: ٥٤٧٢

104. 'Abdullāh ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam saw a gold ring on the hand of a man; so he removed it and threw it away and said: How does anyone of you want to place a burning coal in his hand? It was said

to the man, after Rasūlullāh Ṣallallāhu 'alaihi wasallam had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasūlullāh Ṣallallāhu 'alaihi wasallam had thrown it away. (Muslim)

Note: It is forbidden for men to wear golden ornaments.

١٠٥ - قالت زينب: دخلت على أم حبيبة زوج النبي ﷺ حين توفي أبوها أبوسفيان بن حرب فدعت أم حبيبة بطيب فيه صفرة خلوق أو غيره فدهنت منه جارية ثم مست بعارضيها ثم قالت: والله مالي بالطيب من حاجة غير أني سمعت رسول الله ﷺ يقول: لا يحل لامرأة تؤمن بالله واليوم الآخر أن تحد على ميت فوق ثلاث ليال إلا على زوج أربعة أشهر وعشرا. رواه البخارى، باب تحد المتوفى عنها أربعة أشهر وعشرا، رقم: ٥٣٣٤

105. Zainab Raḍiyallāhu 'anha narrates: I called upon Umme Ḥabībah Raḍiyallāhu 'anha, the wife of Nabī Ṣallallāhu 'alaihi wasallam, when her father Abu Sufyān ibne-Ḥarb had passed away. Umme Ḥabībah asked for a perfume, containing some yellow substance *Khalūq* or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allāh! I have no need for fragrance but that I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days. (Bukhārī)

Note: *Khalūq* is a type of combined fragrance of which saffron is a major ingredient.

١٠٦ - عن أنس بن مالك رضي الله عنه أن رجلا سأل النبي ﷺ: متى الساعة يا رسول الله؟ قال: ما أعددت لها؟ قال: ما أعددت لها من كثير صلوة ولا صوم ولا صدقة، ولكني أحب الله ورسوله، قال: أنت مع من أحببت. رواه البخارى، باب علامة الحب فى الله ٠٠٠٠، رقم: ٦١٧١

106. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that indeed a man asked Nabī Ṣallallāhu 'alaihi wasallam: When would be the Last Hour O Rasullallāh? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: What have you prepared for it? He replied: I have not prepared for it with much of Ṣalāt, nor Ṣaum, nor Ṣadaqah; but I love Allāh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhārī)

١٠٧ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَارَسُوْلَ اللهِ! إِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ نَفْسِيْ، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ أَهْلِيْ وَمَالِيْ، وَإِنَّكَ لَأَحَبُّ إِلَيَّ مِنْ وَلَدِيْ، وَإِنِّيْ لَأَكُوْنُ فِي الْبَيْتِ فَأَذْكُرُكَ فَمَا أَصْبِرُ حَتّٰى آتِيَ فَأَنْظُرَ إِلَيْكَ، وَإِذَا ذَكَرْتُ مَوْتِيْ وَمَوْتَكَ، عَرَفْتُ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّيْنَ، وَإِنِّيْ إِذَا دَخَلْتُ الْجَنَّةَ خَشِيْتُ أَنْ لَا أَرَاكَ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ شَيْئاً حَتّٰى نَزَلَ جِبْرِيْلُ عَلَيْهِ السَّلَامُ بِهٰذِهِ الْآيَةِ: ﴿وَمَنْ يُّطِعِ اللهَ وَالرَّسُوْلَ فَأُولٰٓئِكَ مَعَ الَّذِيْنَ أَنْعَمَ اللهُ عَلَيْهِمْ مِّنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ﴾. رواه الطبراني في الصغير والأوسط ورجاله رجال الصحيح غير عبدالله بن عمران العابدي وهو ثقة مجمع الزوائد ٦٣/٧

107. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that a man came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasulallāh! You are more beloved to me than myself, and more beloved to me than my wife and wealth, and more beloved to me than my children. Indeed when I am in my house and I think of you, I lose my patience until I visit and see you. When I remember that you and I are going to die. I know that as you enter Paradise you would be elevated along with the prophets, and if I enter Paradise, I fear that I may not see you. Nabī Ṣallallāhu ‘alaihi wasallam did not reply to him until Jibraīl ‘Alaihis Salām came with the following verse:

وَمَنْ يُّطِعِ اللهَ وَالرَّسُوْلَ فَأُولٰٓئِكَ مَعَ الَّذِيْنَ أَنْعَمَ اللهُ عَلَيْهِمْ مِّنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ

He who obeys Allāh and His Messenger, they are (will be) among those upon whom Allāh has bestowed a special bountiful favour (reward); as they will be in the company of the Prophets, the *Ṣiddīqīn*, the Martyrs, and the Righteous.

(Ṭabarānī, Majma-‘uz-Zawāid)

Note: *Ṣiddīq* means the one who has a surpassing degree of strength of Īmān and *Yaqīn*.

١٠٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مِنْ أَشَدِّ أُمَّتِيْ إِلَيَّ حُبًّا، نَاسٌ يَكُوْنُوْنَ بَعْدِيْ، يَوَدُّ أَحَدُهُمْ لَوْ رَآنِيْ بِأَهْلِهِ وَمَالِهِ. رواه مسلم، باب فيمن يود رؤية النبي ﷺ رقم: ٧١٤٥

108. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: From amongst those people of my Ummāh who intensely love me will be some who will

come after me. Each one of them would desire, that he could see me, even in exchange for (sacrifying) his family and wealth! (Muslim)

١٠٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيْتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْمَغَانِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُوْرًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّوْنَ. رواه مسلم، باب المساجد ومواضع الصلوة، رقم: ١١٦٧

109. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I have been given superiority over the rest of the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); and captured enemy assets have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the entire mankind; and the line of prophets ended on me. (Muslim)

١١٠ – عَنْ عِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ صَاحِبِ رَسُوْلِ اللهِ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنِّيْ عَبْدُ اللهِ وَخَاتَمُ النَّبِيِّيْنَ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤١٨/٢

110. ‘Irbāḍ ibne-Sāriyah Raḍiyallāhu ‘anhu, the companion of Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily I am the slave of Allāh and the seal of prophets. (Mustadrak Ḥākim)

١١١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ مَثَلِيْ وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِيْ كَمَثَلِ رَجُلٍ بَنٰى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوْفُوْنَ بِهِ وَيَعْجَبُوْنَ لَهُ وَيَقُوْلُوْنَ: هَلَّا وُضِعَتْ هٰذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّيْنَ. رواه البخاري، باب خاتم النبيين، رقم: ٣٥٣٥

111. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed my example and the example of the preceding prophets is that of a man who built a house, and perfected and beautified it, but left a place for one brick in a corner. Now, people move around the house and marvel at its

beauty but also say: Why a brick was not placed in this corner? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I am that brick; and I am the seal of the prophets. (Bukhārī)

١١٢ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ، احْفَظِ اللّٰهَ يَحْفَظْكَ، احْفَظِ اللّٰهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللّٰهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلٰى أَنْ يَّنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلٰى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَد+ْ كَتَبَهُ اللّٰهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب حديث حنظلة ۰۰۰۰، رقم: ٢٥١٦

112. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates: I was (riding) behind Nabī Ṣallallāhu ‘alaihi wasallam one day; when, he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allāh, He will guard you! Guard the Commandments of Allāh, you will find Him before you (Allāh will help you). If you ask, ask from Allāh alone, and when you seek help, seek help from Allāh alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allāh has written for you! And if they gathered to harm you with anything, they can not harm you except by that which Allāh has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhī)

Note: The decision of destiny can never be changed.

١١٣ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ شَيْءٍ حَقِيْقَةٌ، وَمَا بَلَغَ عَبْدٌ حَقِيْقَةَ الْإِيْمَانِ حَتّٰى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيْبَهُ. رواه أحمد والطبرانی ورجاله ثقات، ورواه الطبرانی فی الأوسط، مجمع الزوائد٧/٤٠٤

113. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: For everything there is a reality; and no slave of Allāh can reach the reality of Īmān until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befallen him. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

Note: One must believe that whatever befalls him is predestined from Allāh, and he does not know what good is hidden in it for him.

Belief in destiny guards one’s Īmān and is a protection from the promptings of Shaiṭān.

١١٤ – عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: كَتَبَ اللّٰهُ مَقَادِيْرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالْأَرْضَ بِخَمْسِيْنَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ. رواه مسلم، باب حجاج آدم وموسٰى صلى الله عليهما وسلم، رقم:٦٧٤٨

114. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Allāh had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said: And at that time His Throne was upon the water. (Muslim)

١١٥ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ اللّٰهَ عَزَّوَجَلَّ فَرَغَ إِلٰى كُلِّ عَبْدٍ مِنْ خَلْقِهِ مِنْ خَمْسٍ: مِنْ أَجَلِهِ وَعَمَلِهِ وَمَضْجَعِهِ وَأَثَرِهِ وَرِزْقِهِ. رواه أحمد٥/١٩٧

115. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh ‘Azza wa Jall has decided five things for every slave; his time of death, his deeds (good or evil), his burial place, his age and his sustenance. (Musnad Aḥmad)

١١٦ – عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ الْمَرْءُ حَتّٰى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. رواه أحمد٢/١٨١

116. ‘Abdullah ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: No person is a true believer until he believes that destiny, good and bad, is from Allāh. (Musnad Aḥmad)

١١٧ – عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتّٰى يُؤْمِنَ بِأَرْبَعٍ: يَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ وَأَنِّيْ رَسُوْلُ اللّٰهِ بَعَثَنِيْ بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ. رواه الترمذی، باب ما جاء أن الإيمان بالقدر ۰۰۰۰، رقم:٢١٤٥

117. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No slave of Allāh is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh; and He has sent me with the Truth. 2. He believes in death. 3. He

believes in the Resurrection after death, and 4. He believes in destiny. (Tirmidhī)

١١٨ - عَنْ أَبِىْ حَفْصَةَ رَحِمَهُ اللهُ قَالَ: قَالَ عُبَادَةُ بْنُ الصَّامِتِ لِابْنِهِ: يَا بُنَيَّ! إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيْقَةِ الإِيْمَانِ حَتّٰى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيْبَكَ، سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَوَّلَ مَا خَلَقَ اللهُ تَعَالٰى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ، فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيْرَ كُلِّ شَيْءٍ حَتّٰى تَقُوْمَ السَّاعَةُ، يَا بُنَيَّ! إِنِّىْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ مَاتَ عَلٰى غَيْرِ هٰذَا فَلَيْسَ مِنِّىْ. رواه أبو داوُد، باب فى القدر، رقم: ٤٧٠٠

118. Abu Ḥafṣah Raḥimahullāh narrates that ‘Ubādah ibne-Ṣāmit advised his son: Sonny! Indeed you can never taste the reality of Īmān (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi: Verily the first (thing) that Allāh Ta‘ālā created was the pen, then He ordered: Write! It (the pen) asked: My Rabb, what shall I write? He Commanded: Write down the destiny of everything that is to take place until the Day of Judgement. Sonny! Indeed, I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who dies upon belief other than this, is not from me. (Abu Dāwūd)

١١٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَكَّلَ اللهُ بِالرَّحِمِ مَلَكًا فَيَقُوْلُ: أَىْ رَبِّ نُطْفَةٌ، أَىْ رَبِّ عَلَقَةٌ، أَىْ رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ اللهُ أَنْ يَّقْضِيَ خَلْقَهَا، قَالَ: أَىْ رَبِّ ذَكَرٌ أَمْ أُنْثٰى؟ أَشَقِيٌّ أَمْ سَعِيْدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذٰلِكَ فِى بَطْنِ أُمِّهِ. رواه البخاري، كتاب القدر، رقم: ٦٥٩٥

119. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Allāh has put an angel incharge at the womb of the mother. So the angel proclaims: O my Rabb! It is now a drop of sperm (fertilized ovum); O my Rabb! It is now something that clings. O my Rabb! It is now a piece of flesh. When Allāh wills to complete its creation; the angel asks: O my Rabb! What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother's womb. (Bukhārī)

١٢٠ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِىَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى الصبر على البلاء، رقم: ٢٣٩٦

120. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allāh loves people He afflicts them, and those who accept it gladly receive Allāh's pleasure, but those who are displeased receive Allāh's displeasure. (Tirmidhī, Ibn‘mājah)

١٢١ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُوْلَ اللهِ ﷺ عَنِ الطَّاعُوْنِ فَأَخْبَرَنِىْ أَنَّهُ عَذَابٌ يَبْعَثُهُ اللهُ عَلٰى مَنْ يَّشَاءُ، وَأَنَّ اللهَ جَعَلَهُ رَحْمَةً لِّلْمُؤْمِنِيْنَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُوْنُ فَيَمْكُثُ فِى بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيْبُهُ إِلَّا مَا كَتَبَ اللهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيْدٍ. رواه البخارى، كتاب أحاديث الأنبياء، رقم: ٣٤٧٤

121. ‘Ā’ishah Raḍiyallāhu ‘anhā, the wife of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, narrates: I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam about the plague. So he informed me that it is a punishment (that) Allāh sends upon whom He wills; and verily, Allāh has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allāh), believing that nothing shall befall him but what Allāh has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague). (Bukhārī)

Note: Another ḥadīth clarifies the order of the *Sharī‘ah*, that if plague breaks out in a region, whoever happens to be there should not leave, and who is outside that locality should not enter. Therefore, this ḥadīth grants solace for the one who stays patiently in the locality of the plague. Plague is considered a communicable disease in which lymph nodes enlarge mainly in the neck, armpit or groins. The patient generally dies on the second or third day. (Fatḥul-Bāri)

Some scholars have termed every epidemic disease as plague. (Takmilah Fathul Mulhim)

١٢٢ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَدَمْتُ رَسُوْلَ اللهِ ﷺ وَأَنَا ابْنُ ثَمَانِ سِنِيْنَ خَدَمْتُهُ عَشْرَ سِنِيْنَ فَمَا لَامَنِيْ عَلٰى شَيْءٍ قَطُّ أُتِيَ فِيْهِ عَلٰى يَدَيَّ فَإِنْ لَامَنِيْ لَائِمٌ مِنْ أَهْلِهِ قَالَ: دَعُوْهُ فَإِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ. مصابيح السنة للبغوي وعده من الحسان ٤/٥٧

122. Anas Raḍiyallāhu ‘anhu narrates: I served Rasūlullāh Ṣallallāhu ‘alaihi wasallam for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Maṣābīḥ-ḥus-Sunnah)

١٢٣ – عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزُ وَالْكَيْسُ. رواه مسلم، باب كل شيء بقدر، رقم: ٦٧٥١

123. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every thing is destined, even mental weakness and intelligence. (Muslim)

١٢٤ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ، وَفِيْ كُلٍّ خَيْرٌ، احْرِصْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّيْ فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلٰكِنْ قُلْ قَدَرُ اللهِ، وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ. رواه مسلم، باب الإيمان بالقدر ...، رقم: ٦٧٧٤

124. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer who is strong is better and more beloved to Allāh than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allāh; and do not give up. And if any adversity befalls you, do not say if I had done this or that, it would have resulted in such and such. But say, Allāh so destined and did it as He desired. For verily (the word) "if" opens the way for the work of Shaiṭān. (Muslim)

Note: For a man to say that "if I had done this or that it would have resulted in such and such" is forbidden when it is used in the context of negating destiny; and to say that destiny is nothing but relying solely on one's planning and efforts is a situation in which Shaiṭān gets the opportunity to remove his belief in destiny.

١٢٥ – عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا وَإِنَّ الرُّوْحَ الْأَمِيْنَ نَفَثَ فِيْ رُوْعِي أَنَّهُ لَيْسَ مِنْ نَفْسٍ تَمُوْتُ حَتّٰى تَسْتَوْفِيَ رِزْقَهَا، فَاتَّقُوا اللهَ وَأَجْمِلُوا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمُ اسْتِبْطَاءُ الرِّزْقِ أَنْ تَطْلُبُوا بِمَعَاصِي اللهِ فَإِنَّهُ لَا يُدْرَكُ مَا عِنْدَ اللهِ إِلَّا بِطَاعَتِهِ. (وهو طرف من الحديث) شرح السنة للبغوي ١٤/٣٠٥، قال المحشي: رجاله ثقات وهو مرسل

125. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Behold! Indeed, the 'Trusted Spirit' Jibraīl ‘Alaihis Salām inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allāh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allāh, can only be obtained by His obedience. (Sharḥ us Sunnah lil Bagawī)

١٢٦ – عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَضَى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا أَدْبَرَ: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيْلُ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللهَ تَعَالٰى يَلُوْمُ عَلَى الْعَجْزِ وَلٰكِنْ عَلَيْكَ بِالْكَيْسِ فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيْلُ. رواه أبوداوٗد، باب الرجل يحلف على حقه، رقم: ٣٦٢٧

126. ‘Awf ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam gave a decision between two men. And that the one against whom the decision had been given, turned away and said: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيْلُ (Allāh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasulullah Ṣallallāhu ‘alaihi wasallam remarked: Allāh Ta‘ālā condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspite of this, if a matter overpowers you then say: حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيْلُ (Allāh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dāwūd)

BELIEF IN THE HEREAFTER

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

قال الله تعالى:

O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing.

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيمٌ ١

On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).

Al-Ḥajj 22: 1-2

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ٢ [الحج: ١-٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

(On the Day of Resurrection) And no close friend will ask a friend (about his condition).

وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ١٠

Though they shall be made to see one an another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children,

يُبَصَّرُونَهُمْۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ ١١

And his spouse, and his brother,

وَصَٰحِبَتِهِۦ وَأَخِيهِ ١٢

And his kinsfolk whoever sheltered him

وَفَصِيلَتِهِ ٱلَّتِي تُـْٔوِيهِ ١٣

And all that the earth contains; so that it might save him. But never!

Al-Ma'ārij 70: 10-15

وَمَن فِي ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ١٤ كَلَّآ [المعارج: ١٠-١٥]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror),

وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ٤٢

As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement).

Ibrāhīm 14: 42-43

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ٤٣ [إبراهيم: ٤٢-٤٣]

Allāh Subḥānahū wa Ta'āla says:

وقال تعالى:

The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful.

وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٨

And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations.

Al-A'rāf 7: 8-9

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُم بِمَا كَانُواْ بِـَٔايَٰتِنَا يَظْلِمُونَ ٩ [الأعراف: ٨-٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا

and their raiment (clothes) therein is silk.
And they say: Praise is to Allāh who has put away grief from us. Indeed! Our Sustainer is Forgiving, Bountiful;
Who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. Fāṭir 35: 33-35

وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا ٱلْحَمْدُ لِلَّهِ ٱلَّذِيٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ [فاطر: ٣٣-٣٥]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Indeed! Those who feared (Allāh) will be in a place secure.
Amid gardens and springs.

إِنَّ ٱلْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾

Attired in silk and silk embroidery, facing one another.

يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾

And so it will be. And We shall wed them to fair maidens with wide lovely eyes.

كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾

They call therein for every variety of fruit, in safety.

يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾

They taste not death therein, save the first death. And He has saved them from the doom of Hell.

لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾

A bounty from your Sustainer. That is the supreme triumph.
Ad-Dukhān 44: 51-57

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ [الدخان: ٥١-٥٧]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called *Kāfūr*.

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all).

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾

And they feed, for the love for Him, the poor, the orphans, and the captives,

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

(Saying:) We feed you, seeking only Allāh's countenance. We wish from you no reward, nor thanks.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾

Verily we fear from our Sustainer a Day, hard and distressful.

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy.

فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

And their recompense shall be Paradise and silken attire.

وَجَزَىٰهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold.

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach.

وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

And amongst them will be passed around goblets of silver and

وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ

beakers (as) of glass,

قَوَارِيرَا ﴿١٥﴾

Crystal clear, but made of silver. They will determine the measure thereof, according to their desire.

قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

And they will be given to drink from a cup (of wine) mixed with *Zanjabīl* (ginger flavoured),

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

From a spring called *Salsabīl*.

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾

And youths of everlasting youth will serve them; when you look at them you would think they were as scattered pearls;

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself.

عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

(And it will be said to them): Verily, this is a reward for you; and your endeavour has found acceptance. Al-Insān 76: 5-22

إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ [الإنسان: ٥-٢٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And those on the right hand, what of those on the right hand?

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

(They will be) Amongst thorn-less Lote trees.

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

And clustered plantains with fruits piled one above another.

وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾

In a shade long extended.

وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

By water flowing constantly.

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

And fruits in abundance.

وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

Neither out of reach, nor forbidden (perennial).

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

And on couches raised high.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

Verily, We have created them (maidens) of a special creation.

إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾

And made them virgins.

فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾

Beloved of their husbands only, equal in age.

عُرُبًا أَتْرَابًا ﴿٣٧﴾

For those of the Right Hand.

لِّأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

A multitude of those (of the Right Hand) will be from the first generations (who embraced Islām).

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

And a multitude (of those of the Right Hand) will be from later generations. Al-Wāqi'ah 56:27-40

وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾ [الواقعة: ٢٧-٤٠]

Note: According to another interpretation the previous generations means people from the previous Ummah; and later generations means people from this Ummah. (Bayānul Qur'ān)

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for.

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful. Fuṣṣilat 41: 31-32

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ [فصلت: ٣١-٣٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And indeed for the transgressors, will be an evil journey's end.

وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾

Hell, where they will burn, an evil resting place.
This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it.
And other (torments) of similar kind all together. Ṣwād 38: 55-58

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾
هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾
وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾
[ص: ٥٥-٥٨]

Allāh Subḥānahū wa Ta'ālā will say to the dwellers of Hell:
Depart you to that which you used to deny!
Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns.
Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire.
Verily! It (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts).
(Then these sparks when they will fall on the earth) they will become as if they were yellow camels.
Al-Mursalāt 77: 29-33

وقال تعالى:

ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾
ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾
لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾
إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾
كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾
[المرسلات: ٢٩-٣٣]

Allāh Subḥānahū wa Ta'ālā says:

They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me!
Az-Zumar 39: 16

وقال تعالى:

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾ [الزمر: ١٦]

Allāh Subḥānahū wa Ta'ālā says:

Verily, the tree of *Zaqqūm*,
Will be the food for sinners;
Like molten brass, it will boil in their bellies,
Like the seething of boiling water.
(It will be said to the angels): Seize him, and drag him into the midst of the blazing Fire,
Then pour over his head the torment of boiling water.
Taste (this)! Verily, you thought you were mighty and generous.
Verily! This is that which you used to doubt. Ad-Dukhān 44: 43-50

وقال تعالى:

إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾
طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾
كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾
كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾
خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾
ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾
ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾
إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾
[الدخان: ٤٣-٥٠]

Allāh Subḥānahū wa Ta'ālā says:

In front of him (every rebellious transgressor) is Hell, and he will be made to drink boiling festering water.
Which he will sip, but will be unable to swallow it, and death will approach him from every side, yet he will not die; and in front of him will be a harsh torment (becoming ever severe, and he will continue to sob for an eternity).
Ibrāhīm 14: 16-17

وقال تعالى:

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾
يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ [إبراهيم: ١٦-١٧]

AḤĀDĪTH

١٢٧ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ أَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ: يَارَسُوْلَ اللّٰهِ! قَدْ شِبْتَ قَالَ: شَيَّبَتْنِيْ هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَ لُوْنَ وَإِذَا الشَّمْسُ كُوِّرَتْ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ومن سورة الواقعة، رقم: ٣٢٩٧

127. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Abu Bakr Raḍiyallāhu 'anhu said: O Rasūlallāh! Indeed you have aged! He replied: (The Sūrah) *Hūd, Al-Wāqi'ah, Al-Mursalāt, 'Amma Yata Sā'alūn*, and *Idhash Shamsu Kuwwirat* have aged me. (Tirmidhī)

١٢٨ – عَنْ خَالِدِ بْنِ عُمَيْرٍ الْعَدَوِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ رَضِيَ اللّٰهُ عَنْهُ، فَحَمِدَ اللّٰهَ وَأَثْنٰى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ، وَوَلَّتْ حَذَّاءَ، وَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الإِنَاءِ يَتَصَابُّهَا صَاحِبُهَا، وَإِنَّكُمْ مُنْتَقِلُوْنَ مِنْهَا إِلٰى دَارٍ لَا زَوَالَ لَهَا، فَانْتَقِلُوْا بِخَيْرِ مَا بِحَضْرَتِكُمْ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقٰى مِنْ شَفَةِ جَهَنَّمَ فَيَهْوِيْ فِيْهَا سَبْعِيْنَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا، وَوَاللّٰهِ لَتُمْلَأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيْعِ الْجَنَّةِ مَسِيْرَةُ أَرْبَعِيْنَ سَنَةً، وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيْظٌ مِنَ الزِّحَامِ، وَلَقَدْ رَأَيْتُنِيْ سَابِعَ سَبْعَةٍ مَعَ رَسُوْلِ اللّٰهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتّٰى قَرِحَتْ أَشْدَاقُنَا فَالْتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِيْ وَبَيْنَ سَعْدِ بْنِ مَالِكٍ، فَاتَّزَرْتُ بِنِصْفِهَا، وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا، فَمَا أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيْرًا عَلٰى مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوْذُ بِاللّٰهِ أَنْ أَكُوْنَ فِيْ نَفْسِيْ عَظِيْمًا وَعِنْدَ اللّٰهِ صَغِيْرًا، وَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا تَنَاسَخَتْ، حَتّٰى تَكُوْنَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسَتَخْبُرُوْنَ وَتُجَرِّبُوْنَ الْأُمَرَاءَ بَعْدَنَا. رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٣٥

128. Khālid ibne-'Umair Al 'Adawī Raḍiyallāhu 'anhu narrates that 'Utbah ibne-Ghazwān Raḍiyallāhu 'anhu in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it

continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and Jinn). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Ṣaḥābah) with Rasūlullāh Ṣallallāhu 'alaihi wasallam, we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa'd ibne-Mālik. So, I wore it to cover my lower half, and Sa'd ibne-Mālik wore the other piece. But, today each of us is an *Amīr* (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophet hood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristics of prophetic ways is that justice is established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found. (Takmalah, Fatḥul Mulhim)

١٢٩ – عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ رَسُوْلُ اللّٰهِ ﷺ كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُوْلِ اللّٰهِ ﷺ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيْعِ فَيَقُوْلُ: "السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ، وَأَتَاكُمْ مَا تُوْعَدُوْنَ غَدًا مُؤَجَّلُوْنَ، وَإِنَّا –إِنْ شَاءَ اللّٰهُ– بِكُمْ لَاحِقُوْنَ"، اللّٰهُمَّ! اغْفِرْ لِأَهْلِ بَقِيْعِ الْغَرْقَدِ. رواه مسلم، باب ما يقال عند دخول القبور ٠٠٠٠، رقم: ٢٢٥٥

129. 'Ā'ishah Raḍiyallāhu 'anha narrates that whenever it was her turn for Rasūlullāh Ṣallallāhu 'alaihi wasallam to spend the night, he would go out at the end of the night to Baqī' (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allāh willing, we shall be joining you. O Allāh! Forgive the dewellers of Baqī'. (Muslim)

١٣٠ – عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ رَضِيَ اللّٰهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: وَاللّٰهِ مَا الدُّنْيَا فِي

الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هٰذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ أَحَدُكُمْ بِمَ تَرْجِعُ؟. رواه مسلم، باب فناء الدنيا ٠٠٠٠، رقم: ٧١٩٧

130. Mustawrid ibne-Shaddād Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

١٣١ – عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنّٰى عَلَى اللهِ. رواه الترمذي وقال: هذا حديث حسن، باب حديث الكيس من دان نفسه ٠٠٠٠، رقم: ٢٤٥٩

131. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allāh’s Mercy. (Tirmidhī)

١٣٢ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ عَاشِرَ عَشَرَةٍ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا نَبِيَّ اللهِ! مَنْ أَكْيَسُ النَّاسِ، وَأَحْزَمُ النَّاسِ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ، وَأَكْثَرُهُمُ اسْتِعْدَادًا لِلْمَوْتِ قَبْلَ نُزُوْلِ الْمَوْتِ، أُولٰئِكَ هُمُ الْأَكْيَاسُ، ذَهَبُوا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْآخِرَةِ. قلت: رواه ابن ماجه باختصار، رواه الطبراني في الصغير وإسناده حسن، مجمع الزوائد ١٠/٥٥٦

132. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that I came to Nabī Ṣallallāhu ‘alaihi wasallam, being the tenth one of ten Ṣaḥābah. A man of the *Anṣār* stood up and said: O Nabī Allāh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter. (Ibne-Mājah, Tabarāni, Majma-‘uz-Zawāid)

١٣٣ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صِغَارًا إِلٰى هٰذَا الَّذِيْ فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِيْ فِي الْوَسَطِ، فَقَالَ:

هٰذَا الْإِنْسَانُ، وَهٰذَا أَجَلُهُ مُحِيْطٌ بِهِ – أَوْقَدْ أَحَاطَ بِهِ – وَهٰذَا الَّذِيْ هُوَ خَارِجٌ أَمَلُهُ، وَهٰذِهِ الْخُطَطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هٰذَا نَهَشَهُ هٰذَا، وَإِنْ أَخْطَأَهُ هٰذَا نَهَشَهُ هٰذَا، وَهٰذَا صورة. رواه البخاري، باب في الأمل وطوله، رقم: ٦٤١٧

133. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decreed life-span). And the line protruding out of the square shows his hopes. And these smaller lines are the incidents (to take place). If one incident misses him, he is mangled by the other. And if it misses him, he is mangled by yet another. (Bukhārī)

١٣٤ – عَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اثْنَتَانِ يَكْرَهُهُمَا ابْنُ آدَمَ، الْمَوْتُ وَالْمَوْتُ خَيْرٌ مِنَ الْفِتْنَةِ، وَيَكْرَهُ قِلَّةَ الْمَالِ، وَقِلَّةُ الْمَالِ أَقَلُّ لِلْحِسَابِ. رواه أحمد بإسنادين ورجال أحدهما رجال الصحيح، مجمع الزوائد ١٠/٤٥٣

134. Maḥmūd ibne-Labīd Raḍiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: There are two things that the son of Ādam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Aḥmad)

١٣٥ – عَنْ أَبِيْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ لَقِيَ اللهَ يَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ وَآمَنَ بِالْبَعْثِ وَالْحِسَابِ دَخَلَ الْجَنَّةَ. ذكر الحافظ ابن كثير هذا الحديث بطوله في البداية والنهاية ٥/٣٠٤

135. Abu Salamah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāya wan Nihāyah)

١٣٦ – عَنْ أُمِّ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ لِأَبِي الدَّرْدَاءِ: أَلَا تَبْتَغِي لِأَضْيَافِكَ مَا يَبْتَغِي الرِّجَالُ لِأَضْيَافِهِمْ فَقَالَ: إِنِّي سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَمَامَكُمْ عَقَبَةً كَؤُوْدًا لَا يُجَاوِزُهَا الْمُثْقِلُوْنَ فَأُحِبُّ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ. رواه البيهقي في شعب الإيمان ٣٠٩/٧

136. Umme Dardā' Raḍiyallāhu 'anha narrates: I enquired from Abu Dardā': Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage. (Baihaqī)

Note: 'Men seek fine food and drink' means that his wife wanted him to take out time and effort to earn, if not for his family, then at least for the sake of his guests.

١٣٧ – عَنْ هَانِئٍ مَوْلَى عُثْمَانَ رَحِمَهُ اللهُ أَنَّهُ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ، فَقِيْلَ لَهُ تُذْكَرُ الْجَنَّةُ وَالنَّارُ فَلَا تَبْكِيْ وَتَبْكِيْ مِنْ هٰذَا؟ فَقَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ: وَقَالَ رَسُوْلُ اللهِ ﷺ: مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فظاعة القبر ....، رقم: ٢٣٠٨

137. Hānī Raḥimahullāhu, the freed slave of 'Uthmān Raḍiyallāhu 'anhu narrates that when 'Uthmān stood by a grave he would weep until his tears wet his beard. So, he was asked; When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhī)

١٣٨ – عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ: اسْتَغْفِرُوا لِأَخِيْكُمْ وَاسْأَلُوا لَهُ بِالتَّثْبِيْتِ فَإِنَّهُ الْآنَ يُسْأَلُ. رواه أبوداود، باب الإستغفار عند القبر ....، رقم: ٣٢٢١

138. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates that when Nabī Ṣallallāhu 'alaihi wasallam used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dāwūd)

١٣٩ –عَنْ أَبِي سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ رَسُوْلُ اللهِ ﷺ مُصَلَّاهُ فَرَآى نَاسًا كَأَنَّهُمْ يَكْتَشِرُوْنَ قَالَ: أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَاذِمِ اللَّذَّاتِ لَشَغَلَكُمْ عَمَّا أَرَى الْمَوْتُ، فَأَكْثِرُوا مِنْ ذِكْرِ هَاذِمِ اللَّذَّاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فَيَقُوْلُ: أَنَا بَيْتُ الْغُرْبَةِ، وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّوْدِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لَأَحَبَّ مَنْ يَمْشِيْ عَلٰى ظَهْرِيْ إِلَيَّ فَإِذَا وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيْعِيْ بِكَ، قَالَ: فَيَتَّسِعُ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ، وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوِ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لَأَبْغَضَ مَنْ يَمْشِيْ عَلٰى ظَهْرِيْ إِلَيَّ فَإِذْ وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيْعِيْ بِكَ، قَالَ: فَيَلْتَئِمُ عَلَيْهِ حَتّٰى يَلْتَقِيَ عَلَيْهِ وَتَخْتَلِفَ أَضْلَاعُهُ، قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِيْ جَوْفِ بَعْضٍ قَالَ: وَيُقَيِّضُ اللهُ لَهُ سَبْعِيْنَ تِنِّيْنًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَيْئًا مَا بَقِيَتِ الدُّنْيَا، فَيَنْهَشْنَهُ وَيَخْدِشْنَهُ حَتّٰى يُفْضٰى بِهِ إِلَى الْحِسَابِ، قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب حديث أكثروا ذكر هاذم اللذات، رقم: ٢٤٦٠

139. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam, while entering his Masjid saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing). So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Allāh is buried, the grave says to him: You are most welcome! Indeed, you were the most beloved to me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, you will see my excellent treatment. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: So the

grave expands for him as far as the eye can see; and a door of Paradise is opened for him.
And when an immoral slave of Allāh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasūlullāh Ṣallallāhu 'alaihi wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allāh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhī)

١٤٠ – عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: خَرَجْنَا مَعَ رَسُوْلِ اللهِ ﷺ فِىْ جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُوْلُ اللهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَمَا عَلٰى رُؤُوْسِنَا الطَّيْرُ وَفِىْ يَدِهِ عُوْدٌ يَنْكُتُ بِهِ فِى الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَعِيْذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ: وَيَأْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُوْلَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُوْلُ: رَبِّىَ اللهُ، فَيَقُوْلَانِ لَهُ: مَا دِيْنُكَ؟ فَيَقُوْلُ: دِيْنِىَ الإِسْلَامُ، فَيَقُوْلَانِ لَهُ: مَا هٰذَا الرَّجُلُ الَّذِىْ بُعِثَ فِيْكُمْ؟ قَالَ فَيَقُوْلُ: هُوَ رَسُوْلُ اللهِ ﷺ، فَيَقُوْلَانِ: وَمَا يُدْرِيْكَ؟ فَيَقُوْلُ: قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ قَالَ: فَيُنَادِىْ مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَقَ عَبْدِىْ فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَأَلْبِسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيْهِ مِنْ رَوْحِهَا وَطِيْبِهَا قَالَ: وَيُفْتَحُ لَهُ فِيْهَا مَدَّ بَصَرِهِ قَالَ: وَإِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ قَالَ: وَتُعَادُ رُوْحُهُ فِىْ جَسَدِهِ وَيَأْتِيْهِ مَلَكَانِ فَيُجْلِسَانِهِ، فَيَقُوْلَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُوْلُ: هَاهْ هَاهْ لَا أَدْرِىْ، فَيَقُوْلَانِ لَهُ: مَا دِيْنُكَ؟ فَيَقُوْلُ: هَاهْ هَاهْ لَا أَدْرِىْ، فَيَقُوْلَانِ لَهُ: مَا هٰذَا الرَّجُلُ الَّذِىْ بُعِثَ فِيْكُمْ؟ فَيَقُوْلُ: هَاهْ هَاهْ لَا أَدْرِىْ، فَيُنَادِىْ مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَأَلْبِسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: فَيَأْتِيْهِ مِنْ

حَرِّهَا وَسَمُوْمِهَا قَالَ: وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتّٰى تَخْتَلِفَ فِيْهِ أَضْلَاعُهُ. رواه أبوداوُد، باب المسألة فى القبر . . . . ، رقم: ٤٧٥٣

140. Bara ibne-'Āzib Raḍiyallāhu 'anhuma narrates: We went out with Rasūlullāh Ṣallallāhu 'alaihi wasallam along with the funeral of a man from the Anṣār until we reached the grave, which had not yet been completely dug. So, Rasūlullāh Ṣallallāhu 'alaihi wasallam sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allāh from the Punishment of the grave.
He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your Rabb? He will reply: My Rabb is Allāh. Then they will ask him: What is your religion? He will reply: My religion is Islām. Then they will ask him: What do you say about this man who was sent to you ? He will reply: He is the Messenger of Allāh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allāh and I believed and I testified in it. Then, a Caller will announce from the heavens: My slave has said the truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see.
Then Rasūlullāh Ṣallallāhu 'alaihi wasallam mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your Rabb? He will reply: Alas alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas alas! I do not know! At this, a Caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dāwūd)
Note: The announcement from the heavens about an unbeliever, 'he has lied,' means that he is pretending to be ignorant; though in fact

he had refuted Allāh's Oneness, His Prophet and Islām. (Ma'āriful Ḥadīth)

١٤١ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الْعَبْدَ إِذَا وُضِعَ فِيْ قَبْرِهِ وَتَوَلّٰى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُوْلَانِ: مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُوْلُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُوْلُهُ، فَيُقَالُ لَهُ: انْظُرْ إِلٰى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيْعًا وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ؟ فَيَقُوْلُ: لَا أَدْرِيْ، كُنْتُ أَقُوْلُ مَا يَقُوْلُهُ النَّاسُ، فَيُقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيْدٍ ضَرْبَةً فَيَصِيْحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيْهِ غَيْرَ الثَّقَلَيْنِ. رواه البخاري، باب ما جاء في عذاب القبر، رقم: ١٣٧٤

141. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the slave of Allāh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muḥammad Sallallāhu 'alāihī wassallum? As for the Mu'min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings.

And as for the *Munāfiq* (hypocrite) and *Kāfir* (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and Jinn. (Bukhārī)

١٤٢ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا تَقُوْمُ السَّاعَةُ حَتّٰى لَا يُقَالَ فِي الْأَرْضِ: اللهُ اللهُ. وَفِيْ رِوَايَةٍ: لَا تَقُوْمُ السَّاعَةُ عَلٰى أَحَدٍ يَقُوْلُ: اللهُ اللهُ. رواه مسلم، باب ذهاب الإيمان آخر الزمان، رقم: ٣٧٦، ٣٧٥

142. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of

Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allāh's remembrance. This ḥadīth also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allāh and worship Him. (Mirqāt)

١٤٣ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَقُوْمُ السَّاعَةُ إِلَّا عَلٰى شِرَارِ النَّاسِ.

رواه مسلم، باب قرب الساعة، رقم: ٧٤٠٢

143. 'Abdullāh Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The Last Hour will come only upon the most wicked people. (Muslim)

١٤٤ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَخْرُجُ الدَّجَّالُ فِيْ أُمَّتِيْ فَيَمْكُثُ أَرْبَعِيْنَ: لَا أَدْرِيْ أَرْبَعِيْنَ يَوْمًا، أَوْ أَرْبَعِيْنَ شَهْرًا، أَوْ أَرْبَعِيْنَ عَامًا، فَيَبْعَثُ اللهُ عِيْسَى بْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُوْدٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِيْنَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللهُ رِيْحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقٰى عَلٰى وَجْهِ الْأَرْضِ أَحَدٌ فِيْ قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتّٰى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِيْ كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتّٰى تَقْبِضَهُ قَالَ: فَيَبْقٰى شِرَارُ النَّاسِ فِيْ خِفَّةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ لَا يَعْرِفُوْنَ مَعْرُوْفًا وَلَا يُنْكِرُوْنَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُوْلُ: أَلَا تَسْتَجِيْبُوْنَ؟ فَيَقُوْلُوْنَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِيْ ذٰلِكَ دَارٌّ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّوْرِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغٰى لِيْتًا وَرَفَعَ لِيْتًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوْطُ حَوْضَ إِبِلِهِ قَالَ: فَيَصْعَقُ، وَيَصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللهُ مَطَرًا كَأَنَّهُ الطَّلُّ فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيْهِ أُخْرٰى فَإِذَا هُمْ قِيَامٌ يَنْظُرُوْنَ، ثُمَّ يُقَالُ: يٰأَيُّهَا النَّاسُ! هَلُمُّوْا إِلٰى رَبِّكُمْ، وَقِفُوْهُمْ إِنَّهُمْ مَسْئُوْلُوْنَ، ثُمَّ يُقَالُ: أَخْرِجُوْا بَعْثَ النَّارِ، فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِيْنَ قَالَ: فَذٰلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ شِيْبًا، وَذٰلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ. رواه مسلم، باب في خروج الدجال ...، رقم: ٧٣٨١

وفي رواية: فَشَقَّ ذٰلِكَ عَلَى النَّاسِ حَتّٰى تَغَيَّرَتْ وُجُوْهُهُمْ، فَقَالَ النَّبِيُّ ﷺ: مِنْ يَأْجُوْجَ وَمَأْجُوْجَ

تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِيْنَ وَمِنْكُمْ وَاحِدٌ. (الحديث) رواه البخاري، باب قوله: وترى الناس سكارى، رقم: ٤٧٤١

144. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Dajjāl* will appear in my Ummah and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send 'Īsa ibne-Maryam resembling 'Urwah ibne-Mas'ūd. He will seek out *Dajjāl* and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria; whereupon none shall remain upon the face of the earth whose heart has the tiniest particle of Īmān, except that his life shall be seized by this breeze.. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him.

Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then Shaiṭān will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him). Abundant sustenance will be granted to them and apparently, they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your Rabb! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day which will make children grey haired; and that is the day when the *Shin* will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Ṣaḥābah were deeply grieved and it showed on their faces. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

Note: ***Shin*** is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsir Usmani).

In a ḥadīth of Ṣaḥīḥ Bukhāri and Muslim narrated by Abu Sa'īd Khudri Raḍiyallāhu 'anhu, Rasūlullāh Ṣallallāhu 'alaihi wasallam is quoted as saying: Allāh 'Azza wa Jall will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dājjāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Isa 'alaihis Salām at his Second Coming.

١٤٥- عَنْ أَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَاسْتَمَعَ الْأُذُنَ مَتٰى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ فَكَأَنَّ ذٰلِكَ ثَقُلَ عَلٰى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: قُوْلُوْا: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ عَلَى اللهِ تَوَكَّلْنَا. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في شأن الصور، رقم: ٢٤٣١

145. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Ṣaḥābah of Rasūlullāh Ṣallallāhu 'alaihi wasallam, so he said to them: Say: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ عَلَى اللهِ تَوَكَّلْنَا (Allāh is sufficient for us! The Most Excellent is He in Whom we trust!) (Tirmidhī)

١٤٦- عَنِ الْمِقْدَادِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: تُدْنَى الشَّمْسُ يَوْمَ

الْقِيَامَةِ مِنَ الْخَلْقِ، حَتّٰى تَكُوْنَ مِنْهُ كَمِقْدَارِ مِيْلٍ فَيَكُوْنُ النَّاسُ عَلٰى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُوْنُ إِلٰى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُوْنُ إِلٰى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُوْنُ إِلٰى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا قَالَ: وَأَشَارَ رَسُوْلُ اللهِ ﷺ بِيَدِهِ إِلٰى فِيْهِ. رواه مسلم، باب فى صفة يوم القيامة، رقم: ٧٢٠٦

146. Miqdād Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasūlullāh Ṣallallāhu ‘alaihi wasallam pointed his hand to his mouth. (Muslim)

١٤٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلٰى وُجُوْهِهِمْ قِيْلَ: يَا رَسُوْلَ اللهِ! وَكَيْفَ يَمْشُوْنَ عَلٰى وُجُوْهِهِمْ؟ قَالَ: إِنَّ الَّذِيْ أَمْشَاهُمْ عَلٰى أَقْدَامِهِمْ قَادِرٌ عَلٰى أَنْ يُمْشِيَهُمْ عَلٰى وُجُوْهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُوْنَ بِوُجُوْهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ. رواه الترمذى وقال: هذا حديث حسن، باب ومن سورة بنى اسرآئيل، رقم: ٣١٤٢

147. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mankind will be assembled on the Day of Resurrection in three classes, one walking, one riding and one walking on their faces. It was asked: O Rasūlallāh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhī)

١٤٨ – عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرٰى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرٰى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرٰى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ. رواه البخارى، باب كلام الرب تعالى ...، رقم: ٧٥١٢

148. ‘Adī ibne-Ḥātim Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not anyone of you but that

his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhārī)

١٤٩ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ فِيْ بَعْضِ صَلَاتِهِ: اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَسِيْرًا، فَلَمَّا انْصَرَفَ قُلْتُ: يَا نَبِيَّ اللهِ! مَا الْحِسَابُ الْيَسِيْرُ؟ قَالَ: أَنْ يُنْظَرَ فِيْ كِتَابِهِ فَيُتَجَاوَزَ عَنْهُ، إِنَّهُ مَنْ نُوْقِشَ الْحِسَابَ يَوْمَئِذٍ يَا عَائِشَةُ هَلَكَ. (الحديث) رواه أحمد ٦/٤٨

149. ‘Ā’ishah Raḍiyallāhu ‘anha narrated: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying in one of his Ṣalāt

اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَسِيْرًا

O Allāh! Make my account easy.

When he finished his Ṣalāt, I asked: O Nabiyallāh! What is ‘easy account’? He replied: That one's book of deeds be looked into and then he be forgiven. Verily, O ‘Ā'ishah! He who will be interrogated on that Day will be ruined! (Musnad Aḥmad)

١٥٠ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ أَتٰى رَسُوْلَ اللهِ ﷺ فَقَالَ: أَخْبِرْنِيْ مَنْ يَقْوٰى عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِيْ قَالَ اللهُ عَزَّ وَجَلَّ ﴿يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ﴾ فَقَالَ: يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتّٰى يَكُوْنَ عَلَيْهِ كَالصَّلٰوةِ الْمَكْتُوْبَةِ. رواه البيهقى فى كتاب البعث والنشور، مشكوة المصابيح، رقم: ٥٥٦٣

150. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu approached Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allāh ‘Azza wa Jall has mentioned: يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ (The Day the people will stand before the Rabb-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory Ṣalāt. (Baihaqī, Mishkāt)

١٥١ – عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَتَانِيْ آتٍ مِنْ

عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ، فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا. رواه الترمذي، باب منه حديث تخيير النبي ﷺ ....، رقم: ٢٤٤١

151. 'Awf ibne-Mālik Al Ashja'ī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: An angel came to me from my Rabb, and gave me the option to choose between half of my Ummah going to Paradise, or my right for intercession. So I chose intercession (so that my entire Ummah benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allāh. (Tirmidhī)

١٥٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: شَفَاعَتِيْ لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب منه حديث شفاعتي ....، رقم: ٢٤٣٥

152. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhī)

١٥٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُوْلُوْنَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُوْلُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيْلُ الرَّحْمٰنِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُوْلُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُوْسٰى فَإِنَّهُ كَلِيْمُ اللهِ، فَيَأْتُونَ مُوْسٰى فَيَقُوْلُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِعِيْسٰى فَإِنَّهُ رُوْحُ اللهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيْسٰى فَيَقُوْلُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيَأْتُوْنِي فَأَقُوْلُ: أَنَا لَهَا، فَأَسْتَأْذِنُ عَلٰى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِيْ مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَأَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُوْلُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيْرَةٍ مِنْ إِيْمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُوْدُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُوْلُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيْمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ ثُمَّ أَعُوْدُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُوْلُ: يَا رَبِّ! أُمَّتِي أُمَّتِي، فَيَقُوْلُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ

أَدْنٰى أَدْنٰى أَدْنٰى مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُوْدُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُوْلُ: يَا رَبِّ! ائْذَنْ لِي فِيْمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ، فَيَقُوْلُ: وَعِزَّتِيْ وَجَلَالِيْ وَكِبْرِيَائِيْ وَعَظَمَتِيْ لَأُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ. رواه البخاري، باب كلام الرب تعالى ....، رقم: ٧٥١٠

(وَفِي حَدِيْثٍ طَوِيْلٍ) عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ فَيَقُوْلُ اللهُ تَعَالٰى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّوْنَ وَشَفَعَ الْمُؤْمِنُوْنَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِيْنَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيْهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ، فَيَخْرُجُوْنَ كَمَا تَخْرُجُ الْحِبَّةُ فِي حَمِيْلِ السَّيْلِ قَالَ: فَيَخْرُجُوْنَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هٰؤُلَاءِ عُتَقَاءُ اللهِ الَّذِيْنَ أَدْخَلَهُمُ اللهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوْهُ وَلَا خَيْرٍ قَدَّمُوْهُ، ثُمَّ يَقُوْلُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوْهُ فَهُوَ لَكُمْ، فَيَقُوْلُوْنَ: رَبَّنَا أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِيْنَ، فَيَقُوْلُ: لَكُمْ عِنْدِيْ أَفْضَلُ مِنْ هٰذَا، فَيَقُوْلُوْنَ: يَا رَبَّنَا! أَيُّ شَيْءٍ أَفْضَلُ مِنْ هٰذَا؟ فَيَقُوْلُ: رِضَائِيْ فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا. رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥٤

153. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Ādam 'Alaihis Salām and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrāhīm, as he is the Khalīl (close friend) of Ar-Raḥmān. So, they will approach Ibrāhīm 'Alaihis Salām, but he will say to them: I am not eligible, you should approach Mūsā, as he is Kalīmullāh (who speaks to Allāh Ta'ālā). So, they will approach Mūsā 'Alaihis Salām, but he will say: I am not eligible, you should approach 'Īsa, as he is Rūḥullāh and Kalimatullāh (the Spirit of Allāh, and Word of Allāh). So, they will approach 'Īsa 'Alaihis Salām; but he will say: I am not eligible, you should approach Muḥammad Ṣallallāhu 'alaihi wasallam. Thus, they will approach me and I will say, I am the one to intercede.
So I will beseech my Rabb; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O

Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, Īmān equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has, in his heart, Īmān equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has Īmān, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muḥammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My Rabb! Permit me (to intercede) for anyone who has said *Lā ilāha illallāh*. Thus, Allāh Subḥānahū wa Ta'ālā will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said *Lā ilāha illallāh*, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu: (In reply to the urges of Rasūlullāh Ṣallallāhu 'alaihi wasallam for the fourth time) Allāh Subḥānahū wa Ta'ālā will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Merciful. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the

entrance of Paradise, called *Nahar-ul-Ḥayāt* (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our Rabb! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our Rabb! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you. (Muslim)

Note: 'Īsā 'Alaihis Salām has been referred in this ḥadīth as Rūhullāh and Kalimatullāh, as he was born without a father on the Command of Allāh: *Kun!* (Be! and it became), and by a breath of Jibraīl 'Alaihis Salām (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being. (Tafsīr ibne-Kathīr)

١٥٤– عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلُونَ الْجَنَّةَ يُسَمَّوْنَ الْجَهَنَّمِيِّيْنَ. رواه البخارى، باب صفة الجنة والنار، رقم:٦٥٦٦

154. 'Imrān ibne-Husain Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muḥammad Ṣallallāhu 'alaihi wasallam and enter Paradise; they will be called the *Jahannamīn* (people of Hell). (Bukhārī)

١٥٥– عَنْ أَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ مِنْ أُمَّتِيْ مَنْ يَشْفَعُ لِلْفِئَامِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يَّشْفَعُ لِلْقَبِيْلَةِ، وَمِنْهُمْ مَنْ يَّشْفَعُ لِلْعُصْبَةِ، وَمِنْهُمْ مَنْ يَّشْفَعُ لِلرَّجُلِ حَتّٰى يَدْخُلُوا الْجَنَّةَ. رواه الترمذى وقال: هذا حديث حسن، باب منه دخول سبعين الفا . . . ، رقم: ٢٤٤٠

155. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, from amongst my Ummah, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhī)

١٥٦ – عَنْ حُذَيْفَةَ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا (فِي حَدِيْثٍ طَوِيْلٍ) قَالَا: قَالَ رَسُوْلُ اللهِ ﷺ: وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ فَتَقُوْمَانِ جَنَبَتَيِ الصِّرَاطِ يَمِيْنًا وَشِمَالًا، فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ قَالَ قُلْتُ: بِأَبِي أَنْتَ وَأُمِّي أَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ؟ قَالَ: أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرِّ الرِّيْحِ، ثُمَّ كَمَرِّ الطَّيْرِ وَشَدِّ الرِّجَالِ، تَجْرِيْ بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُوْلُ: رَبِّ سَلِّمْ سَلِّمْ، حَتّٰى تَعْجِزَ أَعْمَالُ الْعِبَادِ، حَتّٰى يَجِيْءَ الرَّجُلُ فَلَا يَسْتَطِيْعُ السَّيْرَ إِلَّا زَحْفًا قَالَ: وَفِي حَافَتَيِ الصِّرَاطِ كَلَالِيْبُ مُعَلَّقَةٌ مَأْمُوْرَةٌ تَأْخُذُ مَنْ أُمِرَتْ بِهِ فَمَخْدُوْشٌ نَاجٍ وَمَكْدُوْسٌ فِي النَّارِ وَالَّذِيْ نَفْسُ أَبِيْ هُرَيْرَةَ بِيَدِهِ! إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِيْنَ خَرِيْفًا. رواه مسلم، باب أدنى أهل الجنة منزلة فيها، رقم: ٤٨٢

156. Ḥudhaifah and Abu Hurairah Raḍiyallāhu ‘anhuma both narrate in a lengthy narration that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The qualities of ‘trustworthiness’ and ‘kinship’ will be sent and will stand on the two sides of the *Ṣirāṭ* (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said : May my father and mother be sacrificed for you what is meant by “pass like the lightning?” He replied: Do you not see how lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.
And your Nabī Ṣallallāhu ‘alaihi wasallam will be standing on (the *Ṣirāṭ*) saying: O my Rabb! Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl . He (then) said: And on the sides of the *Ṣirāṭ* hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; Indeed, the depth of Hell is seventy years. (Muslim)

١٥٧ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا أَنَا أَسِيْرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهَرٍ حَافَتَاهُ قِبَابُ الدُّرِّ الْمُجَوَّفِ، قُلْتُ: مَا هٰذَا يَا جِبْرِيْلُ؟ قَالَ: هٰذَا الْكَوْثَرُ الَّذِيْ أَعْطَاكَ رَبُّكَ، فَإِذَا طِيْنُهُ مِسْكٌ أَذْفَرُ. رواه البخاري، باب في الحوض، رقم: ٦٥٨١

157. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī

Ṣallallāhu ‘alaihi wasallam said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibraīl? He replied: This is the *Kauthar* that your Rabb granted. Its soil was the most excellent musk. (Bukhāri)

١٥٨ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: حَوْضِيْ مَسِيْرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيْحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيْزَانُهُ كَنُجُوْمِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا. رواه مسلم، باب إثبات حوض نبينا ....، رقم: ٥٩٧١

158. ‘Abdullāh ibne-‘Amr ibnil-‘Ās Raḍiyallāhu ‘anhuma narrates: Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: My pond (*Al-Kauthar*) is as large as a month’s journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)
Note: The distance of one month’s journey implies that the size of *Al-Kauthar* is so large that it will take one month to go across it.

١٥٩ – عَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّيْ أَرْجُوْ أَنْ أَكُوْنَ أَكْثَرَهُمْ وَارِدَةً. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في صفة الحوض، رقم: ٢٤٤٣

159. Samurah Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhī)

١٦٠ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ وَأَنَّ عِيْسٰى عَبْدُ اللهِ وَرَسُوْلُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلٰى مَرْيَمَ وَرُوْحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلٰى مَا كَانَ مِنَ الْعَمَلِ. زَادَ جُنَادَةُ: مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ أَيَّهَا شَاءَ. رواه البخاري، باب قوله تعالى يا أهل الكتاب ....، رقم: ٣٤٣٥

160. ‘Ubādah ibne-Ṣāmit Raḍiyallāhu ‘anhuma narrates that Nabī

Ṣallallāhu ‘alaihi wasallam said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muḥammad is His slave and Messenger, and that ‘Īsa ‘Alaihis Salām is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam ‘Alaihis Salām and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah Raḍiyallāhu ‘anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhārī)

١٦١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِيْنَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَاقْرَءُوا إِنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ﴾. رواه البخاري، باب ما جاء في صفة الجنة ۰۰۰، رقم: ٣٢٤٤

161. Abu Hurairah Raḍiyallāhu ‘anhu reported that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī narrated that Allāh Ta’ālā has said: I have prepared for My pious slaves that which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite:

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ

And no one knows what delights of the eyes have been hidden from them! (As-Sajdah 33: 16)

(Bukhārī)

١٦٢ – عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. رواه البخاري، باب ما جاء في صفة الجنة ۰۰۰، رقم: ٣٢٥٠

162. Sahl ibne-Sa‘d Al Sa‘īdī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārī)

١٦٣ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَلَقَابُ قَوْسِ أَحَدِكُمْ أَوْ مَوْضِعُ قَدَمٍ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيْحًا، وَلَنَصِيْفُهَا يَعْنِي الْخِمَارَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا.

رواه البخاري، باب صفة الجنة والنار، رقم: ٦٥٦٨

163. Anas Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

١٦٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً، يَسِيْرُ الرَّاكِبُ فِيْ ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا، وَاقْرَءُوا إِنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُوْدٍ﴾. رواه البخاري، باب قوله وظل ممدود، رقم: ٤٨٨١

164. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily there is a tree in Paradise that a rider, travelling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: وَظِلٍّ مَّمْدُوْدٍ (in shade long extended) (Al-Wāqi‘a 56:30) (Bukhārī)

١٦٥ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُوْنَ فِيْهَا وَيَشْرَبُوْنَ، وَلَا يَتْفِلُوْنَ وَلَا يَبُوْلُوْنَ، وَلَا يَتَغَوَّطُوْنَ وَلَا يَمْتَخِطُوْنَ قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ، يُلْهَمُوْنَ التَّسْبِيْحَ وَالتَّحْمِيْدَ، كَمَا يُلْهَمُوْنَ النَّفَسَ. رواه مسلم، باب في صفات الجنة وأهلها، رقم: ٧١٥٢

165. Jābir Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Ṣaḥābah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)

١٦٦ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ وَأَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُنَادِيْ مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيَوا فَلَا تَمُوْتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا فَذٰلِكَ قَوْلُهُ عَزَّوَجَلَّ: ﴿وَنُوْدُوْآ أَنْ تِلْكُمُ الْجَنَّةُ أُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ﴾. رواه مسلم، باب في دوام نعيم أهل الجنة ۰۰۰، رقم: ٧١٥٧

166. Abu Sa'īd Al Khudrī and Abu Hurairah Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allāh 'Azza wa Jall has said.

وَنُوْدُوْٓا أَنْ تِلْكُمُ الْجَنَّةُ أُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do.

(Muslim)

١٦٧ – عَنْ صُهَيْبٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُوْلُ اللهُ تَعَالٰى: تُرِيْدُونَ شَيْئًا أَزِيْدُكُمْ؟ فَيَقُوْلُونَ: أَلَمْ تُبَيِّضْ وُجُوْهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلٰى رَبِّهِمْ عَزَّوَجَلَّ. رواه مسلم، باب إثبات رؤية المؤمنين فى الآخرة ٠٠٠٠، رقم: ٤٤٩

167. Ṣuhaib Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsi said: When the people of Paradise will have entered Paradise, Allāh Ta'ālā will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have You not enlightened our faces! Have You not made us enter into Paradise, and saved us from the Fire! Rasūlullāh said: Then Allāh will remove the veil, (between him and them); and they will not have been given anything dearer to them than looking at their Sustainer, the Mighty and the Magnificient. (Muslim)

١٦٨ – عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَغْبِطُوا فَاجِرًا بِنِعْمَةٍ، إِنَّكَ لَا تَدْرِىْ مَا هُوَ لَاقٍ بَعْدَ مَوْتِهِ، إِنَّ لَهُ عِنْدَ اللهِ قَاتِلًا لَا يَمُوْتُ. رواه الطبرانى فى الأوسط ورجاله ثقات، مجمع الزوائد ١٠/٦٤٣ اَلْقَاتِلُ: اَلنَّارُ (شرح السنة ١٤ / ٢٩٥)

168. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not envy an evil person's well being because verily you do not know what he will meet with after his death. Indeed, Allāh has a killer (the Hell Fire) for him and he will never die. (Ṭabarānī, Majma'uz-Zawāid, Sharḥ-us Sunnah)

١٦٩ – عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِيْنَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قِيْلَ: يَا رَسُوْلَ اللهِ! إِنْ كَانَتْ لَكَافِيَةً، قَالَ: فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّيْنَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا. رواه البخارى، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٥

169. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasūlallāh! Even this would have been enough! He replied: It has sixty nine parts in excess of fires in this world, each of these being equivalent to their heat. (Bukhārī)

١٧٠ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُؤْتٰى بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِى النَّارِ صَبْغَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيْمٌ قَطُّ؟ فَيَقُوْلُ: لَا، وَاللهِ يَا رَبِّ! وَيُؤْتٰى بِأَشَدِّ النَّاسِ بُؤْسًا فِى الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِى الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُوْلُ: لَا، وَاللهِ يَا رَبِّ! مَا مَرَّ بِىْ بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ. رواه مسلم، باب صبغ أنعم أهل الدنيا فى النار، رقم: ٧٠٨٨

170. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadith Qudsi said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Ādam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allāh, O my Rabb!

And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress. (Muslim)

١٧١ – عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِىَ اللهُ عَنْهُ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلٰى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلٰى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلٰى حُجْزَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ

النَّارُ إِلَى تَرْقُوَتِهِ. رواه مسلم، باب جهنم، رقم: ٧١٧٠

171. Samurah ibne-Jundub Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

١٧٢ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَرَأَ هٰذِهِ الآيَةَ ﴿اتَّقُوا اللهَ حَقَّ تُقٰتِه وَلَا تَمُوْتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُوْنَ﴾(البقرة:١٣٢) قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّوْمِ قُطِرَتْ فِيْ دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلٰى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ بِمَنْ يَكُوْنُ طَعَامُهُ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في صفة شراب أهل النار، رقم: ٢٥٨٥

172. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited the following verse:

اتَّقُوا اللهَ حَقَّ تُقٰتِه وَلَا تَمُوْتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُوْنَ

Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of *Az-Zaqqūm* (a tree in Hell) were to be dropped into this world, it would spoil the people's means of livelihood; so what about those whose food it is? (Tirmidhī)

١٧٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَمَّا خَلَقَ اللهُ الْجَنَّةَ قَالَ لِجِبْرِيْلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا خَلَقَ اللهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ! لَقَدْ خَشِيْتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا. رواه أبو داود، باب في خلق الجنة والنار: ٤٧٤٤

173. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: When Allāh had created Paradise, He said to Jibraīl (‘Alaihis Salām): Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to *Sharī‘ah*, which at times is against personal desires) and ordered: O Jibraīl! Go and visit it (again). So he went, saw it, and returned; then submitted: O my Rabb! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh created the Fire (of Hell), then He said: O Jibraīl! Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibraīl! Go and visit it (again)! So he went, saw it, and returned, then submitted: O my Rabb! By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it! (Abu Dāwūd)

SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TA'ĀLĀ

In order to seek benefit directly from Allāh Ta'ālā, it is necessary to believe that complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasūlullāh Ṣallallāhu 'alaihi wasallam

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray.
Al-Aḥzāb 33: 36

قال الله تعالى:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ [الأحزاب:٣٦]

Allāh Subḥānahū wa Ta'ālā says:

We sent no messenger except that he be obeyed by Allāh's will.
An-Nisa 4: 64

وقال تعالى:

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ [النساء: ٦٤]

Allāh Subḥānahū wa Ta'ālā says:

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.
Al-Ḥashr 59: 7

وقال تعالى:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ [الحشر:٧]

Allāh Subḥānahū wa Ta'ālā says:

Indeed in the Messenger of Allāh you have a good example (to follow), for the one who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much. Al-Aḥzāb 33: 21

وقال تعالى:

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ [الأحزاب: ٢١]

Allāh Subḥānahū wa Ta'ālā says:

So let those who oppose His (Allāh's) Command, beware, lest some trial or painful punishment befall them. An-Nūr 24:63

وقال تعالى:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ [النور:٦٣]

Allāh Subḥānahū wa Ta'ālā says:

Whoever does righteous deeds-whether male or female-while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). An-Naḥl 16: 97

وقال تعالى:

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾ [النحل:٩٧]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And whoever obeys Allāh and His Messenger, he has indeed achieved a great success. Al-Aḥzāb 33: 71

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ [الأحزاب: ٧١]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam: Say (to mankind): If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Forgiving, Most Merciful. Āle'Imrān 3: 31

وقال تعالى:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ [آل عمران: ٣١]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Verily, those who believe (in the Oneness of Allāh and His Messenger) and do good deeds, the Most Gracious (Allāh) will bestow love for them (in the hearts of mankind). Maryam 19: 96

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا ﴿٩٦﴾ [مريم: ٩٦]

Allāh Subḥānahū wa Ta'ālā says: And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward). Tā Hā 20: 112

وقال تعالى:

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ [طه: ١١٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And whosoever fears Allāh (that is, fulfils all His Commandments and avoids all that is forbidden), He (Allāh) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine. Aṭ-Ṭalāq 65: 2-3

وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ [الطلاق: ٢-٣]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Do they not see how many a generation We destroyed before them; whom We had empowered on the earth more, than We had empowered you (in physical strength, wealth in abundance, hailing from noble families, enjoying respect, long lives, holding estate and power etc.). And We sent down on them abundant showers from the sky. and made the rivers flow beneath them. But We destroyed them for their sins, and created after them other generations. Al-An'ām 6:6

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾ [الأنعام: ٦]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your Rabb and a far better source of hope. Al-Kahf 18: 46

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾ [الكهف: ٤٦]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

All that is with you is bound to come to an end, whereas that which is with Allah is everlasting. And most certainly shall We grant to those, who are patient in adversity, their reward in accordance with the best that they ever did. An-Naḥl 16: 96

مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾ [النحل: ٩٦]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And whatever you are given (now) is but for the (passing) provision of

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ

ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ [القصص: ٦٠]

life in this world and for its adornment, whereas that which is with Allah is (so much) better and everlasting. Have you then no sense? Al-Qaṣaṣ 28: 60

AHĀDĪTH

١٧٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُوْنَ إِلَّا فَقْرًا مُنْسِيًا، أَوْ غِنًى مُطْغِيًا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ؟ فَالسَّاعَةُ أَدْهٰى وَأَمَرُّ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى المبادرة بالعمل، رقم: ٢٣٠٦ الجامع الصحيح وهو سنن الترمذى، طبع دار الباز

174. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for 1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3. Sickness that disables, or 4. Old age that makes one lose his senses, or 5. Sudden death (often not giving an opportunity of turning with repentance), or 6. Dajjāl who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmidhī)

Note: This means that one should prepare for his Hereafter by performing goοd deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

١٧٥ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ: فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ. رواه مسلم، كتاب الزهد، رقم: ٧٤٢٤

175. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and wealth return and his deeds remain with him. (Muslim)

١٧٦ – عَنْ عَمْرٍو رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْمًا فَقَالَ فِيْ خُطْبَتِهِ: أَلَا إِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ أَلَا وَإِنَّ الْآخِرَةَ أَجَلٌ صَادِقٌ يَقْضِيْ فِيْهَا مَلِكٌ قَادِرٌ، أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَذَافِيْرِهِ فِي الْجَنَّةِ، أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَذَافِيْرِهِ فِي النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ اللهِ عَلٰى حَذَرٍ، وَاعْلَمُوا أَنَّكُمْ مَعْرُوْضُونَ عَلٰى أَعْمَالِكُمْ، فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهُ، وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ. مسند الشافعى ١/١٤٨

176. 'Amr Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shāf'ī)

١٧٧ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ يُكَفِّرُ اللهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذٰلِكَ الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلٰى سَبْعِ مِائَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللهُ عَنْهَا. رواه البخارى، باب حسن إسلام المرء، رقم: ٤١

177. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overlooks it. (Bukhārī)

Note: The beauty of Islām comes into his life means that one's heart should be illuminated with Īmān and the body should be dedicated in obedience to Allāh Subḥānahu wa Ta'āla.

١٧٨ – عَنْ عُمَرَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ﷺ، وَتُقِيْمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُوْمَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيْلًا. (وهو جزء من الحديث) رواه مسلم، باب بيان الإيمان والإسلام ٠٠٠٠، رقم: ٩٣

178. ‘Umar Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām means that you bear witness that there is none worthy of worship except Allāh and Muḥammad is His Messenger, and to establish Ṣalāt, and pay Zakāt, and fast in the month of Ramaḍān, and to perform Ḥajj to the House of Allāh if you are able to do so. (Muslim)

١٧٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الإِسْلَامُ أَنْ تَعْبُدَ اللّٰهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيْمَ الصَّلٰوةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ، وَالأَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ وَتَسْلِيْمُكَ عَلٰى أَهْلِكَ فَمَنِ انْتَقَصَ شَيْئًا مِنْهُنَّ فَهُوَ سَهْمٌ مِنَ الإِسْلَامِ يَدَعُهُ وَمَنْ تَرَكَهُنَّ كُلَّهُنَّ فَقَدْ وَلّٰى الإِسْلَامَ ظَهْرَهُ. رواه الحاكم في المستدرك ١/٢١ وقال: هذا الحديث مثل الأول في الإستقامة

179. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām is that you worship Allāh Subḥānahū wa Ta‘ālā and do not ascribe any partner to Him, and to establish Ṣalāt, to pay Zakāt, to fast in Ramaḍān, to perform Ḥajj to the House of Allāh, to enjoin good, to forbid from evil, and to offer Salām to your family. So, if anyone is deficient in any of these, he has left a part of Islām and he, who leaves all of them, has turned his back to Islām (Mustadrak Ḥākim)

١٨٠ – عَنْ حُذَيْفَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الإِسْلَامُ ثَمَانِيَةُ أَسْهُمٍ، الإِسْلَامُ سَهْمٌ وَالصَّلٰوةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَحَجُّ الْبَيْتِ سَهْمٌ وَالصِّيَامُ سَهْمٌ وَالأَمْرُ بِالْمَعْرُوْفِ سَهْمٌ وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ وَالْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ سَهْمٌ وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ. رواه البزار وفيه: يزيد بن عطاء وثقه أحمد وغيره وضعفه جماعة وبقية رجاله ثقات، مجمع الزوائد ١/١٩١

180. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām has eight parts. Īman is one part, and performing Ṣalāt is one part, and giving Zakāt is one part, and performing Ḥajj to the House of Allāh is one part, and fasting in Ramaḍan is one part, and enjoining good is one part, and forbidding evil is one part, and Jihād in the Path of Allāh is one part. Indeed,

one is unsuccessful who has no share in any of these parts. (Majma-‘uz-Zawāid, Bazzār)

١٨١ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الإِسْلَامُ أَنْ تُسْلِمَ وَجْهَكَ لِلّٰهِ وَتَشْهَدَ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ وَتُقِيْمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ. (الحديث) رواه أحمد ١/٣١٩

181. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām is to surrender yourself to Allāh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allāh and that Muḥammad is His slave and Messenger, and to establish Ṣalāt, and to pay Zakāt. (Musnad Aḥmad)

١٨٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: دُلَّنِيْ عَلٰى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: تَعْبُدُ اللّٰهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيْمُ الصَّلَاةَ الْمَكْتُوْبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوْضَةَ، وَتَصُوْمُ رَمَضَانَ، قَالَ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ! لَا أَزِيْدُ عَلٰى هٰذَا، فَلَمَّا وَلّٰى قَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلٰى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلٰى هٰذَا. رواه البخاري، باب وجوب الزكاة، رقم: ١٣٩٧

182. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a villager came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Guide me to a deed, by doing which I shall enter Paradise. Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Worship Allāh and do not ascribe any partner to Him, and establish the obligatory Ṣalāt, and pay the obligatory Zakāt, and fast in Ramaḍān. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who wishes to see a man from among the people of Paradise, he may look at this man. (Bukhārī)

١٨٣ – عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلٰى رَسُوْلِ اللّٰهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُوْلُ حَتّٰى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلَامِ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ رَسُوْلُ اللّٰهِ ﷺ: وَصِيَامُ رَمَضَانَ، قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: وَذَكَرَ

لَهُ رَسُوْلُ اللهِ ﷺ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُوْلُ: وَاللهِ لَا أَزِيْدُ عَلٰى هٰذَا وَلَا أَنْقُصُ، قَالَ رَسُوْلُ اللهِ ﷺ: أَفْلَحَ إِنْ صَدَقَ. رواه البخارى، باب الزكاة من الإسلام، رقم: ٤٦

183. Ṭalḥa ibne-'Ubaidullāh Raḍiyallāhu 'anhu narrates that a man of the people of Najd with dishevelled hair came to Rasūlullāh Ṣallallāhu 'alaihi wasallam. We could hear the sound of his voice but could not understand what he was saying till he came close to Rasūlullāh Ṣallallāhu 'alaihi wasallam and we realised that he was asking about Islām. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Five times of Ṣalāt each day and night. He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: And fasting during the month of Ramaḍān is obligatory. He asked: Must I observe anything else? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: No, unless you do it voluntarily. Rasūlullāh Ṣallallāhu 'alaihi wasallam then mentioned Zakāt to him and he asked: Must I pay anything else? He replied: No, unless you give voluntarily. Then he turned and left saying: By Allāh, I will not do more than that nor less than that. Rasūlullāh Ṣallallāhu 'alaihi wasallam remarked: He has succeeded if (he keeps) true to his words. (Bukhārī)

١٨٤ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ -وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ-: بَايِعُوْنِيْ عَلٰى أَلَّا تُشْرِكُوا بِاللهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُوْنَهُ بَيْنَ أَيْدِيْكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِيْ مَعْرُوْفٍ، فَمَنْ وَفٰى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوْقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللهُ فَهُوَ إِلَى اللهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ، فَبَايَعْنَاهُ عَلٰى ذٰلِكَ. رواه البخارى، كتاب الإيمان، رقم: ١٨

184. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to a group of his Ṣaḥābah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allāh, and will not steal, and will not commit adultery, and will not kill your children and will not falsely accuse anyone, and will not be disobedient concerning what is good. Thus, whoever fulfils this oath, Allāh will be responsible for his reward. Whoever

will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allāh conceals them, then his matter is with Allāh; if He wants, He may forgive him, and if He wants, He may punish him. ('Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu said) So we swore allegiance to him on that basis. (Bukhārī)

١٨٥ - عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَوْصَانِي رَسُوْلُ اللهِ ﷺ بِعَشْرِ كَلِمَاتٍ قَالَ: لَا تُشْرِكْ بِاللهِ شَيْئًا وَإِنْ قُتِلْتَ وَحُرِّقْتَ، وَلَا تَعُقَّنَّ وَالِدَيْكَ وَإِنْ أَمَرَاكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ، وَلَا تَتْرُكَنَّ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا، فَإِنَّ مَنْ تَرَكَ صَلَاةً مَكْتُوْبَةً مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللهِ، وَلَا تَشْرَبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللهِ عَزَّوَجَلَّ، وَإِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسَ مَوْتٌ وَأَنْتَ فِيْهِمْ فَاثْبُتْ، وَأَنْفِقْ عَلٰى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَدَبًا وَأَخِفْهُمْ فِي اللهِ. رواه أحمد ٥/٢٣٨

185. Mu'ādh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory Ṣalāt, since he who deliberately neglects Ṣalāt is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh. (Musnad Aḥmad)

Note: In this ḥadīth the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissible to utter words of disbelief if the heart remains contented with Īmān. (Mirqāt)

١٨٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ آمَنَ بِاللهِ وَبِرَسُوْلِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهَدَ فِيْ سَبِيْلِ اللهِ أَوْ جَلَسَ فِيْ أَرْضِهِ الَّتِيْ وُلِدَ فِيْهَا فَقَالُوا: يَا رَسُوْلَ اللهِ! أَفَلَا نُبَشِّرُ النَّاسَ؟ قَالَ: إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِيْنَ فِيْ سَبِيْلِ اللهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمٰنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ. رواه البخارى، باب درجات المجاهدين فى سبيل الله، رقم: ٢٧٩٠

186. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who believes in Allāh and His Messenger, establishes Ṣalāt, and fasts during Ramaḍān, Allāh has taken it upon Himself to send him to Paradise; whether he was engaged in Jihād in the Path of Allāh, or whether he remained in the land where he was born. The Ṣaḥābah inquired: O Rasūlallāh! Should we not give this good news to the people? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: (No, because) there are one hundred ranks in Paradise which Allāh has prepared for those who engage in Jihād in the Path of Allāh and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allāh for Paradise, ask Him for *Firdaus*, for it is the best and highest part of Paradise, above it is the Throne of the Compassionate One and from it the rivers of Paradise flow. (Bukhārī)

١٨٧ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ. مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلٰى وُضُوْئِهِنَّ وَرُكُوْعِهِنَّ وَسُجُوْدِهِنَّ وَمَوَاقِيْتِهِنَّ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ إِنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلًا وَآتَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ وَأَدَّى الْأَمَانَةَ، قِيْلَ: يَا رَسُوْلَ اللهِ! وَمَا أَدَاءُ الْأَمَانَةِ؟ قَالَ: الْغُسْلُ مِنَ الْجَنَابَةِ إِنَّ اللهَ لَمْ يَأْمَنِ ابْنَ آدَمَ عَلٰى شَيْءٍ مِنْ دِيْنِهِ غَيْرَهَا. رواه الطبرانى باسناد جيد، الترغيب ١/ ٢٤١

187. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who comes to Allāh with Īmān and having performed these five (deeds) will enter Paradise: He who regularly offered the five Ṣalāt at their prescribed time with properly performed ablution, bowing and prostrations; fasted during the month of Ramaḍān; performed Ḥajj if he had the means; paid Zakāt gladly; and fulfilled the trust placed in him. It was asked: O

Rasūlallāh! What does fulfilling the trust mean? Rasūlullāh Ṣallallāhu ‘alaihi wasallam answered: To take bath after *Janābah* (a man is in a state of *Janābah* when semen is discharged out with passion while one is awake or asleep), for Allāh Subḥānahū wa Ta‘ālā has not placed a trust with the son of Ādam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh). (Ṭabarānī)

١٨٨ – عَنْ فَضَالَةَ بْنِ عُبَيْدٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَنَا زَعِيْمٌ لِمَنْ آمَنَ بِيْ وَأَسْلَمَ وَهَاجَرَ بِبَيْتٍ فِيْ رَبَضِ الْجَنَّةِ، وَبَيْتٍ فِيْ وَسَطِ الْجَنَّةِ، وَأَنَا زَعِيْمٌ لِمَنْ آمَنَ بِيْ وَأَسْلَمَ وَجَاهَدَ فِيْ سَبِيْلِ اللهِ بِبَيْتٍ فِيْ رَبَضِ الْجَنَّةِ، وَبَيْتٍ فِيْ وَسَطِ الْجَنَّةِ، وَبَيْتٍ فِيْ أَعْلَى غُرَفِ الْجَنَّةِ، فَمَنْ فَعَلَ ذٰلِكَ لَمْ يَدَعْ لِلْخَيْرِ مَطْلَبًا وَلَا مِنَ الشَّرِّ مَهْرَبًا يَمُوْتُ حَيْثُ شَاءَ أَنْ يَمُوْتَ. رواه ابن حبان، قال المحقق: إسناده صحيح ١٠/ ٤٨٠

188. Faḍālah ibne-‘Ubaid Al Anṣari Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whoever has Īmān upon me, obeys me, and does Ḥijrah (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has Īmān upon me, obeys me, and engages in Jihād in the Path of Allāh, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (Ibne-Ḥibbān)

١٨٩ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا يُصَلِّى الْخَمْسَ وَيَصُوْمُ رَمَضَانَ غُفِرَ لَهُ. (الحديث) رواه أحمد ٥/ ٢٣٢

189. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who meets Allāh in such a state that he does not ascribe any partner to Him, observes the five times Ṣalāt and fasts during the month of Ramaḍān, he will be forgiven. (Musnad Aḥmad)

١٩٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا

وَأَدَّى زَكَاةَ مَالِهِ طَيِّبًا بِهَا نَفْسُهُ مُحْتَسِبًا وَسَمِعَ وَأَطَاعَ فَلَهُ الْجَنَّةُ. (الحديث) رواه أحمد ٢/٣٦١

190. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who meets Allāh in such a state that he had not associated any partner with Him, and had paid Zakāt on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the *Īmām*, leader of the Muslims), for him is Paradise. (Musnad Aḥmad)

١٩١ – عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ. رواه الترمذي وقال: حديث فضالة حديث حسن صحيح، باب ما جاء في فضل من مات مرابطا، رقم: ١٦٢١

191. Faḍālah ibne-'Ubaid Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The Mujāhid (one striving in the Path of Allāh) is he who fights against his personal desires. (Tirmidhī)

١٩٢ – عَنْ عُتْبَةَ بْنِ عَبْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَوْ أَنَّ رَجُلًا يَخِرُّ عَلَى وَجْهِهِ مِنْ يَوْمِ وُلِدَ إِلَى يَوْمِ يَمُوْتُ فِيْ مَرْضَاةِ اللهِ عَزَّوَجَلَّ لَحَقَّرَهُ يَوْمَ الْقِيَامَةِ. رواه أحمد والطبراني في الكبير وفيه: بقية وهو مدلس ولكنه صرح بالتحديث وبقية رجاله وثقوا، مجمع الزوائد ١/ ٢١٠

192. 'Utbah ibne-'Abd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allāh 'Azza wa Jall, then despite this on the Day of Resurrection, he will consider this deed to be small. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

١٩٣ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: خَصْلَتَانِ مَنْ كَانَتَا فِيْهِ كَتَبَهُ اللهُ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُوْنَا فِيْهِ لَمْ يَكْتُبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِيْ دِيْنِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ، وَمَنْ نَظَرَ فِيْ دُنْيَاهُ إِلَى مَنْ هُوَ دُوْنَهُ فَحَمِدَ اللهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللهُ شَاكِرًا وَصَابِرًا؛ وَمَنْ نَظَرَ فِيْ دِيْنِهِ إِلَى مَنْ هُوَ دُوْنَهُ وَنَظَرَ فِيْ دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَأَسِفَ عَلَى مَا فَاتَهُ مِنْهُ، لَمْ يَكْتُبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا. رواه الترمذي وقال: هذا حديث حسن غريب، باب انظروا إلى من هو أسفل منكم، رقم: ٢٥١٢

193. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who has two habits will be reckoned by Allāh as amongst the grateful and the

patient. And if he does not possess these two habits, he will not be reckoned by Allāh as amongst the grateful and patient: He who sees his superior in Islām and follows him, and sees one inferior in worldly things and then expresses his thanks to Allāh, that out of His Mercy and Grace Allah has kept him in a better state. Then Allāh reckons him amongst the grateful and patient. And he, who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allāh will not record him as amongst the grateful and patient. (Tirmidhī)

١٩٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ. رواه مسلم، باب الدنيا سجن للمؤمن ...، رقم: ٧٤١٧

194. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The world is a believer's prison, and an unbeliever's Paradise. (Muslim)

Note: For a believer the rewards and delights of Paradise which are there for him make this world like a prison; and for the unbeliever, there is endless Punishment in the Hereafter and so this world is for him like Paradise. (Mirqāt)

١٩٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا اتُّخِذَ الْفَيْءُ دُوَلًا، وَالْأَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ مَغْرَمًا، وَتُعُلِّمَ لِغَيْرِ الدِّيْنِ، وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ وَعَقَّ أُمَّهُ، وَأَدْنَى صَدِيْقَهُ وَأَقْصَى أَبَاهُ وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيْلَةَ فَاسِقُهُمْ، وَكَانَ زَعِيْمُ الْقَوْمِ أَرْذَلَهُمْ، وَأُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَازِفُ، وَشُرِبَتِ الْخُمُوْرُ، وَلَعَنَ آخِرُ هٰذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذٰلِكَ رِيْحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْخًا وَقَذْفًا، وَآيَاتٍ تَتَابَعُ كَنِظَامٍ بَالٍ قُطِعَ سِلْكُهُ فَتَتَابَعَ. رواه الترمذي وقال: هذا حديث غريب، باب ما جاء في علامة حلول المسخ والخسف، رقم: ٢٢١١

195. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When captured enemy assets will be considered as one's own wealth; and property given in trust will be considered as booty for oneself; Zakāt will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islāmic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far off; noises

will be raised in the masjids; the most wicked of a tribe will become its ruler; the most worthless member of a people will become its leader; a man will be honoured for fear of the evil he may do; singing girls and musical instruments will come into vogue; drinking of wine will become common; and the later generations will begin to curse the previous generations; then wait, for red violent winds, earthquakes, swallowing up by the earth, defacement (of human faces), pelting of stones from the skies as rain, and a continuing chain of disasters followed one by another, like beads of a necklace falling one after the other rapidly when its string is cut. (Tirmidhī)

١٩٦ – عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مَثَلَ الَّذِيْ يَعْمَلُ السَّيِّئَاتِ، ثُمَّ يَعْمَلُ الْحَسَنَاتِ، كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دِرْعٌ ضَيِّقَةٌ قَدْ خَنَقَتْهُ، ثُمَّ عَمِلَ حَسَنَةً فَانْفَكَّتْ حَلَقَةٌ ثُمَّ عَمِلَ حَسَنَةً أُخْرَى فَانْفَكَّتْ حَلَقَةٌ أُخْرٰى، حَتّٰى يَخْرُجَ إِلَى الْأَرْضِ. رواه أحمد ١٤٥/٤

196. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who does evil deeds and afterwards keeps doing good deeds, is like a person wearing a tight armour which is choking him. When he does a good deed a ring is loosened, with the next good deed a second ring is loosened, thus with every good deed the rings are loosened one after the other so the armour eventually falls to the ground. (Musnad Aḥmad)

Note: It means that a sinner is tied in his sins, and is in a state of distress. By doing good deeds his ties of sins are progressively loosened and distress removed.

١٩٧ – عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: مَا ظَهَرَ الْغُلُوْلُ فِيْ قَوْمٍ قَطُّ إِلَّا أُلْقِيَ فِيْ قُلُوْبِهِمُ الرُّعْبُ وَلَا فَشَى الزِّنَا فِيْ قَوْمٍ قَطُّ إِلَّا كَثُرَ فِيْهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمٌ الْمِكْيَالَ وَالْمِيْزَانَ إِلَّا قُطِعَ عَنْهُمُ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ الْحَقِّ إِلَّا فَشَى فِيْهِمُ الدَّمُ وَلَا خَتَرَ قَوْمٌ بِالْعَهْدِ إِلَّا سُلِّطَ عَلَيْهِمُ الْعَدُوُّ. رواه الإمام مالك فى الموطأ، باب ما جاء فى الغلول ص ٤٧٦

197. 'Abdullāh ibne-'Abbās Raḍiyallāhu 'anhuma said: When dishonesty in the captured enemy assets becomes evident among people, Allāh puts fear of the enemy into their hearts; and when fornication becomes widespread among people, death prevails among them; and when people indulge in short measure and weight,

their sustenance is cut off; and when people do injustice in their decisions, bloodshed becomes widespread among them; and when people break their covenants, the enemy is imposed upon them. (Muaṭṭa Imām Mālik)

١٩٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَجُلًا يَقُوْلُ: إِنَّ الظَّالِمَ لَا يَضُرُّ إِلَّا نَفْسَهُ فَقَالَ أَبُوْهُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: بَلٰى وَاللهِ حَتَّى الْحُبَارٰى لَتَمُوْتُ فِيْ وَكْرِهَا هَزْلًا لِظُلْمِ الظَّالِمِ. رواه البيهقى فى شعب الإيمان ٥٤/٦

198. Abu Hurairah Raḍiyallāhu 'anhu says that he heard a person saying: A cruel person only harms himself. Upon this Abu Hurairah Raḍiyallāhu 'anhu said: He not only harms himself, but I swear by Allāh, that due to the cruelty of the oppressor the bustard (ruddy goose) withers away and perishes in its nest. (Baihaqī)

Note: The harm of cruelty is not restricted to the cruel person, but it is a source of widespread calamities of all sorts. Rains are stopped, even birds consequently do not find a single grain and ultimately perish in their nests out of sheer hunger.

١٩٩ – عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَعْنِيْ مِمَّا يُكْثِرُ أَنْ يَقُوْلَ لِأَصْحَابِهِ: هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ قَالَ: فَيَقُصُّ عَلَيْهِ مَا شَاءَ اللهُ أَنْ يَقُصَّ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِيْ وَإِنَّهُمَا قَالَا لِيْ: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلٰى رَجُلٍ مُضْطَجِعٍ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِيْ بِالصَّخْرَةِ لِرَأْسِهِ فَيَثْلَغُ رَأْسَهُ فَيَتَدَهْدَهُ الْحَجَرُ هَاهُنَا، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتّٰى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُوْدُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُوْلٰى، قَالَ: قُلْتُ سُبْحَانَ اللهِ، مَا هٰذَانِ؟ قَالَ: قَالَا لِيْ: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلٰى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوْبٍ مِنْ حَدِيْدٍ، وَإِذَا هُوَ يَأْتِيْ أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلٰى قَفَاهُ، وَمَنْخِرَهُ إِلٰى قَفَاهُ، وَعَيْنَهُ إِلٰى قَفَاهُ، – قَالَ وَرُبَّمَا قَالَ أَبُوْرَجَاءٍ: فَيَشُقُّ – قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذٰلِكَ الْجَانِبِ حَتّٰى يَصِحَّ ذٰلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُوْدُ عَلَيْهِ يَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُوْلٰى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللهِ، مَا هٰذَانِ؟ قَالَ: قَالَا لِيْ: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلٰى مِثْلِ التَّنُّوْرِ قَالَ وَأَحْسِبُ أَنَّهُ كَانَ يَقُوْلُ – فَإِذَا فِيْهِ لَغَطٌ وَأَصْوَاتٌ،

قَالَ: فَاطَّلَعْنَا فِيْهِ فَإِذَا فِيْهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيْهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذٰلِكَ اللَّهَبُ ضَوْضَوا، قَالَ: قُلْتُ لَهُمَا: مَا هٰؤُلَاءِ؟ قَالَ: قَالَا لِيْ: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلٰى نَهَرٍ — حَسِبْتُ أَنَّهُ كَانَ يَقُوْلُ — أَحْمَرَ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلٰى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيْرَةً، وَإِذَا ذٰلِكَ السَّابِحُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأْتِيْ ذٰلِكَ الَّذِيْ قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا فَيَنْطَلِقُ يَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا، قَالَ: قُلْتُ لَهُمَا: مَا هٰذَانِ؟ قَالَ: قَالَا لِيْ: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلٰى رَجُلٍ كَرِيْهِ الْمَرْآةِ كَأَكْرَهِ مَا أَنْتَ رَاءٍ رَجُلًا مَرْآةً، فَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قَالَ: قُلْتُ لَهُمَا: مَا هٰذَا؟ قَالَ: قَالَا لِيْ: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلٰى رَوْضَةٍ مُعْتَمَّةٍ فِيْهَا مِنْ كُلِّ لَوْنِ الرَّبِيْعِ، وَإِذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيْلٌ لَا أَكَادُ أَرَى رَأْسَهُ طُوْلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتُهُمْ قَطُّ، قَالَ: قُلْتُ لَهُمَا: مَا هٰذَا؟ مَا هٰؤُلَاءِ؟ قَالَ: قَالَا لِيْ: انْطَلِقْ انْطَلِقْ، قَالَ: فَانْطَلَقْنَا فَانْتَهَيْنَا إِلٰى رَوْضَةٍ عَظِيْمَةٍ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ، قَالَ: قَالَا لِيْ: ارْقَ، فَارْتَقَيْتُ فِيْهَا، قَالَ: فَارْتَقَيْنَا فِيْهَا فَانْتَهَيْنَا إِلٰى مَدِيْنَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِيْنَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيْهَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ، قَالَ: قَالَا لَهُمْ: اذْهَبُوا فَقَعُوا فِيْ ذٰلِكَ النَّهَرِ، قَالَ: وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِيْ كَأَنَّ مَاءَهُ الْمَحْضُ مِنَ الْبَيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيْهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذٰلِكَ السُّوْءُ عَنْهُمْ فَصَارُوا فِيْ أَحْسَنِ صُوْرَةٍ، قَالَ: قَالَا لِيْ: هٰذِهِ جَنَّةُ عَدْنٍ وَهٰذَاكَ مَنْزِلُكَ، قَالَ: فَسَمَا بَصَرِيْ صُعُدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ، قَالَ: قَالَا لِيْ: هٰذَاكَ مَنْزِلُكَ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللهُ فِيْكُمَا، ذَرَانِيْ فَأَدْخُلَهُ، قَالَا: أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّيْ قَدْ رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هٰذَا الَّذِيْ رَأَيْتُ؟ قَالَ: قَالَا لِيْ: أَمَا إِنَّا سَنُخْبِرُكَ، أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِيْ أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفِضُهُ وَيَنَامُ عَنِ الصَّلٰوةِ الْمَكْتُوْبَةِ، وَأَمَّا الَّذِيْ أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلٰى قَفَاهُ وَمَنْخِرُهُ إِلٰى قَفَاهُ وَعَيْنُهُ إِلٰى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُوْ مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْآفَاقَ، وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِيْنَ فِيْ مِثْلِ بِنَاءِ التَّنُّوْرِ فَهُمُ الزُّنَاةُ وَالزَّوَانِيْ، وَأَمَّا الرَّجُلُ الَّذِيْ أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهَرِ وَيُلْقَمُ الْحِجَارَةَ فَإِنَّهُ آكِلُ الرِّبَا، وَأَمَّا الرَّجُلُ الْكَرِيْهُ الْمَرْآةِ

الَّذِيْ عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعٰى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيْلُ الَّذِيْ فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيْمُ ﷺ وَأَمَّا الْوِلْدَانُ الَّذِيْنَ حَوْلَهُ فَكُلُّ مَوْلُوْدٍ مَاتَ عَلَى الْفِطْرَةِ. قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِيْنَ: يَا رَسُوْلَ اللهِ، وَأَوْلَادُ الْمُشْرِكِيْنَ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: وَأَوْلَادُ الْمُشْرِكِيْنَ، وَأَمَّا الْقَوْمُ الَّذِيْنَ كَانُوا شَطْرًا مِنْهُمْ حَسَنٌ وَشَطْرًا مِنْهُمْ قَبِيْحٌ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللهُ عَنْهُمْ. رواه البخارى، باب تعبير الرؤيا بعد صلاة الصبح، رقم: ٧٠٤٧

199. Samurah ibne-Jundub Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasūlullāh Ṣallallāhu 'alaihi wasallam would interpret it. One morning Nabī Ṣallallāhu 'alaihi wasallam said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man's head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: '*Subḥānallāh*! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man's mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: *Subḥānallāh*! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across some thing like a baking oven; Rasūlullāh Ṣallallāhu 'alaihi wasallam said: In that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasūlullāh Ṣallallāhu 'alaihi wasallam added: In the river there was a man swimming, and on the bank there was a man who

had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasūlullāh Ṣallallāhu 'alaihi wasallam added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk. Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome. Rasūlullāh Ṣallallāhu 'alaihi wasallam further added: My two companions then pointing, said to me, that is your place, the *Jannat-ul-'Adan.* I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: بَارَكَ اللهُ فِيْكُمَا (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur'ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory Salāt. And for the man you came upon whose sides of

mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of *Ribā* (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is *Mālik,* the Warden of Hell, and the tall man whom you saw in the garden, is Ibrāhīm 'Alaihis Salām, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nabī Ṣallallāhu 'alaihi wasallam: O Rasūlullāh! What about the polytheist's children? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: And also polytheist's children. Rasūlullāh Ṣallallāhu 'alaihi wasallam added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allāh forgave them. (Bukhārī).

٢٠٠ – عَنْ أَبِيْ ذَرٍّ وَأَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنِّيْ لَأَعْرِفُ أُمَّتِيْ يَوْمَ الْقِيَامَةِ بَيْنَ الْأُمَمِ، قَالُوْا: يَا رَسُوْلَ اللهِ! وَكَيْفَ تَعْرِفُ أُمَّتَكَ؟ قَالَ: أَعْرِفُهُمْ يُؤْتَوْنَ كُتُبَهُمْ بِأَيْمَانِهِمْ وَأَعْرِفُهُمْ بِسِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِنْ أَثَرِ السُّجُوْدِ وَأَعْرِفُهُمْ بِنُوْرِهِمْ يَسْعَى بَيْنَ أَيْدِيْهِمْ. رواه أحمد ١٩٩/٥

200. Abu Dhar and Abu Dardā' Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I will indeed recognize my Ummah among all other Ummahs on the Day of Resurrection. The Ṣaḥābah said: O Rasūlallāh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them. (Musnad Aḥmad)

Note: This light will be the light of Īmān of every believer, which will be in proportion to the strength of his Īmān. (Kashf-ur-Raḥmān)

ṢALĀT

PRAYERS

In order to benefit directly from the Power of Allāh Ta'ālā, by fulfilling the Commandments of Allāh Ta'ālā in the way of Rasūlullāh Ṣallallāhu 'alaihi wasallam, Ṣalāt is the most important and basic action

OBLIGATORY PRAYERS

VERSES OF QUR'ĀN

قال الله تعالى:

Allāh Subḥānahū wa Ta'ālā says:

إِنَّ الصَّلَوٰةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ ۗ [العنكبوت: ٤٥]

Verily Ṣalāt restrains (oneself) from immorality and all that is forbidden. Al-'Ankabūt 29: 45

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Indeed, those who believe and do righteous deeds, and establish Ṣalāt

وَأَقَامُوا الصَّلَوٰةَ وَآتَوُا الزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ [البقرة: ٢٧٧]

and give Zakāt; their reward is with their Rabb (Sustainer & Cherisher), and neither fear shall come upon them, nor will they grieve. Al-Baqarah 2: 277

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

قُل لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَوٰةَ وَيُنفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾ [إبراهيم: ٣١]

Tell My slaves who have believed, to establish Ṣalāt and spend from what We have provided them, secretly and publicly, before a Day comes in which there shall be no trading (i.e. ransom exchange), nor any friendship. Ibrāhīm 14: 31

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā quoted in Qurān supplication of Ibrahim 'alaihis salam as:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَوٰةِ وَمِن ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ [إبراهيم: ٤٠]

O My Rabb! Make me an establisher of Ṣalāt, and from my descendents also. Our Rabb! And accept my Du'ā (supplication). Ibrāhīm 14: 40

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

أَقِمِ الصَّلَوٰةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ [الإسراء: ٧٨]

Perform Ṣalāt from midday till the darkness of the night (i.e. Zuhr, 'Asr, Maghrib and 'Isha prayers) and recite the Qur'ān in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ān in the early dawn is witnessed (by angels). Al-Isrā' 17: 78

وقال تعالى:

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾ [المؤمنون:٩]

Allāh Subḥānahū wa Ta'ālā says: (mentioning a virtue of successful believers)
And they who carefully maintain (and are mindful of) their Ṣalāt.
Al-Mu'minūn 23: 9

وقال تعالى:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾ [الجمعة:٩]

Allāh Subḥānahū wa Ta'ālā says:
O you who believe! When the *Adhān* is called for the prayer on the day of *Jumu'ah* (Friday), then hasten to the remembrance of Allāh and leave all trading (and other engagements) aside. That is better for you, if you but knew.
Al-Jumu'ah 62: 9

AḤĀDĪTH

١ – عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: بُنِىَ الإِسْلَامُ عَلٰى خَمْسٍ: شَهَادَةِ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيْتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.

رواه البخارى، باب دعاؤكم إيمانكم ٠٠٠٠، رقم:٨

1. 'Abdullāh Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Islām has been built upon five pillars: 1) To testify that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, 2) to establish Ṣalāt, 3) to give Zakāt, 4) to perform Ḥajj, and 5) to fast (Ṣaum) in Ramaḍān. (Bukhārī)

٢ – عَنْ جُبَيْرِ بْنِ نُفَيْرٍ رَحِمَهُ اللهُ مُرْسَلًا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا أُوْحِىَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ، وَأَكُوْنَ مِنَ التَّاجِرِيْنَ، وَلٰكِنْ أُوْحِىَ إِلَيَّ أَنْ: سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ، وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ. رواه البغوى فى شرح السنة، مشكوة المصابيح، رقم:٥٢٠٦

2. Jubair ibne-Nufair Raḥimahullāh narrates that Rasūlullāh

Ṣallallāhu 'alaihi wasallam said: It has not been revealed to me that I should amass wealth and be amongst the merchants, but it has been revealed to me: Glorify and praise your Rabb and be amongst those who prostrate themselves to Him and worship your Rabb till the certainty (death) comes to you. (Sharḥ-ḥus-Sunnah, Mishkāt-ul-Maṣābīḥ)

٣ – عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِىْ سُؤَالِ جِبْرَئِيْلَ إِيَّاهُ عَنِ الإِسْلَامِ فَقَالَ: الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَآ إِلٰهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ، وَأَنْ تُقِيْمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتَمِرَ، وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَأَنْ تُتِمَّ الْوُضُوْءَ، وَتَصُوْمَ رَمَضَانَ. قَالَ: فَإِذَا فَعَلْتُ ذٰلِكَ فَأَنَا مُسْلِمٌ؟ قَالَ: نَعَمْ، قَالَ: صَدَقْتَ. رواه ابن خزيمة ١/٤

3. 'Abdullāh Ibne-'Umar Raḍiyallāhu 'anhuma narrates that in reply to a question of Jibr'aīl about Islām Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Islām is bearing witness that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and that you establish Ṣalāt, and give Zakāt, and perform Ḥajj to the House of Allāh and perform Umrah, and take bath after *Janābah* and perform complete Wuḍū, and Ṣaum in Ramaḍān. Jibr'aīl then said: If I do all of that, then am I a Muslim? He replied: Yes. Jibr'aīl then confirmed: You have spoken the truth. (Ibne-Khuzaimah)

Note: A person is in the state of *Janabah* after intercourse, or discharge of semen with passion while he is awake or asleep.

٤ – عَنْ قُرَّةَ بْنِ دَعْمُوْصٍ رَضِىَ اللهُ عَنْهُ قَالَ: أَلْفَيْنَا النَّبِيَّ ﷺ فِىْ حِجَّةِ الْوَدَاعِ فَقُلْنَا: يَا رَسُوْلَ اللهِ! مَا تَعْهَدُ إِلَيْنَا؟ قَالَ: أَعْهَدُ إِلَيْكُمْ أَنْ تُقِيْمُوا الصَّلَاةَ وَتُؤْتُوا الزَّكٰوةَ وَتَحُجُّوا الْبَيْتَ الْحَرَامَ وَتَصُوْمُوا رَمَضَانَ فَإِنَّ فِيْهِ لَيْلَةً خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَتُحَرِّمُوا دَمَ الْمُسْلِمِ وَمَالَهُ وَالْمُعَاهَدَ إِلَّا بِحَقِّهِ وَتَعْتَصِمُوا بِاللهِ وَالطَّاعَةِ. رواه البيهقى فى شعب الإيمان ٤/٣٤٢

4. Qurrah ibne-Da'mūṣ Raḍiyallāhu 'anhu narrates that we met Nabī Ṣallallāhu 'alaihi wasallam during the Farewell Ḥajj and asked: O Rasūlallāh! What do you enjoin upon us? He replied: I enjoin upon you to establish Ṣalāt, and give Zakāt, and perform Ḥajj of the Sacred House of Allāh, and Ṣaum in Ramaḍān, as verily therein is a night superior to a thousand months; and likewise prohibit you from shedding the blood of a Muslim and a *Mu'āhid* or taking their property except to uphold justice; and advise you to hold fast to that

Deen of Allāh and adhere to obedience (of those who are steadfast in Deen). (Baihaqī)

Note: A *Mu'āhid* literally mean one who has entered into a treaty or alliance, referring to a non-muslim living in an Islamic country under the protection of the Islamic State, having entered into a pact with the state known as a pact of *Dhimmah*. As a token of his allegiance and submission to the state, he pays a minimal annual tax known as *Jizyah*, far less than the benefits and protection that is secured for him. He is also known by the title of *Dhimmī*. A non-muslim entering the Islamic State for a temporary period, under the protection and guarantee of any Muslim, similarly enjoys protection of his life, wealth and dignity.

The life, wealth, and honour of every Muslim as well as non-muslims under the conditions previously mentioned are deemed sacred and protected, with the exception of crimes that require compensation for the same, such as the death penalty for the murderer, and monetary compensation for destruction of another's property etc.

٥– عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُوْرُ. رواه أحمد ٣/٣٤٠

5. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The key to Paradise is Ṣalāt and the key to Ṣalāt is Wuḍū. (Musnad Aḥmad)

٦– عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ. (وهو بعض الحديث) رواه النسائي، باب حب النساء، رقم: ٣٣٩١

6. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The comfort and delight of my eyes has been placed in Ṣalāt. (Nasaī).

٧– عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الصَّلَاةُ عَمُوْدُ الدِّيْنِ. رواه أبو نعيم في الحلية وهو حديث حسن، الجامع الصغير ٢/١٢٠

7. 'Umar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ṣalāt is a pillar of Deen. (Ḥilyat-ul-Awliyā, Jāmi-'uṣ-Ṣaghīr)

٨– عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ آخِرُ كَلَامِ رَسُوْلِ اللهِ ﷺ: الصَّلَاةَ الصَّلَاةَ، اتَّقُوا اللهَ فِيْمَا مَلَكَتْ أَيْمَانُكُمْ. رواه أبو داود، باب في حق المملوك، رقم: ٥١٥٦

8. 'Alī Raḍiyallāhu 'anhu narrates that the last words of Rasūlullāh Ṣallallāhu 'alaihi wasallam were: *Aṣ-Ṣalāt, aṣ-Ṣalāt;*[1] fear Allāh about those whom your right hand possesses (your slaves and subordinates). (Abu Dāwūd)

Note: [1] Vigilantly observe, guard and establish Ṣalāt.

٩– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَقْبَلَ مِنْ خَيْبَرَ، وَمَعَهُ غُلَامَانِ، فَقَالَ عَلِيٌّ: يَا رَسُوْلَ اللهِ! أَخْدِمْنَا، قَالَ: خُذْ أَيَّهُمَا شِئْتَ، قَالَ: خِرْ لِيْ قَالَ: خُذْ هٰذَا وَلَا تَضْرِبْهُ، فَإِنِّيْ قَدْ رَأَيْتُهُ يُصَلِّي مَقْفِلَنَا مِنْ خَيْبَرَ، وَإِنِّيْ قَدْ نُهِيْتُ عَنْ ضَرْبِ أَهْلِ الصَّلٰوةِ. (وهو بعض الحديث) رواه أحمد والطبراني، مجمع الزوائد ٤/٤٣٣

9. Abu Umāmah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam returned from Khyber and with him were two slaves. So, 'Ali Raḍiyallāhu 'anhu said: O Rasūlallāh! Grant us a servant. He replied: Take anyone you desire of the two. 'Ali said: Choose for me. Rasūlullāh pointing to one said: Take him, but do not beat him; for I saw him offering Ṣalāt on our return from Khyber, and I have been forbidden to beat those who perform Ṣalāt. (Musnad Aḥmad, Ṭabarānī, Majma'uz-Zawāid)

١٠– عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللهُ عَزَّوَجَلَّ، مَنْ أَحْسَنَ وُضُوْءَ هُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَأَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ، كَانَ لَهُ عَلَى اللهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَّمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ. رواه أبو داود، باب المحافظة على الصلوات، رقم: ٤٢٥

10. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Five times Ṣalāt has been made mandatory by Allāh 'Azza wa Jall. He who performs his Wuḍū well, and offers Ṣalāt at their appointed time, performing complete Rukū', and with fear and devotion, for such there is a covenant from Allāh, that He will forgive him; and the one who does not do so, no covenant for him is with Allāh. If He wills, He may forgive him and if He wills, He may punish him. (Abu Dāwūd)

١١ – عَنْ حَنْظَلَةَ الْأُسَيْدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلٰى وُضُوْءِ هَا وَمَوَاقِيْتِهَا وَرُكُوْعِهَا وَسُجُوْدِهَا يَرَاهَا حَقًّا لِلّٰهِ عَلَيْهِ حُرِّمَ عَلَى النَّارِ. رواه أحمد ٤/٢٦٧

11. Ḥanẓalah Al Usaidī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The person who guards the five times Ṣalāt, its Wuḍū, its prescribed time, its proper Rukū‘ and *Sujūd*, while perceiving it to be the Right of Allāh on him, he is forbidden upon Fire. (Musnad Aḥmad)

١٢ – عَنْ أَبِيْ قَتَادَةَ بْنِ رِبْعِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ اللهُ عَزَّوَجَلَّ: إِنِّي فَرَضْتُ عَلٰى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهِدْتُ عِنْدِيْ عَهْدًا، أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِيْ. رواه أبوداود، باب المحافظة على الصلوات، رقم: ٤٣٠

12. Abu Qatādah ibne-Rib‘ī Raḍiyallāhu ‘anhu reported that Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrates in a Ḥadīth Qudsī that Allāh ‘Azza wa Jall has said: Verily, I have enjoined upon your Ummah five times Ṣalāt, and I have taken upon myself an oath that anyone who observes them at their appointed time, I shall admit him into Paradise; if anyone does not offer them regularly, there is no such guarantee from Me for him (I may punish him or forgive him). (Abu Dāwūd)

١٣ – عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ عَلِمَ أَنَّ الصَّلَاةَ حَقٌّ وَاجِبٌ دَخَلَ الْجَنَّةَ. رواه عبد الله بن أحمد فى زياداته وأبويعلى إلا أنه قال: حَقٌّ مَكْتُوْبٌ وَاجِبٌ والبزار بنحوه، ورجاله موثقون، مجمع الزوائد ٢/١٥

13. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who believes that Ṣalāt is the obligatory right (of Allāh) will enter Paradise. (Musnad Aḥmad, Abu Ya‘lā, Bazzār, Majma‘uz-Zawāid)

١٤ – عَنْ عَبْدِ اللهِ بْنِ قُرْطٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ الصَّلَاةُ فَإِنْ صَلُحَتْ صَلُحَ سَائِرُ عَمَلِهِ، وَإِنْ فَسَدَتْ فَسَدَ سَائِرُ عَمَلِهِ. رواه الطبرانى فى الأوسط ولا بأس بإسناده إنشاء الله، الترغيب ١/٢٤٥

14. ‘Abdullāh ibne-Qurṭ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: On the Day of Judgement, the first thing a slave of Allāh will be held accountable for is Ṣalāt. If it is found sound and satisfactory, the rest of his deeds will also be sound and satisfactory, and if found corrupt and rotten, then the rest of his deeds will also be corrupt and rotten. (Ṭabarānī, Targhīb)

١٥ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: إِنَّ فُلَانًا يُصَلِّيْ فَإِذَا أَصْبَحَ سَرَقَ. قَالَ: سَيَنْهَاهُ مَا يَقُوْلُ. رواه البزار ورجاله ثقات، مجمع الزوائد ٢/٥٣١

15. Jābir Raḍiyallāhu ‘anhu narrates that a man said to Nabī Ṣallallāhu ‘alaihi wasallam: Verily so and so offers Ṣalāt, then at the break of dawn he steals. He replied: Shortly his Ṣalāt will prevent him from that sin. (Bazzār, Majma‘uz-Zawāid)

١٦ – عَنْ سَلْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الْمُسْلِمَ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ، ثُمَّ صَلَّى الصَّلَوَاتِ الْخَمْسَ، تَحَاتَّتْ خَطَايَاهُ كَمَا يَتَحَاتُّ هٰذَا الْوَرَقُ، وَقَالَ: ﴿وَأَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ط إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ط ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ﴾ (هود: ١١٤). (وهو جزء من الحديث) رواه أحمد ٥/٤٣٧

16. Salmān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily a Muslim, when he performs Wuḍū and performs it excellently, then offers the five times Ṣalāt, his sins are shed just as these leaves shed. Then, he recited:

وَأَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ط إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ط ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ

And perform Ṣalāt at the two ends of the day and in some hours of the night (the five mandatory Ṣalāt); verily good deeds remove evil deeds. This is a reminder (advice) for the mindful (those who accept advice). (Hūd 11: 114)

(Musnad Aḥmad)

Note: According to some scholars, ‘two ends’ means two parts. The first part stands for Fajr Ṣalāt , and the second part for Ẓuhr and ‘Aṣr Ṣalāt. Performing Ṣalāt in some hours of the night stands for Maghrib and ‘Ishā Ṣalāt. (Tafsīr ibne-Kathīr)

١٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقُوْلُ: اَلصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ. رواه مسلم، باب الصلوات الخمس ....، رقم: ٥٥٢

17. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The five times Ṣalāt and the prayer of Friday to Friday, and the fasting of Ramaḍān to Ramaḍān, are atonements for sins that have been committed between them, provided the sinner avoids major sins. (Muslim).

١٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ حَافَظَ عَلَى هٰؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوْبَاتِ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ. (الحديث) رواه ابن خزيمة في صحيحه ١٨٠/٢

18. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who guards the obligatory Ṣalāt will not be written amongst the neglectful. (Ibne Khuzaimah)

١٩ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا، فَقَالَ: مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُوْرًا وَبُرْهَانًا، وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُوْرٌ وَلَا بُرْهَانٌ، وَلَا نَجَاةٌ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ وَهَامَانَ وَأُبَيِّ بْنِ خَلَفٍ. رواه احمد والطبراني في الكبير والأوسط، ورجال أحمد ثقات، مجمع الزوائد ٢١/٢

19. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that one day, Rasūlullāh Ṣallallāhu 'alaihi wasallam mentioned Ṣalāt and said: For him who remains mindful of his Ṣalāt, it will be a light and an argument in his favour and a means of his salvation on the Day of Judgement; and for him who is not mindful of his Ṣalāt, there shall be neither a light, nor an argument in his favour, nor a means for his salvation. And on the Day of Judgement, he will be with Fir'aun, Hāmān and Ubayy ibne-Khalaf. (Musnad Aḥmad, Ṭabarānī, Majma'uz-Zawāid)

Note: Fir'aun was the king of Egypt at the time of Mūsā 'Alaihis salām, Hāmān was his minister, and Ubayy ibne-Khalaf was an ardent idolater and adversary of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

٢٠ – عَنْ أَبِيْ مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيْهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَى عَهْدِ

النَّبِيِّ ﷺ عَلَّمُوْهُ الصَّلَاةَ. رواه الطبراني في الكبير ٣٨٠/٨ وفي الحاشية: قال في المجمع ٢٩٣/١: رواه الطبراني والبزار ورجاله رجال الصحيح

20. Abu Mālik Al Ashja'ī narrates from his father Raḍiyallāhu 'anhuma, who said that whenever a man accepted Islām during the time of Nabī Ṣallallāhu 'alaihi wasallam, the Sahābah used to teach him Ṣalāt. (Ṭabarānī)

٢١ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قِيْلَ: يَا رَسُوْلَ اللهِ! أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: جَوْفُ اللَّيْلِ الْآخِرُ، وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوْبَاتِ. رواه الترمذي وقال: هذا حديث حسن، باب حديث ينزل ربنا كل ليلة ....، رقم: ٣٤٩٩

21. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: O Rasūlallāh! At what time is Du'ā the most readily listened to and accepted? He replied: The one made during the course of latter part of the night, and after the obligatory Ṣalāt. (Tirmidhī)

٢٢ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَلصَّلَوَاتُ الْخَمْسُ كَفَّارَةٌ لِمَا بَيْنَهَا، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ: أَرَأَيْتَ لَوْ أَنَّ رَجُلًا كَانَ يَعْتَمِلُ فَكَانَ بَيْنَ مَنْزِلِهِ وَمُعْتَمَلِهِ خَمْسَةُ أَنْهَارٍ، فَإِذَا أَتَى مُعْتَمَلَهُ عَمِلَ فِيْهِ مَا شَاءَ اللهُ فَأَصَابَهُ الْوَسَخُ أَوِ الْعَرَقُ فَكُلَّمَا مَرَّ بِنَهَرٍ اغْتَسَلَ مَا كَانَ ذٰلِكَ يُبْقِيْ مِنْ دَرَنِهِ، فَكَذٰلِكَ الصَّلَاةُ كُلَّمَا عَمِلَ خَطِيْئَةً فَدَعَا وَاسْتَغْفَرَ غُفِرَ لَهُ مَا كَانَ قَبْلَهَا. رواه البزار والطبراني في الأوسط والكبير وزاد فيه: ثُمَّ صَلَّى صَلَاةً اسْتَغْفَرَ غَفَرَ اللهُ لَهُ مَا كَانَ قَبْلَهَا وفيه: عبد الله بن قريظ ذكره ابن حبان في الثقات، وبقية رجاله رجال الصحيح، مجمع الزوائد ٣٢/٢

22. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The five Ṣalāt are an atonement for the minor sins committed between them. Then he said: A man goes to work and between his house and his place of work are five streams. When he reaches his place of work and labours there to the extent, that Allāh willed, he becomes dirty and sweaty. Then, (on his way back) he passes by the streams, bathing in all, and this repeated bathing leaves no dirt or sweat on him. Ṣalāt is just like that. Whenever, someone commits a sin, and performs Ṣalāt, makes Du'ā, and asks forgiveness, then he is forgiven for the sins he committed preceding the Ṣalāt. (Bazzār, Ṭabarānī, Majma'uz-Zawāid)

٢٣- عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُمِرْنَا أَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَّثَلَاثِيْنَ وَنَحْمَدَهُ ثَلَاثًا وَّثَلَاثِيْنَ وَنُكَبِّرَهُ أَرْبَعاً وَّثَلَاثِيْنَ قَالَ: فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ، فَقَالَ: أَمَرَكُمْ رَسُوْلُ اللهِ ﷺ أَنْ تُسَبِّحُوا فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَّثَلَاثِيْنَ وَتَحْمَدُوا اللهَ ثَلَاثاً وَّثَلَاثِيْنَ وَتُكَبِّرُوا أَرْبَعًا وَّثَلَاثِيْنَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا خَمْسًا وَّعِشْرِيْنَ وَاجْعَلُوا التَّهْلِيْلَ مَعَهُنَّ فَغَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: افْعَلُوا. رواه الترمذى وقال: هذاحديث صحيح، باب منه ماجاء فى التسبيح والتكبير والتحميد عند المنام، رقم:٣٤١٣، الجامع الصحيح وهو سنن الترمذى، طبع دار الكتب العلمية

23. Zaid ibne-Thābit Raḍiyallāhu 'anhu narrates that we were commanded by Rasūlullāh Ṣallallāhu 'alaihi wasallam to say after every obligatory Ṣalāt, *Subḥānallāh* (Glory be to Allāh who is above all faults) 33 times, *Alḥamdulillāh* (Praise be to Allāh) 33 times, and *Allāhuakbar* (Allāh is the Greatest) 34 times. One *Anṣārī* dreamt that someone asked him: Has Rasūlullāh Ṣallallāhu 'alaihi wasallam commanded you to say *Subḥānallāh* 33 times, *Alḥamdulillāh* 33 times, and *Allāhuakbar* 34 times after every obligatory Ṣalāt? He (the *Anṣārī*) said: Yes. The voice in the dream said: Make it 25 times each, and add with it, *Lā ilāha illallāh* (None is worthy of worship but Allāh) 25 times.
In the morning, when he went and narrated his dream to Nabī Ṣallallāhu 'alaihi wasallam, the Prophet said: Do so. (Tirmidhī)

٢٤- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِيْنَ أَتَوا رَسُوْلَ اللهِ ﷺ، فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّثُوْرِ بِالدَّرَجَاتِ الْعُلٰى وَالنَّعِيْمِ الْمُقِيْمِ. فَقَالَ: وَمَا ذَاكَ؟ قَالُوا: يُصَلُّوْنَ كَمَا نُصَلِّيْ، وَيَصُوْمُوْنَ كَمَا نَصُوْمُ، وَيَتَصَدَّقُوْنَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُوْنَ وَلَا نُعْتِقُ. فَقَالَ رَسُوْلُ اللهِ ﷺ: أَفَلَا أُعَلِّمُكُمْ شَيْئًا تُدْرِكُوْنَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُوْنَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا يَكُوْنُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ. قَالُوا: بَلٰى، يَا رَسُوْلَ اللهِ! قَالَ: تُسَبِّحُوْنَ وَتُكَبِّرُوْنَ وَتَحْمَدُوْنَ فِيْ دُبُرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَّثَلَاثِيْنَ مَرَّةً، قَالَ أَبُوْصَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِيْنَ إِلٰى رَسُوْلِ اللهِ ﷺ فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ: ذٰلِكَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَآءُ. رواه مسلم، باب استحباب الذكر بعد الصلاة ...، رقم:١٣٤٧

24. Abu Hurairah Raḍiyallāhu 'anhu narrates that once some poor emigrants came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: The rich have attained the highest ranks and eternal bounties of

Allāh. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: How is that? They replied: They offer Ṣalāt like we offer Ṣalāt, and they fast like we fast, and they give charity and we cannot give charity, and they set slaves free and we cannot set slaves free. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Should I not teach you something through which you would join those who surpassed you; and keep ahead of those who are after you, and nobody can be better than you unless he also does the same? The Ṣaḥābah said: Do tell us. So, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Recite *Subḥānallāh*, *Alḥamdulillāh*, and *Allāhuakbar* thirty three times each, after every obligatory Ṣalāt. Abu Saliḥ said: The poor emigrants returned to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: Our rich brothers have heard what we did, and have done the same. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: This is Allāh's blessing which He bestows on whosoever He wills. (Muslim)

٢٥- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ: مَنْ سَبَّحَ اللهَ فِيْ دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَّثَلَاثِيْنَ، وَحَمِدَ اللهَ ثَلَاثًا وَّثَلَاثِيْنَ وَكَبَّرَ اللهَ ثَلَاثًا وَّثَلَاثِيْنَ، فَتِلْكَ تِسْعَةٌ وَّتِسْعُوْنَ، وَقَالَ: تَمَامَ الْمِائَةِ: لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ. رواه مسلم، باب استحباب الذكر بعد الصلاة وبيان صفته، رقم:١٣٥٢

25. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites *Subḥānallāh* (Glory be to Allāh who is above all faults) 33 times, *Alḥamdulillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is Greatest) 33 times, which makes a total of 99 times, and then recites once (the following) to complete 100, his sins will be forgiven, even if they are as much as the foam of the sea.

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things,

(Muslim)

٢٦- عَنِ الْفَضْلِ بْنِ الْحَسَنِ الضَّمْرِيِّ أَنَّ أُمَّ الْحَكَمِ -أَوْ ضُبَاعَةَ- ابْنَتَيِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُمَا حَدَّثَتْهُ، عَنْ إِحْدَاهُمَا أَنَّهَا قَالَتْ: أَصَابَ رَسُوْلُ اللهِ ﷺ سَبْيًا فَذَهَبْتُ

أَنَا وَأُخْتِيْ وَفَاطِمَةُ بِنْتُ رَسُوْلِ اللهِ ﷺ فَشَكَوْنَا إِلَيْهِ مَا نَحْنُ فِيْهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَيْءٍ مِنَ السَّبْيِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: سَبَقَكُنَّ يَتَامَى بَدْرٍ، وَلٰكِنْ سَأَدُلُّكُنَّ عَلَى مَا هُوَ خَيْرٌ لَكُنَّ مِنْ ذٰلِكَ، تُكَبِّرْنَ اللهَ عَلَى إِثْرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِيْنَ تَكْبِيْرَةً وَثَلَاثًا وَثَلَاثِيْنَ تَسْبِيْحَةً وَثَلَاثًا وَثَلَاثِيْنَ تَحْمِيْدَةً وَلَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ. رواه أبو داود، باب في مواضع قسم الخمس ...، رقم: ٢٩٨٧

26. Faḍl ibne-Ḥasan Ḍamrī Raḥimahullāh says that one of the two daughters of Zubair ibne-'Abdul Muṭṭalib, Umme Ḥakam or Ḍubā'ah, Raḍiyallāhu 'anhuma narrates that some prisoners were brought to Rasūlullāh Ṣallallāhu 'alaihi wasallam. I, my sister and, Fātima, daughter of Rasūlullāh Ṣallallāhu 'alaihi wasallam, went to him and explained our difficulties, and asked for some prisoners for (domestic) help. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: As for the servants, the orphans of Badr are more deserving than you, but I will tell you something better than a servant; after every Ṣalāt, recite: *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (Praise be to Allāh) and *Allāhuakbar* (Allāh is Greatest) 33 times each, and recite once (the following):

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh; He is One, He has no partner, His is the Kingdom, and for Him is all the Praise, and He has power over all things.

(Abu Dāwūd)

٢٧ – عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مُعَقِّبَاتٌ لَا يَخِيْبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ: ثَلَاثًا وَثَلَاثِيْنَ تَسْبِيْحَةً، وَثَلَاثًا وَثَلَاثِيْنَ تَحْمِيْدَةً، وَأَرْبَعًا وَثَلَاثِيْنَ تَكْبِيْرَةً فِيْ دُبُرِ كُلِّ صَلَاةٍ. رواه مسلم، باب استحباب الذكر بعد الصلاة ...، رقم: ١٣٥٠

27. Ka'b ibne-'Ujrah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Some phrases, when said after Ṣalāt, are such that whoever says them will never be disappointed. These are *Subḥānallāh* (Glory be to Allāh Who is above all faults) 33 times, *Alḥamdulillāh* (Praise be to Allāh) 33 times and *Allāhuakbar* (Allāh is the Greatest) 34 times after every obligatory Ṣalāt. (Muslim)

٢٨ – عَنِ السَّائِبِ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ لَمَّا زَوَّجَهُ فَاطِمَةَ بَعَثَ مَعَهُ بِخَمِيْلَةٍ، وَوِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيْفٌ، وَرَحَيَيْنِ وَسِقَاءٍ، وَجَرَّتَيْنِ، فَقَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ لِفَاطِمَةَ رَضِيَ اللهُ عَنْهَا ذَاتَ يَوْمٍ: وَاللهِ لَقَدْ سَنَوْتُ حَتّٰى لَقَدِ اشْتَكَيْتُ صَدْرِيْ، قَالَ: وَقَدْ جَاءَ اللهُ أَبَاكِ بِسَبْيٍ فَاذْهَبِيْ فَاسْتَخْدِمِيْهِ، فَقَالَتْ: وَأَنَا وَاللهِ قَدْ طَحَنْتُ حَتّٰى مَجِلَتْ يَدَايَ، فَأَتَتِ النَّبِيَّ ﷺ، فَقَالَ: مَا جَاءَ بِكِ أَيْ بُنَيَّةُ؟ قَالَتْ: جِئْتُ لِأُسَلِّمَ عَلَيْكَ وَاسْتَحْيَتْ أَنْ تَسْأَلَهُ وَرَجَعَتْ فَقَالَ: مَا فَعَلْتِ، قَالَتْ: اسْتَحْيَيْتُ أَنْ أَسْأَلَهُ، فَأَتَيْنَاهُ جَمِيْعًا، فَقَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: يَا رَسُوْلَ اللهِ! لَقَدْ سَنَوْتُ حَتَّى اشْتَكَيْتُ صَدْرِيْ، وَقَالَتْ فَاطِمَةُ رَضِيَ اللهُ عَنْهَا: قَدْ طَحَنْتُ قَدْ طَحَنْتُ حَتّٰى مَجِلَتْ يَدَايَ، وَقَدْ جَاءَكَ اللهُ بِسَبْيٍ وَسَعَةٍ فَأَخْدِمْنَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: وَاللهِ لَا أُعْطِيْكُمَا وَأَدَعُ أَهْلَ الصُّفَّةِ تَطْوَى بُطُوْنُهُمْ لَا أَجِدُ مَا أُنْفِقُ عَلَيْهِمْ، وَلٰكِنِّيْ أَبِيْعُهُمْ وَأُنْفِقُ عَلَيْهِمْ أَثْمَانَهُمْ، فَرَجَعَا فَأَتَاهُمَا النَّبِيُّ ﷺ، وَقَدْ دَخَلَا فِيْ قَطِيْفَتِهِمَا إِذَا غَطَّيَا رُؤُوْسَهُمَا تَكَشَّفَتْ أَقْدَامُهُمَا، وَإِذَا غَطَّيَا أَقْدَامَهُمَا تَكَشَّفَتْ رُؤُوْسُهُمَا فَثَارَا، فَقَالَ: مَكَانَكُمَا. ثُمَّ قَالَ: أَلَا أُخْبِرُكُمَا بِخَيْرٍ مِمَّا سَأَلْتُمَانِي؟ قَالَا: بَلٰى، فَقَالَ: كَلِمَاتٌ عَلَّمَنِيْهِنَّ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَقَالَ: تُسَبِّحَانِ فِيْ دُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتَحْمَدَانِ عَشْرًا، وَتُكَبِّرَانِ عَشْرًا، وَإِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِيْنَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِيْنَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِيْنَ. قَالَ: فَوَاللهِ مَا تَرَكْتُهُنَّ مُنْذُ عَلَّمَنِيْهِنَّ رَسُوْلُ اللهِ ﷺ. قَالَ: فَقَالَ لَهُ ابْنُ الْكَوَّاءِ: وَلَا لَيْلَةَ صِفِّيْنَ، فَقَالَ: قَاتَلَكُمُ اللهُ يَا أَهْلَ الْعِرَاقِ نَعَمْ، وَلَا لَيْلَةَ صِفِّيْنَ. رواه أحمد ١/١٠٦

28. Sāib Raḍiyallāhu 'anhu narrates from 'Alī Raḍiyallāhu 'anhu that when Rasūlullāh Ṣallallāhu 'alaihi wasallam married him to Fāṭima Raḍiyallāhu 'anha, she was seen-off with (a dowry of) a bed sheet, a leather pillow filled with date-bark, two grindstones, a leather water bag, and two large earthen pots. 'Alī Raḍiyallāhu 'anhu one day said to Fāṭima Raḍiyallāhu 'anha: I swear by Allāh! Due to pulling of buckets from the well, I feel pain in my chest. Allāh has sent some prisoners to your father, go and ask him for a servant. Fāṭima Raḍiyallāhu 'anhā said: My hands are also calloused due to turning the grindstone. At that, she went to Nabī Ṣallallāhu 'alaihi wasallam. He asked: Dear daughter, what brought you here? She said: "I have come to offer my Salām". But due to her shyness, she could not ask him anything and returned. 'Alī Raḍiyallāhu 'anhu

asked her: What happened? She said: I felt shy to ask him. Then we went to Nabī Ṣallallāhu ‘alaihi wasallam together. ‘Alī Raḍiyallāhu ‘anhu said: O Rasūlallāh! Due to drawing water from the well I feel pain in my chest. Fāṭima Raḍiyallāhu ‘anhā said: Due to frequently turning the grindstone my hands are calloused; Allāh has sent you slaves and granted some ease; please give us a servant. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I swear by Allāh! I will not give you; the people of *Ṣuffah* are suffering pangs of hunger, and I have nothing to spend on them. Therefore, I will sell these slaves and spend that money on the people of *Ṣuffah*. So we returned. At night both of us were sleeping in a small blanket such that when our heads were covered, our legs used to bare, and when our legs were covered, our heads used to be exposed. Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to us. Both of us started to get up hurriedly. He said: Remain at your place. You asked for a servant, should I not tell you something better than what you asked? We said: Do tell us. He said: Jibraīl ‘Alaihis Salām has taught me a few words. Both of you say after every Ṣalāt, ten times *Subḥānallāh* (Glory be to Allāh who is above all faults), ten times *Alḥamdulillāh* (Praise be to Allāh), and ten times *Allāhuakbar* (Allāh is the Greatest). And when you lie down on your bed, then say 33 times *Subḥānallāh*, 33 times *Alḥamdulillāh* and 33 times *Allāhuakbar*. ‘Alī Raḍiyallāhu ‘anhu said: I swear by Allāh! Ever since Rasūlullāh Ṣallallāhu ‘alaihi wasallam taught me these words, I have never forgotten to say them. Ibnul Kawā’ Raḥimahullāh asked him: And not even on the night of the Battle of Ṣiffīn? He said: May Allāh curse you! O people of Iraq! Yes, and not even on the night of the Battle of Ṣiffīn. (Musnad Aḥmad)

٢٩ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: خَصْلَتَانِ لَا يُحْصِيْهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيْرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيْلٌ يُسَبِّحُ اللهَ دُبُرَ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُهُ عَشْرًا، وَيُكَبِّرُ عَشْرًا قَالَ: فَأَنَا رَأَيْتُ النَّبِيَّ ﷺ، يَعْقِدُهَا بِيَدِهِ، قَالَ: فَقَالَ: خَمْسُوْنَ وَمِائَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيْزَانِ، وَإِذَا أَوَى إِلَى فِرَاشِهِ سَبَّحَ وَحَمِدَ وَكَبَّرَ مِائَةً، فَتِلْكَ مِائَةٌ بِاللِّسَانِ، وَأَلْفٌ فِي الْمِيْزَانِ فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ الْوَاحِدِ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ، قَالَ: كَيْفَ لَا يُحْصِيْهِمَا؟ قَالَ: يَأْتِي أَحَدَكُمُ الشَّيْطَانُ، وَهُوَ فِي صَلَاةٍ، فَيَقُوْلُ: اذْكُرْ كَذَا،

اذْكُرْ كَذَا، حَتّٰى شَغَلَهُ وَلَعَلَّهُ أَنْ لَا يَعْقِلَ، وَيَأْتِيْهِ فِيْ مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتّٰى يَنَامَ. رواه ابن حبان، قال المحقق: حديث صحيح ٥/٣٥٤

29. Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Two qualities are such that if a Muslim adopts them, he will certainly enter Paradise. Both of them are easy but those who practice them are very few. One is that after every Ṣalāt say *Subḥānallāh* (Glory be to Allāh Who is above all faults) ten times, *Alḥamdulillāh* (Praise be to Allāh) ten times, and *Allāhuakbar* (Allāh is the Greatest) ten times. ‘Abdullāh says: I saw Nabī Ṣallallāhu ‘alaihi wasallam counting them on his fingers. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: This means one hundred and fifty on the tongue and fifteen hundred on the scale of deeds. (The second quality is that) When one goes to bed he says *Subḥānallāh*, *Alḥamdulillāh* and *Allāhuakbar* for a total of one hundred times. These are one hundred on the tongue and one thousand on the Scale, so who would be committing two thousand five hundred sins in a day?
‘Abdullah Raḍiyallāhu ‘anhu asked: O Rasūlallāh! Why is it that these two qualities are not adopted? He replied: The Shaiṭān comes to one while he is in Ṣalāt and says remember so and so, remember so and so, until he becomes pre-occupied and thus becomes unmindful of saying these words; and Shaiṭān comes to him on his bed and continuously lulls him to sleep. (Ibne-Ḥibbān)

٣٠ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: يَامُعَاذُ! وَاللهِ إِنِّيْ لَأُحِبُّكَ، فَقَالَ: أُوْصِيْكَ يَا مُعَاذُ! لَا تَدَعَنَّ فِيْ دُبُرِ كُلِّ صَلَاةٍ تَقُوْلُ: اللّٰهُمَّ! أَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. رواه أبو داوٗد، باب في الإستغفار، رقم: ١٥٢٢

30. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam took his hand and said: O Mu‘adh! I swear by Allāh, indeed I love you. Then he said: O Mu‘adh! I advise you never to forget saying these words after every Ṣalāt:

اللّٰهُمَّ أَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allāh! Help me in remembering You, and in thanking You, and in attaining excellence in worshiping You.

(Abu Dāwūd)

٣١– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِيْ دُبُرِ كُلِّ صَلَاةٍ مَكْتُوْبَةٍ، لَمْ يَمْنَعْهُ مِنْ دُخُوْلِ الْجَنَّةِ إِلَّا أَنْ يَمُوْتَ. رواه النسائى فى عمل اليوم والليلة، رقم: ١٠٠، وفى رواية: وَقُلْ هُوَ اللّٰهُ أَحَدٌ رواه الطبرانى فى الكبير والأوسط بأسانيد وأحدها جيد، مجمع الزوائد ١٠/١٢٨

31. Abu Umāmah Raḍiyallāhu ʻanhu narrates that Rasūlullāh Ṣallallāhu ʻalaihi wasallam said: He who recites *Āyatul Kursi* after every obligatory Ṣalāt, nothing but death restrains him from entering Paradise. In another narration: *Qul hū wallāhu Aḥad* is to be recited after *Āyatul Kursī*. (ʻAmālul Yaumi wal Lailah by Nasaī, Ṭabarānī, Majmaʻuz-Zawāid)

٣٢– عَنْ حَسَنِ بْنِ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِيْ دُبُرِ الصَّلَاةِ الْمَكْتُوْبَةِ كَانَ فِيْ ذِمَّةِ اللّٰهِ إِلَى الصَّلَاةِ الْأُخْرٰى. رواه الطبرانى وإسناده حسن، مجمع الزوائد ١٠/١٢٨

32. Ḥasan ibne-ʻAlī Raḍiyallāhu ʻanhuma narrates that Rasūlullāh Ṣallallāhu ʻalaihi wasallam said: He who recites *Āyatul Kursi* after obligatory Ṣalāt, is in the protection of Allāh till the next Ṣalāt. (Ṭabarānī, Majmaʻuz-Zawāid)

٣٣– عَنْ أَبِيْ أَيُّوْبَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: مَا صَلَّيْتُ خَلْفَ نَبِيِّكُمْ ﷺ إِلَّا سَمِعْتُهُ يَقُوْلُ حِيْنَ يَنْصَرِفُ: اَللّٰهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوْبِيْ كُلَّهَا، اَللّٰهُمَّ وَانْعَشْنِيْ وَاجْبُرْنِيْ وَاهْدِنِيْ لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ، لَا يَهْدِيْ لِصَالِحِهَا، وَلَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ. رواه الطبرانى فى الصغير والأوسط وإسناده جيد، مجمع الزوائد ١٠/١٤٥

33. Abu Ayyūb Raḍiyallāhu ʻanhu narrates that whenever I offered Ṣalāt behind Nabī Ṣallallāhu ʻalaihi wasallam, I heard him saying this Duʻā after completing his Ṣalāt

اَللّٰهُمَّ اغْفِرْ خَطَايَايَ وَذُنُوْبِيْ كُلَّهَا، اَللّٰهُمَّ وَانْعَشْنِيْ وَاجْبُرْنِيْ وَاهْدِنِيْ لِصَالِحِ الْأَعْمَالِ وَالْأَخْلَاقِ، لَا يَهْدِيْ لِصَالِحِهَا، وَلَا يَصْرِفُ سَيِّئَهَا إِلَّا أَنْتَ

O Allāh! Forgive all my mistakes and sins. O Allāh! Uplift me, and correct my shortcomings, and guide me towards good deeds and excellent manners; no one except You can guide towards good, nor turn away from evil.

(Ṭabarānī, Majmaʻuz-Zawāid)

٣٤– عَنْ أَبِيْ مُوْسٰى رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ. رواه البخارى، باب فضل صلوة الفجر، رقم: ٥٧٤

34. Abu Mūsā Raḍiyallāhu ʻanhu narrates that Rasūlullāh Ṣallallāhu ʻalaihi wasallam said: He who offers the Ṣalāt of two cool times, enters Paradise. (Bukhārī)

Note: The Ṣalāt of two cool times refers to ʻAṣr, the beginning of the cooler hours of the day, and Fajr which is at the end of the cool hours of the night. Fajr Ṣalāt is difficult to offer because of the tendency to go to sleep at this time, and ʻAṣr is difficult because this is the time of intense worldly pre-occupation. He who is constant in performing these two Ṣalāts will more easily maintain the other three. (Mirqāt-ul-Mafātīḥ)

٣٥– عَنْ رُوَيْبَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا، يَعْنِي الْفَجْرَ وَالْعَصْرَ. رواه مسلم، باب فضل صلاتى الصبح والعصر ....، رقم: ١٤٣٦

35. Ruwaibah Raḍiyallāhu ʻanhu narrates: I heard Rasūlullāh Ṣallallāhu ʻalaihi wasallam saying: Undoubtedly he will not enter Hell-Fire, who has offered Ṣalāt before the rising of the sun, and before its setting; that is Fajr and ʻAṣr. (Muslim)

٣٦– عَنْ أَبِيْ ذَرٍّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَالَ فِيْ دُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ ثَانٍ رِجْلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ: لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِيَ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذٰلِكَ كُلَّهُ فِيْ حِرْزٍ مِنْ كُلِّ مَكْرُوْهٍ وَحَرَسٍ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِذَنْبٍ أَنْ يُدْرِكَهُ فِيْ ذٰلِكَ الْيَوْمِ إِلَّا الشِّرْكَ بِاللّٰهِ. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب فى ثواب كلمة التوحيد ....، رقم: ٣٤٧٤ ورواه النسائى فى عمل اليوم والليلة، رقم: ١١٧ وذكر بِيَدِهِ الْخَيْرُ مكان يُحْيِي وَيُمِيْتُ، وزاد فيه: وَكَانَ لَهُ بِكُلِّ وَاحِدَةٍ قَالَهَا عِتْقُ رَقَبَةٍ، رقم: ١٢٧ ورواه النسائى أيضا فى عمل اليوم والليلة من حديث معاذ، وزاد فيه: وَمَنْ قَالَهُنَّ حِيْنَ يَنْصَرِفُ مِنْ صَلَاةِ الْعَصْرِ أُعْطِيَ مِثْلَ ذٰلِكَ فِيْ لَيْلَتِهِ. رقم: ١٢٦

36. Abu Dhar Raḍiyallāhu ʻanhu narrates that Rasūlullāh Ṣallallāhu

'alaihi wasallam said: Whoever after Fajr Ṣalāt, while maintaining the posture of sitting in Ṣalāt and before talking with anyone, says ten times:

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, He is alone, He has no partner, His is the Kingdom, for Him is all the Praise, He alone gives life, and He alone gives death, and He has power over everything.

Then, ten virtues are recorded for him, and ten sins are erased, and his ranks are raised by ten degrees, and he is protected from every undesirable and unpleasant thing and also from Shaiṭān, and that day he will not be taken to account for any sin except polytheism.

In another narration, the words بِيَدِهِ الْخَيْرُ (In Whose Hand is all that is good) are in place of يُحْيِي وَيُمِيْتُ (He alone gives life and He alone gives death).

It is also narrated that every time he says this phrase, he receives a reward of freeing a slave. On saying these words after 'Aṣr he gets the reward for the whole night as he gets the reward for the whole day on saying them after Fajr. (Tirmidhī, 'Amālul Yaumi wal Lailah by Nasaī)

٣٧- عَنْ جُنْدُبٍ الْقَسْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِيْ ذِمَّةِ اللّٰهِ، فَلَا يَطْلُبَنَّكُمُ اللّٰهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلٰى وَجْهِهِ فِيْ نَارِ جَهَنَّمَ. رواه مسلم، باب فضل صلاة العشاء...، رقم: ١٤٩٤

37. Jundub Al Qasrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who offers the Fajr Ṣalāt, is indeed in the Protection of Allāh (so do not trouble those who are under Allāh's Protection); for you will be answerable to Allāh for violating this protection; because undoubtedly, if He takes anyone to account for violating this protection, He will catch him and fling him headlong on his face into the Hell-Fire. (Muslim)

٣٨- عَنْ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيْمِيِّ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ أَنَّهُ أَسَرَّ إِلَيْهِ فَقَالَ: إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ: اَللّٰهُمَّ أَجِرْنِيْ مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذٰلِكَ ثُمَّ مُتَّ فِيْ لَيْلَتِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا، وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذٰلِكَ، فَإِنَّكَ إِنْ مُتَّ فِيْ يَوْمِكَ

كُتِبَ لَكَ جِوَارٌ مِنْهَا. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٧٩

38. Muslim ibne-Ḥārith At-tamīmīyi Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told him secretly: When you complete the Maghrib Ṣalāt, then recite seven times this Du'ā: اَللّٰهُمَّ أَجِرْنِيْ مِنَ النَّارِ (O Allāh! Protect me from the Fire). After saying this if you happen to die the same night, you will be protected from the Fire. When you have offered your Fajr Ṣalāt repeat the same. For undoubtedly, if you happen to die the same day, you will be protected from the Fire. (Abu Dāwūd)

Note: Rasūlullāh Ṣallallāhu 'alaihi wasallam by giving this advice secretly wanted to stress its importance.

٣٩- عَنْ أُمِّ فَرْوَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: سُئِلَ رَسُوْلُ اللّٰهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ فِيْ أَوَّلِ وَقْتِهَا. رواه أبو داود، باب المحافظة على الصلوات، رقم: ٤٢٦

39. Umme Farwah Raḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: Which is the best of the good deeds? He said: To offer Ṣalāt at the beginning of its prescribed time. (Abu Dāwūd).

٤٠- عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا فَإِنَّ اللّٰهَ وِتْرٌ يُحِبُّ الْوِتْرَ. رواه أبو داود، باب استحباب الوتر، رقم: ١٤١٦

40. 'Alī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O People of the Qur'ān! Offer *Witr* Ṣalāt, for verily Allāh is *Witr*, and He loves the *Witr*. (Abu Dāwūd)

Note: *Witr* in Arabic refers to His Oneness, that is being without partners. Allāh also loves actions done in odd numbers. Many examples of it are found in *Sharī'ah* and Sunnah. *Witr* Ṣalāt is loved by Allāh because it has an odd number of *Rak'at*. (Majma' Biḥār-ul-Anwār)

٤١- عَنْ خَارِجَةَ بْنِ حُذَافَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ فَقَالَ: إِنَّ اللّٰهَ تَعَالٰى قَدْ أَمَدَّكُمْ بِصَلَاةٍ، وَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوِتْرُ، فَجَعَلَهَا لَكُمْ فِيْمَا بَيْنَ الْعِشَاءِ إِلٰى طُلُوْعِ الْفَجْرِ. رواه أبو داود، باب استحباب الوتر، رقم: ١٤١٨

41. Khārijah ibne-Hudhāfah Raḍiyallāhu 'anhu narrates that one day

Rasūlullāh Ṣallallāhu 'alaihi wasallam came to us and said: Allāh has granted you an additional Ṣalāt, which is better for you than red camels; this Ṣalāt is *Al-Witr*. Allāh has appointed its time between 'Isha Ṣalāt and the break of dawn. (Abu Dāwūd)

Note: The Arabs considered red camels to be a most valuable and desirable commodity.

٤٢ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: أَوْصَانِيْ خَلِيْلِيْ ﷺ بِثَلَاثٍ: بِصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَالْوِتْرِ قَبْلَ النَّوْمِ، وَرَكْعَتَيِ الْفَجْرِ. رواه الطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد٢/ ٤٦٠

42. Abu Dardā Raḍiyallāhu 'anhu narrates that my friend, Rasūlullāh Sallallāhu 'alaihi wasallam, enjoined me three things: To fast three days every month, to offer the *Witr* Ṣalāt before sleep, and to offer two *Rak'āt* Sunnah of Fajr. (Ṭabarānī, Majma'uz-Zawāid)

Note: It is better for those who have developed the habit of awakening at night, to offer their *Witr* Ṣalāt at the time of *Tahajjud* that is before the beginning time of Fajr Ṣalāt. As for those, who have not developed this habit, they should offer their *Witr* Ṣalāt before sleeping.

٤٣ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا إِيْمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا صَلَاةَ لِمَنْ لَا طُهُوْرَ لَهُ، وَلَا دِيْنَ لِمَنْ لَا صَلَاةَ لَهُ، إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّيْنِ كَمَوْضِعِ الرَّأْسِ مِنَ الْجَسَدِ. رواه الطبراني في الأوسط والصغير وقال: تفرد به الحسين بن الحكم الحِبَرى، الترغيب١/ ٢٤٦

43. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is no (perfect) Īmān for one who has no trustworthiness, and there is no Ṣalāt for one who has no Wuḍū, and there is no Deen for one who has no Ṣalāt. The status of Ṣalāt in Deen is like the status of the head in a body. (Ṭabarānī, Targhīb)

٤٤ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ. رواه مسلم، باب بيان إطلاق اسم الكفر ....، رقم:٢٤٧

44. Jābir ibne-Abdullāh Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Between man and (his entering into) polytheism and unbelief is the abandonment of Ṣalāt. (Muslim)

Note: Scholars of Islām have offered several explanations to this ḥadīth. One is that a person who abandons Ṣalāt becomes increasingly arrogant and bold in committing sins, which may endanger his faith. Another explanation is that the one who abandons Ṣalāt runs the risk of an evil end. (Mirqāt-ul-Mafātīḥ)

٤٥ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ تَرَكَ الصَّلَاةَ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ. رواه البزار والطبراني في الكبير، وفيه: سهل بن محمود ذكره ابن أبي حاتم وقال: روى عنه أحمد بن ابراهيم الدورقي وسعدان بن يزيد، قلت: وروى عنه محمد بن عبد الله المخرَمي ولم يتكلم فيه أحد، وبقية رجاله رجال الصحيح، مجمع الزوائد٢/ ٢٦

45. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who abandons Ṣalāt shall meet Allāh in a state that Allāh will be very angry with him. (Bazzār, Ṭabarānī, Majma'uz-Zawāid)

٤٦ – عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ فَاتَتْهُ الصَّلَاةُ، فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ. رواه ابن حبان، قال المحقق: إسناده صحيح٤/ ٣٣٠

46. Naufal ibne-Mu'awiya Raḍiyallāhu 'anhu narrates that Nabī Sallallāhu 'alaihi wasallam said: The person who missed even one Ṣalāt is as though he has been deprived of his entire family and wealth. (Ibne-Ḥibbān)

٤٧ – عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِيْنَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ. رواه أبوداوُد، باب متى يؤمر الغلام بالصلاة، رقم:٤٩٥

47. 'Abdullāh ibne-'Amr ibnil Āṣ narrates from his father, who heard from his grandfather Raḍiyallāhu 'anhuma, who narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Command your children when they are seven years old, to perform Ṣalāt; and beat them for not observing it when they are ten years old. And at this age separate their beds (i.e. do not let brothers and sisters sleep together). (Abu Dāwūd)

Note: Beating should not cause bodily harm.

ṢALĀT IN JAMĀ‘AH

CONGREGATION

VERSE OF QUR’ĀN

قال الله تعالى: وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ [البقرة: ٤٣]

Allāh Subḥānahū wa Ta‘ālā says:

And establish Ṣalāt and give Zakāt; and bow with those who bow in worship (i.e. pray in congregation).
Al-Baqarah 2: 43

AḤĀDĪTH

٤٨ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلَاةً، وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا.

رواه أبو داود، باب رفع الصوت بالأذان، رقم: ٥١٥

48. Abu Hurairah Raḍiyallāhu ‘anhu narrated that Nabi Ṣallallāhu ‘alaihi wasallam said: The *Muadhdhin* will recieve forgivness to the distance to which his voice reaches. All living and non-living things shall bear witness for him on the Day of Resurrection. He, who attends Ṣalāt in congregation, for him is written the reward of twenty five Ṣalāt, and it becomes an atonement for his sins between two Ṣalāt. (Abu Dāwūd)

Note: According to some Scholars the reward of twenty-five Ṣalāt is for the *Muadhdhin,* and he gets forgiveness of his sins from the previous *Adhān* to this *Adhān*. (Badhl-ul-Majhūd)

٤٩ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يُغْفَرُ لِلْمُؤَذِّنِ مُنْتَهَى أَذَانِهِ، وَيَسْتَغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ سَمِعَ صَوْتَهُ. رواه أحمد والطبراني في الكبير والبزار إلا أنه قال: وَيُجِيبُهُ

كُلُّ رَطْبٍ وَيَابِسٍ ورجاله رجال الصحيح، مجمع الزوائد ٢/٨١

49. Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The *Muadhdhin* will receive forgiveness to the extent the voice of his *Adhān* reaches; every living and non-living thing that hears his voice, supplicates for his forgiveness. In another narration it is stated: Every living and non-living thing replies to his *Adhān.* (Musnad Aḥmad, Ṭabarānī, Bazzār, Majma‘uz-Zawāid)

٥٠ – عَنْ أَبِي صَعْصَعَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ أَبُوسَعِيدٍ رَضِيَ اللهُ عَنْهُ: إِذَا كُنْتَ فِي الْبَوَادِي فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لَا يَسْمَعُ صَوْتَهُ شَجَرٌ، وَلَا مَدَرٌ، وَلَا حَجَرٌ، وَلَا جِنٌّ، وَلَا إِنْسٌ إِلَّا شَهِدَ لَهُ. رواه ابن خزيمة ١/٢٠٣

50. Abu Ṣa‘ṣa‘ah Raḍiyallāhu ‘anhu narrates that Abu Sa‘īd Raḍiyallāhu ‘anhu said: When you are in a desert or countryside, then call the *Adhān* loudly, as I have heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: No tree or clod of earth, or rock, or *Jinn,* or man shall hear his voice; except that they will bear witness for him on the Day of Resurrection. (Ibne-Khuzaimah)

٥١ – عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمُقَدَّمِ، وَالْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ، وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَابِسٍ، وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ. رواه النسائي، باب رفع الصوت بالأذان، رقم: ٦٤٧

51. Barā ibne-‘Āzib Raḍiyallāhu ‘anhuma narrates that Nabī Sallallāhu ‘alaihi wasallam said: Verily, Allāh and His angels send blessings upon the persons of the first row. The one who calls *Adhān* receives forgiveness to the extent to which he raises his voice. All living and non-living things, who hear his call, testify to it. And for him is a reward equivalent to all those who perform Ṣalāt with him. (Nasaī)

Note: One interpretation of the second sentence of this ḥadīth is that the *Muadhdhin* shall receive forgiveness for his sins to the extent that his voice reaches. Another interpretation is that the sins of the people living within the range of his voice will be forgiven by virtue of his intercession. (Badhl-ul-Majhūd)

٥٢- عَنْ مُعَاوِيَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: الْمُؤَذِّنُوْنَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ. رواه مسلم، باب فضل الأذان ...، رقم: ٨٥٢

52. Mu'āwiya Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The *Muadhdhins* will have the longest necks amongst the people on the Day of Resurrection. (Muslim)

Note: Islāmic Scholars have mentioned several interpretations to this ḥadīth:

1. As people go to the masjid to offer Ṣalāt in response to the *Adhān* of the *Muadhdhin,* it is as though he is their leader and they are his followers. A leader is like a chief who has a long neck, which makes his head prominent.
2. The *Muadhdhin* shall raise his head high, longing to gaze at his magnificent reward, thus giving the appearance of the longest neck.
3. The *Muadhdhin* shall hold his head high as he has nothing to regret by virtue of his calling the *Adhān.* Whereas the one who regrets, or is ashamed of his actions, lowers his head in humility and shame.
4. The longest neck is an allegorical description, depicting the *Muadhdhin* as the most prominent of all on the Plain of Reckoning. Still others have mentioned that the *Muadhdhins* will proceed speedily towards Paradise. (Nawawī)

٥٣- عَنِ ابْنِ عُمَرَ رَضِىَ اللّٰهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَذَّنَ اثْنَتَىْ عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ فِيْ كُلِّ مَرَّةٍ بِتَأْذِيْنِهِ سِتُّوْنَ حَسَنَةً وَبِإِقَامَتِهِ ثَلَاثُوْنَ حَسَنَةً. رواه الحاكم وقال: هذا حديث صحيح على شرط البخارى ووافقه الذهبى ١/٢٠٥

53. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who calls the *Adhān* for twelve years, Paradise is guaranteed for him and sixty blessings will be recorded for every *Adhān,* and thirty blessings will be recorded for every *Iqāmah.* (Mustadrak Ḥākim)

٥٤- عَنِ ابْنِ عُمَرَ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: ثَلَاثَةٌ لَا يَهُوْلُهُمُ الْفَزَعُ الْأَكْبَرُ، وَلَا يَنَالُهُمُ الْحِسَابُ، هُمْ عَلٰى كَثِيْبٍ مِنْ مِسْكٍ حَتّٰى يُفْرَغَ مِنْ حِسَابِ الْخَلَائِقِ: رَجُلٌ قَرَأَ الْقُرْآنَ ابْتِغَاءَ وَجْهِ اللّٰهِ، وَأَمَّ بِهِ قَوْمًا وَهُمْ رَاضُوْنَ بِهِ، وَدَاعٍ يَدْعُوْ إِلَى الصَّلَوَاتِ ابْتِغَاءَ وَجْهِ اللّٰهِ،

وَعَبْدٌ أَحْسَنَ فِيْمَا بَيْنَهُ وَبَيْنَ رَبِّهِ وَفِيْمَا بَيْنَهُ وَبَيْنَ مَوَالِيْهِ. رواه الترمذى باختصار، وقد رواه الطبرانى فى الأوسط والصغير، وفيه: عبد الصمد بن عبد العزيز المقرى ذكره ابن حبان فى الثقات، مجمع الزوائد ٢/٨٥

54. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Three persons shall neither be terrified by the greatest horror of the Day of Resurrection, nor shall they be made to render an account of their deeds, (and) they will be upon mounds of Musk until the reckoning of creation is completed. One who recites the Qur'ān only to please Allāh and leads Ṣalāt in a manner pleasing to his followers. The other is he who calls towards Ṣalāt, only to please Allāh. And the third is he who maintains a good relationship with his Rabb, and also with his subordinates. (Tirmidhī, Ṭabarānī, Majma'uz-Zawāid)

٥٥- عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: ثَلَاثَةٌ عَلٰى كُثْبَانِ الْمِسْكِ - أُرَاهُ قَالَ - يَوْمَ الْقِيَامَةِ يَغْبِطُهُمُ الْأَوَّلُوْنَ وَالْآخِرُوْنَ: رَجُلٌ يُنَادِىْ بِالصَّلَوَاتِ الْخَمْسِ فِىْ كُلِّ يَوْمٍ وَلَيْلَةٍ، وَرَجُلٌ يَؤُمُّ قَوْمًا وَهُمْ بِهِ رَاضُوْنَ، وَعَبْدٌ أَدّٰى حَقَّ اللّٰهِ وَحَقَّ مَوَالِيْهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب أحاديث فى صفة الثلاثة الذين يحبهم الله، رقم: ٢٥٦٦

55. 'Abdullah ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Three persons will be upon mounds of Musk on the Day of Resurrection, envied by all the former and latter people. The man who calls *Adhān* for the five times Ṣalāt during the day and night; and the man who leads the Ṣalāt in a manner that people are pleased with him; and a slave who had fulfilled the rights of Allāh and the rights of his master. (Tirmidhī)

٥٦- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الْإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ، اللّٰهُمَّ! أَرْشِدِ الْأَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ. رواه أبو داود، باب ما يجب على المؤذن ...، رقم: ٥١٧

56. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The *Imām* is responsible and the *Muadhdhin* is entrusted. O Allāh! Guide the *Imāms* and forgive the *Muadhdhins.* (Abu Dāwūd)

Note: The *Imām* is responsible, means that besides his personal Ṣalāt, he bears the responsibility of the Ṣalāt of those behind him. Therefore the *Imām* should perfect his Ṣalāt as far as is humanly possible both outwardly and inwardly. In the light of this important

responsibility, Rasūlullāh Ṣallallāhu ‘alaihi wasallam made a Du‘ā for the guidance of the *Imāms*. The *Muadhdhin* is entrusted means that people have placed their trust on the *Muadhdhin* regarding the timings of the Ṣalāt and Ṣaum. Therefore, it is essential for the *Muadhdhin* to be particular in calling the *Adhān* at its proper time. However, being human, he may inadvertently err. Hence, Rasūlullāh Ṣallallāhu ‘alaihi wasallam has made a Du‘ā for his forgiveness. (Badhl-ul-Majhūd)

٥٧- عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتّٰى يَكُوْنَ مَكَانَ الرَّوْحَاءِ. قَالَ سُلَيْمَانُ رَحِمَهُ اللهُ: فَسَأَلْتُهُ عَنِ الرَّوْحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِيْنَةِ سِتَّةٌ وَّثَلَاثُوْنَ مِيْلًا. رواه مسلم، باب فضل الأذان ....، رقم: ٨٥٤

57. Jābir Raḍiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: Verily when the Shaiṭān hears the *Adhān*, he flees until he reaches the place Rauḥā. Sulaimān Raḥimahullāh said: I asked Jābir about Rauḥā. He replied that it is thirty-six miles from Madīnah. (Muslim)

٥٨- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا نُوْدِىَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ حَتّٰى لَا يَسْمَعَ التَّأْذِيْنَ، فَإِذَا قُضِىَ التَّأْذِيْنُ أَقْبَلَ، حَتّٰى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، حَتّٰى إِذَا قُضِىَ التَّثْوِيْبُ أَقْبَلَ، حَتّٰى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُوْلُ لَهُ: اذْكُرْ كَذَا، وَاذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتّٰى يَظَلَّ الرَّجُلُ مَا يَدْرِىْ كَمْ صَلّٰى. رواه مسلم، باب فضل الأذان ....، رقم: ٨٥٩

58. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Shaiṭān flees on hearing the call for Ṣalāt, loudly breaking wind, until he no longer hears the *Adhān*. When the *Adhān* is completed, he returns until the *Iqāmah* is called. He then again flees until the *Iqāmah* is completed; then he again returns to distract the attention of the man engaged in Ṣalāt, interjecting in his mind, saying: Remember such and such, remember such and such; reminding him of things which he had previously forgotten or was unaware of, until the man is unable to recall how many *Rak‘āt* he has prayed. (Muslim)

٥٩- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِى النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا. (وهو جزء من الحديث) رواه البخارى، باب الإستهام فى الأذان، رقم: ٦١٥

59. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If people knew what blessings lie in the *Adhān* and the first row, and they could not achieve this (distinction) except by casting lots, they would certainly do so. (Bukhārī)

٦٠- عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا كَانَ الرَّجُلُ بِأَرْضٍ قِيٍّ فَحَانَتِ الصَّلَاةُ فَلْيَتَوَضَّأْ، فَإِنْ لَمْ يَجِدْ مَاءً فَلْيَتَيَمَّمْ، فَإِنْ أَقَامَ صَلّٰى مَعَهُ مَلَكَاهُ، وَإِنْ أَذَّنَ وَأَقَامَ صَلّٰى خَلْفَهُ مِنْ جُنُوْدِ اللهِ مَا لَا يُرَى طَرَفَاهُ. رواه عبد الرزاق فى مصنفه ١/ ٥١٠

60. Salmān Al Fārsī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If a man is in a jungle and the time of Ṣalāt approached, he should perform Wuḍū, and if he does not find water, then he should perform *Tayammum*. If he calls the *Iqāmah*, both his angels (who record his deeds) offer Ṣalāt with him. And if he calls the *Ādhān* and *Iqāmah*, such a vast number of Allāh's forces (angels) will perform Ṣalāt with him that the two ends of their rows would not be seen. (Muṣannaf ‘Abdur-Razzāq)

٦١- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يَعْجَبُ رَبُّكَ عَزَّوَجَلَّ مِنْ رَاعِى غَنَمٍ فِىْ رَأْسِ شَظِيَّةٍ بِجَبَلٍ يُؤَذِّنُ لِلصَّلَاةِ وَيُصَلِّىْ، فَيَقُوْلُ اللهُ عَزَّوَجَلَّ: انْظُرُوْا إِلٰى عَبْدِىْ هٰذَا يُؤَذِّنُ وَيُقِيْمُ لِلصَّلَاةِ يَخَافُ مِنِّىْ قَدْ غَفَرْتُ لِعَبْدِىْ وَأَدْخَلْتُهُ الْجَنَّةَ. رواه أبو داوُد، باب الأذان فى السفر، رقم: ١٢٠٣

61. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu reports that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating a Ḥadīth Qudsī: Your Rabb is pleased with the shepherd who calls the *Adhān* upon the peak of a mountain and offers Ṣalāt. Allāh ‘Azza wa Jal' exclaims to the angels: Look at this slave of Mine who calls the *Adhān* and the *Iqāmah* for Ṣalāt and he fears Me. I have forgiven him and entered him into Paradise. (Abu Dāwūd)

٦٢ – عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : ثِنْتَانِ لَا تُرَدَّانِ أَوْ قَلَّمَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النِّدَاءِ، وَعِنْدَ الْبَأْسِ حِيْنَ يُلْحِمُ بَعْضُهُ بَعْضًا. رواه أبوداؤد، باب الدعاء عند اللقاء، رقم: ٢٥٤٠

62. Sahl ibne-Sa‘d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Two things are never rejected or seldom rejected; Du‘ā at the time of *Ādhān* and at the time when people are locked in a furious battle. (Abu Dāwūd)

٦٣ – عَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَاأَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، رَضِيْتُ بِاللهِ رَبًّا وَبِمُحَمَّدٍ رَسُوْلًا وَبِالْإِسْلَامِ دِيْنًا، غُفِرَ لَهُ ذَنْبُهُ. رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه ٠٠٠٠٠، رقم: ٨٥١

63. Sa‘d ibne-Abī Waqqāṣ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The one who hears the *Muadhdhin* and responds with (the following), his sins will be forgiven. (Muslim).

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، رَضِيْتُ بِاللهِ رَبًّا وَبِمُحَمَّدٍ رَسُوْلًا وَبِالْإِسْلَامِ دِيْنًا

I bear witness that none is worthy of worship but Allāh, Who is Alone, without any partner; and that Muḥammad is His slave and Messenger; and I am pleased with Allāh as Rabb, and Muḥammad as Messenger, and Islām as Deen.

٦٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: كُنَّا مَعَ رَسُوْلِ اللهِ ﷺ، فَقَامَ بِلَالٌ يُنَادِيْ فَلَمَّا سَكَتَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ مِثْلَ هٰذَا يَقِيْنًا دَخَلَ الْجَنَّةَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه هكذا ووافقه الذهبي ١/٢٠٤

64. Abu Hurairah Raḍiyallāhu ‘anhu narrates: We were with Rasūlullāh Ṣallallāhu ‘alaihi wasallam and Bilāl called the *Adhān.* When he finished, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever says the same with complete belief and conviction, will enter into Paradise. (Mustadrak Ḥākim)

Note: From this narration, it appears that in reply to the *Adhān*, one should repeat the exact words of the *Muadhdhin.* However, a narration of ‘Umar Raḍiyallāhu ‘anhu clarifies that in reply to

Ḥayya-‘Alaṣ-Ṣalāt, Ḥayya-‘Alal-Falāḥ one should say *Lā ḥaula walā quwwata illā billāh* (I have no strength to do good or protect myself from evil, except by the power of Allāh). (Muslim)

٦٥ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ! إِنَّ الْمُؤَذِّنِيْنَ يَفْضُلُوْنَنَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: قُلْ كَمَا يَقُوْلُوْنَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهْ. رواه أبوداؤد، باب ما يقول إذا سمع المؤذن، رقم: ٥٢٤

65. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that a man said: O Rasūlallāh! Indeed, the *Muadhdhins* have excelled us (as regards the reward of the Hereafter). Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Say the same words as they say, and when you come to the end, ask (from Allāh) and you will be granted. (Abu Dāwūd)

٦٦ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: إِذَا سَمِعْتُمُ الْمُؤَذِّنَ، فَقُوْلُوا مِثْلَ مَا يَقُوْلُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلّٰى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيْلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِيْ إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ، وَأَرْجُوْ أَنْ أَكُوْنَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ. رواه مسلم، باب استحباب القول مثل قول المؤذن لمن سمعه ٠٠٠٠، رقم: ٨٤٩

66. ‘Abdullāh ibne-‘Amr ibnil -‘Āṣ Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: When you hear the *Muadhdhin,* repeat what he says, and then send Ṣalawāt upon me. For indeed he who sends one Ṣalawāt on me will receive ten blessings from Allāh; then ask Allāh to give me the *Wasīlah,* which is a rank in Paradise befitting only one of Allāh’s slaves, and I hope that I may be that one. If anyone asks that I may be given the *Wasīlah*, he will be assured of my intercession. (Muslim)

٦٧ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ: اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُوْدًا الَّذِيْ وَعَدْتَّهُ، حَلَّتْ لَهُ شَفَاعَتِيْ يَوْمَ الْقِيَامَةِ. رواه البخاري، باب الدعاء عند النداء، رقم: ٦١٤ ورواه البيهقي في سننه الكبرى، وزاد في آخره: إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ١/٤١٠

67. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that

Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone says when he hears the *Adhān*:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِى وَعَدْتَّهُ

O Allāh, Rabb of this perfect call, and of the prayers which is established for all times, grant Muḥammad the *Wasīlah* and excellency and raise him up in a praiseworthy position which You have promised.

He will be assured of my intercession. In another narration the following words are added: إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ (Undoubtedly, You never go back on Your words). (Bukhārī, Baihaqī)

٦٨- عَنْ جَابِرٍ رَضِىَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ قَالَ حِيْنَ يُنَادِى الْمُنَادِى: اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ النَّافِعَةِ، صَلِّ عَلٰى مُحَمَّدٍ، وَارْضَ عَنْهُ: مَنْ قَالَ حِيْنَ رِضًا لَا تَسْخَطُ بَعْدَهُ، اسْتَجَابَ اللّٰهُ لَهُ دَعْوَتَهُ. رواه أحمد ٣/٣٣٧

68. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When the *Muadhdhin* calls the *Ādhān*, whosoever says as follows (after the *Ādhān),* Allāh will accept his Du‘ā.

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ النَّافِعَةِ، صَلِّ عَلٰى مُحَمَّدٍ، وَارْضَ عَنْهُ رِضًا لَا تَسْخَطُ بَعْدَهُ

O Rabb of this complete calling and Ṣalāt which is full of benefits, bestow blessings upon Muḥammad and be eternally pleased with him after which You will never be displeased.

(Musnad Aḥmad)

٦٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ قَالُوا: فَمَاذَا نَقُوْلُ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: سَلُوا اللّٰهَ الْعَافِيَةَ فِى الدُّنْيَا وَالْآخِرَةِ. رواه الترمذى وقال: هذا حديث حسن، باب فى العفو والعافية، رقم: ٣٥٩٤

69. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A Du‘ā made between the *Ādhān* and the *Iqāmah* is never rejected. The Ṣaḥābah asked: What Du‘ā should we make, O Rasūlallāh? He replied: Ask Allāh for *‘Āfiyah* (well being) in this world and in the Hereafter. (Tirmidhī)

٧٠- عَنْ جَابِرٍ رَضِىَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: إِذَا ثُوِّبَ بِالصَّلَاةِ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَاسْتُجِيْبَ الدُّعَاءُ. رواه أحمد ٣/٣٤٢

70. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When the *Iqāmah* for Ṣalāt is being said, the doors of the skies are opened, and Du‘ā is accepted. (Musnad Aḥmad)

٧١- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ يَقُوْلُ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوْءَهُ، ثُمَّ خَرَجَ عَامِدًا إِلَى الصَّلَاةِ فَإِنَّهُ فِى صَلَاةٍ مَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ، وَإِنَّهُ يُكْتَبُ لَهُ بِإِحْدٰى خُطْوَتَيْهِ حَسَنَةٌ، وَيُمْحٰى عَنْهُ بِالْأُخْرٰى سَيِّئَةٌ، فَإِذَا سَمِعَ أَحَدُكُمُ الْإِقَامَةَ فَلَا يَسْعَ، فَإِنَّ أَعْظَمَكُمْ أَجْرًا أَبْعَدُكُمْ دَارًا. قَالُوا: لِمَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: مِنْ أَجْلِ كَثْرَةِ الْخُطَا. رواه الإمام مالك فى الموطأ، جامع الوضوء ص ٢٢

71. Abu Hurairah Raḍiyallāhu ‘anhu narrates that whoever performs Wuḍū and performs it excellently, then goes out intending Ṣalāt, undoubtedly he is in Ṣalāt, as long as he intends Ṣalāt. Undoubtedly, for one step a good deed is written and for the next step an evil deed is erased. When anyone of you hears the *Iqāmah*, he must not run. For undoubtedly, whose house is the farthest will get the greatest reward. Those present asked: Why is that so O Abā Hurairah? He said: Because of the greater number of footsteps. (Muaṭṭa Imām Mālik)

٧٢- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: إِذَا تَوَضَّأَ أَحَدُكُمْ فِىْ بَيْتِهِ، ثُمَّ أَتَى الْمَسْجِدَ كَانَ فِىْ صَلَاةٍ حَتّٰى يَرْجِعَ فَلَا يَقُلْ هٰكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ. رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبى ١/٢٠٦

72. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Abul Qāsim (Rasūlullāh) Ṣallallāhu ‘alaihi wasallam said: When one of you performed Wuḍū in his house, and then came to the masjid, he was in Ṣalāt until he returns. Therefore, he should not do like this and Rasūlallāh Ṣallallāhu ‘alaihi wasallam placed the fingers of one hand into the other. (Mustadrak Ḥākim)

Note: Just as such an action of the hands is undesirable and inconsistent with Ṣalāt, similarly such actions are undesirable while one is proceeding towards Ṣalāt. The reason being that when one is proceeding to perform Ṣalāt, he is virtually engaged in Ṣalāt.

٧٣- عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ رَحِمَهُ اللّٰهُ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ رَضِىَ اللّٰهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ

رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، لَمْ يَرْفَعْ قَدَمَهُ الْيُمْنٰى إِلَّا كَتَبَ اللهُ عَزَّوَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الْيُسْرٰى إِلَّا حَطَّ اللهُ عَزَّوَجَلَّ عَنْهُ سَيِّئَةً، فَلْيُقَرِّبْ أَحَدُكُمْ أَوْ لِيُبَعِّدْ، فَإِنْ أَتَى الْمَسْجِدَ فَصَلّٰى فِيْ جَمَاعَةٍ غُفِرَ لَهُ فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا بَعْضًا وَبَقِيَ بَعْضٌ صَلّٰى مَا أَدْرَكَ وَأَتَمَّ مَا بَقِيَ، كَانَ كَذٰلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَأَتَمَّ الصَّلَاةَ، كَانَ كَذٰلِكَ. رواه أبو داود، باب ما جاء في الهدى في المشي إلى الصلاة، رقم: ٥٦٣

73. Sa'īd ibnil-Musayyib Raḥimahullāh narrates on the authority of an Ansāri Ṣaḥābī: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When one of you performs Wuḍū and performs it well and goes out to offer Ṣalāt, then for every right foot he lifts, Allāh Subḥānahū wa Ta'ālā records a virtue for him. And for every left foot he puts on the ground, a sin is erased. He has the choice to take short steps or long ones. Then he comes to the masjid and offers Ṣalāt in congregation, he will be forgiven. And if he reaches the masjid and finds that people have already offered a part of their Ṣalāt, yet a part remains, he joins the remaining part of the Ṣalāt, and thereafter completes that which he had missed. He too gets the same reward of Ṣalāt. And if he comes to the masjid and finds that people have finished their Ṣalāt, so he completes his individual Ṣalāt, he too gets the same reward. (Abu Dāwūd)

٧٤- عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلٰى صَلَاةٍ مَكْتُوْبَةٍ فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ، وَمَنْ خَرَجَ إِلٰى تَسْبِيْحِ الضُّحٰى لَا يُنْصِبُهُ إِلَّا إِيَّاهُ فَأَجْرُهُ كَأَجْرِ الْمُعْتَمِرِ، وَصَلَاةٌ عَلٰى إِثْرِ صَلَاةٍ لَا لَغْوَ بَيْنَهُمَا كِتَابٌ فِيْ عِلِّيِّيْنَ. رواه أبوداود، باب ما جاء في فضل المشي إلى الصلوة، رقم: ٥٥٨

74. Abu Umāma Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who leaves his house having Wuḍū to offer obligatory Ṣalāt, his reward is like that of a person performing Ḥajj in the state of *Eḥrām*. And the one who goes out, bearing the hardship, solely to offer *Ṣalāt Ad-Ḍuḥā*, he gets the reward as that of a person performing 'Umrah. And the offering of Ṣalāt after a previous Ṣalāt uninterrupted by any irrelevant talk or action, is recorded in *'Illiyyīn* (an auspicious register of righteous deeds). (Abu Dāwūd)

Note: 1. *Ehrām* pertains to numerous constraints imposed on those

who travel for Ḥajj and 'Umrah to Makkah.
2. *Ḍuḥā* Ṣalāt is a *Nafl* (optional) prayer before mid-day.

٧٥- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَتَوَضَّأُ أَحَدُكُمْ فَيُحْسِنُ وُضُوْءَهُ وَيُسْبِغُهُ، ثُمَّ يَأْتِي الْمَسْجِدَ لَا يُرِيْدُ إِلَّا الصَّلَاةَ فِيْهِ إِلَّا تَبَشْبَشَ اللهُ إِلَيْهِ كَمَا يَتَبَشْبَشُ أَهْلُ الْغَائِبِ بِطَلْعَتِهِ. رواه ابن خزيمة في صحيحه ٢/٣٧٤

75. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever amongst you performs Wuḍū well, and completes it to perfection, then goes to the masjid with the sole intention to offer Ṣalāt, then Allāh is overjoyed with him, as the family of an absent relative is overjoyed by his sudden appearance. (Ibne-Khuzaimah)

٧٦- عَنْ سَلْمَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَوَضَّأَ فِيْ بَيْتِهِ فَأَحْسَنَ الْوُضُوْءَ، ثُمَّ أَتَى الْمَسْجِدَ، فَهُوَ زَائِرُ اللهِ، وَحَقٌّ عَلَى الْمَزُوْرِ أَنْ يُكْرِمَ الزَّائِرَ. رواه الطبراني في الكبير وأحد إسناديه رجاله رجال الصحيح، مجمع الزوائد ٢/١٤٩

76. Salmān Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who performs Wuḍū in his house and performs it well, then comes to the masjid, he is the guest of Allāh, and it is obligatory upon the Host to extend hospitality to his guest. (Ṭabarānī, Majma'uz-Zawāid)

٧٧- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَلَتِ الْبِقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُوْ سَلِمَةَ أَنْ يَنْتَقِلُوْا إِلٰى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذٰلِكَ رَسُوْلَ اللهِ ﷺ، فَقَالَ لَهُمْ: إِنَّهُ بَلَغَنِيْ أَنَّكُمْ تُرِيْدُوْنَ أَنْ تَنْتَقِلُوْا قُرْبَ الْمَسْجِدِ، قَالُوْا: نَعَمْ، يَا رَسُوْلَ اللهِ! قَدْ أَرَدْنَا ذٰلِكَ. فَقَالَ: يَا بَنِيْ سَلِمَةَ! دِيَارَكُمْ! تُكْتَبْ آثَارُكُمْ، دِيَارَكُمْ! تُكْتَبْ آثَارُكُمْ. رواه مسلم، باب فضل كثرة الخطا إلى المساجد، رقم: ١٥١٩

77. Jābir ibne-Abdullāh Raḍiyallāhu 'anhuma narrates that some plots of land surrounding the Masjid of Nabī Ṣallallāhu 'alaihi wasallam were vacant. Banū Salimah intended to shift close to the masjid. When this news reached Rasūlullāh Ṣallallāhu 'alaihi wasallam, he said to them: I have come to know that you intend to shift close to the masjid. They replied: O Rasūlallāh! Yes indeed,

we wanted this. Then he said: O Bani Salimah! Keep living in your houses, your footsteps are recorded as good deeds. Keep living in your houses, your footsteps are recorded as good deeds. (Muslim)

٧٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ حِيْنِ يَخْرُجُ أَحَدُكُمْ مِنْ مَنْزِلِهِ إِلَى مَسْجِدِيْ فَرِجْلٌ تَكْتُبُ لَهُ حَسَنَةً، وَرِجْلٌ تَحُطُّ عَنْهُ سَيِّئَةً حَتَّى يَرْجِعَ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤/٥٠٣

78. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone of you who leaves his home to come to my masjid, for every footstep a virtue is written, and for every other footstep a sin is erased, until he returns. (Ibne-Ḥibbān)

٧٩– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيْهِ الشَّمْسُ –قَالَ: تَعْدِلُ بَيْنَ الإِثْنَيْنِ صَدَقَةٌ، وَتُعِيْنُ الرَّجُلَ فِيْ دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ– قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيْهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيْطُ الْأَذَى عَنِ الطَّرِيْقِ صَدَقَةٌ. رواه مسلم، باب بيان أن اسم الصدقة يقع على كل نوع من المعروف ...، رقم: ٢٣٣٥

79. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣadaqah is due on each joint of man everyday the sun rises. He (then) said: When you impart justice between two persons, it is Ṣadaqah; and when you help a person mount his animal or to lift and place his belongings upon, it is a Ṣadaqah. He added: And a good word is a Ṣadaqah; and every footstep you take for Ṣalāt is a Ṣadaqah, and when you remove an obstacle from the path, it is a Ṣadaqah. (Muslim)

٨٠– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ اللهَ لَيُضِيْءُ لِلَّذِيْنَ يَتَخَلَّلُوْنَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِنُوْرٍ سَاطِعٍ يَوْمَ الْقِيَامَةِ. رواه الطبراني في الأوسط وإسناده حسن، مجمع الزوائد ٢/١٤٨

80. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh will illuminate those who make their way to the masjids in darkness, with a brilliant light on the Day of Resurrection. (Ṭabarānī, Majma‘uz-Zawāid)

٨١– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمَشَّاءُوْنَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولٰئِكَ الْخَوَّاضُوْنَ فِيْ رَحْمَةِ اللهِ. رواه ابن ماجه وفي إسناده اسماعيل بن رافع تكلم فيه الناس، وقال الترمذي: ضعفه بعض أهل العلم وسمعت محمدا يعني البخاري يقول هو ثقة مقارب الحديث، الترغيب ١/٢١٣

81. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Those who frequent the masjids in darkness, undoubtedly are the people who are immersed in Allāh’s Mercy. (Ibne-Mājah, Targhīb)

٨٢– عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَشِّرِ الْمَشَّائِيْنَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيَامَةِ. رواه أبوداود، باب ما جاء في المشي إلى الصلوة في الظلم، رقم: ٥٦١

82. Buraidah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Good tidings for those who frequent the masjids in darkness, of complete *Nūr* (light) on the Day of Resurrection. (Abu Dāwūd)

٨٣– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أَدُلُّكُمْ عَلَى شَيْءٍ يُكَفِّرُ الْخَطَايَا، وَيَزِيْدُ فِي الْحَسَنَاتِ؟ قَالُوْا: بَلَى، يَا رَسُوْلَ اللهِ، قَالَ: إِسْبَاغُ الْوُضُوْءِ –أَوِ الطُّهُوْرِ– فِي الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى هٰذَا الْمَسْجِدِ، وَالصَّلَاةُ بَعْدَ الصَّلَاةِ، وَمَا مِنْ أَحَدٍ يَخْرُجُ مِنْ بَيْتِهِ مُتَطَهِّرًا حَتَّى يَأْتِيَ الْمَسْجِدَ فَيُصَلِّيَ مَعَ الْمُسْلِمِيْنَ، أَوْ مَعَ الْإِمَامِ، ثُمَّ يَنْتَظِرُ الصَّلَاةَ الَّتِيْ بَعْدَهَا، إِلَّا قَالَتِ الْمَلَائِكَةُ: اَللّٰهُمَّ اغْفِرْ لَهُ، اَللّٰهُمَّ ارْحَمْهُ. (الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ٢/١٢٧

83. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Should I not guide you to the means by which Allāh forgives sins and increases good deeds? They replied: O Rasūlallāh! Please do so. He said: Performing complete Wuḍū even in difficulty, and taking many footsteps to the masjid, and after offering one Ṣalāt waiting for the next. And whosoever leaves his house in a state of Wuḍū till he reaches the masjid, then offers Ṣalāt in congregation with the Muslims and waits for the next Ṣalāt; it is for him that the angels say: O Allāh! forgive him, O Allāh! Have Mercy upon him. (Ibne Ḥibbān).

٨٤– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُوْ اللهُ بِهِ

الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلٰى، يَا رَسُوْلَ اللهِ! قَالَ: إِسْبَاغُ الْوُضُوْءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ. رواه مسلم، باب فضل إسباغ الوضوء على المكاره، رقم:٥٨٧

84. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam told his companions: Should I not guide you to those deeds by which Allāh removes sins and raises ranks? They said: O Rasūlallāh! Please tell us. He said: Performing complete Wuḍū in difficult circumstances, and taking many footsteps towards the masjid, and waiting for the next Ṣalāt after one Ṣalāt is *Ribāṭ*. (Muslim)

Note: The well known meaning of *Ribāṭ* is to take part in the defence of the Islamic frontiers which is undoubtedly a noble action. In this ḥadīth Rasūlullāh Ṣallallāhu ‘alaihi wasallam has apparently referred to their actions as *Ribat* because just as soldiers guard the frontiers, so also by his actions, a man guards himself against the onslaught of the Shaiṭān and *Nafs* (innerself). (Mirqāt-ul-Mafātīḥ)

٨٥– عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: إِذَا تَطَهَّرَ الرَّجُلُ ثُمَّ أَتَى الْمَسْجِدَ يَرْعَى الصَّلَاةَ كَتَبَ لَهُ كَاتِبَاهُ –أَوْ كَاتِبُهُ– بِكُلِّ خُطْوَةٍ يَخْطُوْهَا إِلَى الْمَسْجِدِ عَشْرَ حَسَنَاتٍ، وَالْقَاعِدُ يَرْعَى الصَّلَاةَ كَالْقَانِتِ، وَيُكْتَبُ مِنَ الْمُصَلِّيْنَ مِنْ حِيْنَ يَخْرُجُ مِنْ بَيْتِهِ حَتّٰى يَرْجِعَ إِلَيْهِ. رواه أحمد ١٥٧/٤

85. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man performs Wuḍū, then comes to the masjid and waits to offer Ṣalāt, his two scribes or one of them records for him ten good deeds for every step taken towards the masjid. And the person sitting in anticipation of Ṣalāt is as the one engaged in worship, and from the time that he left his house until he returns to it, he will be counted amongst those engaged in Ṣalāt. (Musnad Aḥmad)

٨٦– عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ (قَالَ اللهُ تَعَالٰى): يَا مُحَمَّدُ! قُلْتُ: لَبَّيْكَ رَبِّ، قَالَ: فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلٰى؟ قُلْتُ: فِي الْكَفَّارَاتِ، قَالَ: مَا هُنَّ؟ قُلْتُ: مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْجُلُوْسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلٰوةِ، وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوْهَاتِ، قَالَ:

ثُمَّ فِيْمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلِيْنُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، قَالَ: سَلْ، قُلْتُ:

اللّٰهُمَّ إِنِّيْ أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِيْنِ، وَأَنْ تَغْفِرَ لِيْ وَتَرْحَمَنِيْ، وَإِذَا أَرَدْتَ فِتْنَةً فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلٰى حُبِّكَ،

قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّهَا حَقٌّ فَادْرُسُوهَا ثُمَّ تَعَلَّمُوهَا. (وهو بعض الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ومن سورة ص، رقم:٣٢٣٥

86. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates in a Ḥadīth Qudsi from Nabī Sallallāhu ‘alaihi wasallam that Allāh Subḥānahū wa Ta‘ālā said: O Muḥammad! I said: I am here at Your service O my Rabb ! He said: In what matter is the Highest Assembly (Arch Angels) disputing? I replied: Concerning the acts of atonement. He said: And what are they? I replied: The steps taken towards the *Jamā‘ah* and sitting in masjids waiting for the next Ṣalāt and performing complete Wuḍū even in difficult circumstances. He then said: In what else are they disputing? I said: Serving of food (in hospitality), and gentleness in speech, and Ṣalāt at night while people are asleep. He then said: Ask! I said (in supplication):

اللّٰهُمَّ إِنِّيْ.......... إِلٰى حُبِّكَ

O Allāh Subḥānahū wa Ta‘ālā! Verily I ask of You to enable me to do righteous acts, and abstain from forbidden acts, and to grant me the love of the poor; and that You forgive me and have Mercy on me. And if ever You intend to afflict a people with a severe tribulation, take my life unafflicted. And I ask You for Your love, and the love of he who loves You; and the love of an act that will bring me close to Your love.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (then) said: Verily it is the truth, so say it repeatedly to memorize it. (Tirmidhī)

٨٧– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَحَدُكُمْ فِيْ صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْبِسُهُ، وَالْمَلَائِكَةُ تَقُوْلُ: اللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، مَا لَمْ يَقُمْ مِنْ صَلَاتِهِ أَوْ يُحْدِثْ. رواه البخارى، باب إذا قال: أحدكم آمين ٠٠٠٠، رقم:٣٢٢٩

87. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A person amongst you gets the reward of Ṣalāt, so long as he keeps on waiting for Ṣalāt. Angels pray for him:

O Allāh! Forgive him, and bestow Mercy upon him. This continues as long as he remains in a state of Wuḍū or leaves the place of Ṣalāt. (Bukhārī)

٨٨- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مُنْتَظِرُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، كَفَارِسٍ اشْتَدَّ بِهِ فَرَسُهُ فِيْ سَبِيْلِ اللهِ عَلٰى كَشْحِهِ وَهُوَ فِي الرِّبَاطِ الْأَكْبَرِ. رواه أحمد والطبرانى فى الأوسط، وإسنادأحمد صالح، الترغيب ١/ ٢٨٤

88. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A person, after performing Ṣalāt, remains waiting for the next Ṣalāt, is like a horseman whose steed rapidly charges him in the Path of Allāh Subḥānahū wa Ta'ālā, and he is in a great *Ribāt,* that is, defence of Islamic Frontiers (meaning thereby that he is protecting society and himself from *Nafs* and Shaiṭān). (Musnad Aḥmad, Ṭabarānī, Targhīb)

٨٩- عَنْ عِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْمُقَدَّمِ، ثَلَاثًا، وَلِلثَّانِيْ مَرَّةً. رواه ابن ماجه، باب فضل الصف المقدم، رقم: ٩٩٦

89. 'Irbādh ibne-Sāriyah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to pray for forgiveness three times for the first row and once for the second row. (Ibne-Mājah)

٩٠- عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الصَّفِّ الْأَوَّلِ، قَالُوا: يَا رَسُوْلَ اللهِ، وَعَلَى الثَّانِيْ؟ قَالَ: إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الصَّفِّ الْأَوَّلِ، قَالُوا: يَا رَسُوْلَ اللهِ، وَعَلَى الثَّانِيْ؟ قَالَ: وَعَلَى الثَّانِي، وَقَالَ رَسُوْلُ اللهِ ﷺ: سَوُّوا صُفُوْفَكُم وَحَاذُوا بَيْنَ مَنَاكِبِكُمْ، وَلِيْنُوا فِيْ أَيْدِيْ إِخْوَانِكُمْ، وَسُدُّوا الْخَلَلَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ فِيْمَا بَيْنَكُمْ بِمَنْزِلَةِ الْحَذَفِ -يَعْنِي- أَوْلَادَ الضَّأْنِ الصِّغَارِ. رواه أحمد والطبرانى فى الكبير ورجال أحمد موثقون، مجمع الزوائد ٢/ ٢٥٢

90. Abu Umāma Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh sends Mercy and His angels invoke blessings upon the first row. Those present said: O Rasūlallāh! And upon the second? He replied: Allāh sends Mercy and His angels invoke blessings upon the first row. (Again) they asked: And upon the second? He replied: And also upon the second.

And Rasūlullāh Ṣallallāhu 'alaihi wasallam further said: Straighten your rows, align your shoulders, be gentle to your brothers, and close the gaps. For verily Shaiṭān enters in the gap between you, like a baby lamb. (Musnad Aḥmad, Ṭabarānī, Majma'uz-Zawāid)

Note: To be gentle to your brothers means if someone asks you to straighten your row, by keeping his hand on you, concede to his request.

٩١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: خَيْرُ صُفُوْفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوْفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا. رواه مسلم، باب تسوية الصفوف ٠٠٠٠، رقم: ٩٨٥.

91. Abu Hurairah narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The first row of Ṣalāt amongst the men is most rewarding and the last is the least; whereas the last rows of Ṣalāt amongst the women are the most rewarding and the first the least. (Muslim)

٩٢- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلٰى نَاحِيَةٍ، يَمْسَحُ صُدُوْرَنَا وَمَنَاكِبَنَا وَيَقُوْلُ: لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوْبُكُمْ. وَكَانَ يَقُوْلُ: إِنَّ اللهَ عَزَّوَجَلَّ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الصُّفُوْفِ الْأُوَلِ. رواه أبو داوُد، باب تسوية الصفوف، رقم: ٦٦٤

92. Barā ibne-'Āzib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to pass through the rows from one end to the other; setting our chests and shoulders in line and saying: Do not be out of line otherwise your hearts will differ. He used to add: Verily Allāh 'Azza wa Jall sends Mercy for the first row and His angels ask for their forgiveness. (Abu Dāwūd)

٩٣- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ عَزَّوَجَلَّ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى الَّذِيْنَ يَلُوْنَ الصُّفُوْفَ الْأُوَلَ، وَمَا مِنْ خُطْوَةٍ أَحَبُّ إِلَى اللهِ مِنْ خُطْوَةٍ يَمْشِيْهَا يَصِلُ بِهَا صَفًّا. رواه أبو داوُد، باب فى الصلوة تقام ٠٠٠٠، رقم: ٥٤٣

93. Barā ibne-'Āzib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily Allāh Subḥānahū wa Ta'ālā sends Mercy and His angels invoke blessings for the people who are nearer to the front rows; and there is no step more beloved to Allāh than one taken to complete a row. (Abu Dāwūd)

٩٤– عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلٰى مَيَامِنِ الصُّفُوْفِ. رواه أبو داوٗد، باب من يستحب أن يلي الإمام في الصف ۰۰۰، رقم: ٦٧٦

94. ‘Ā’ishah Radhiallāhū ‘anhā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily Allāh Subḥānahū wa Ta‘ālā sends Mercy and His angels invoke blessings for those who are on the right hand side of rows. (Abu Dāwūd)

٩٥– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ عَمَّرَ جَانِبَ الْمَسْجِدِ الْأَيْسَرِ لِقِلَّةِ أَهْلِهِ فَلَهُ أَجْرَانِ. رواه الطبراني في الكبير وفيه: بقية، وهو مدلس وقد عنعنه ولكنه ثقة، مجمع الزوائد ٢/٢٥٧

95. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who stands on the left side of the row in the masjid, because of the less number of people on that side, gets double the reward. (Ṭabarānī, Majma‘uz-Zawāid)

Note: As it became known to the Ṣaḥābah that the right hand side of the rows carries added virtue, all of them attempted to avail the same, leaving the left hand side empty. Then Nabī Ṣallallāhu ‘alaihi wasallam informed them about the virtues of standing on the left hand side of the row, so that it does not remain incomplete. (Faiḍ-ul Qadīr)

٩٦– عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: إِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِيْنَ يَصِلُونَ الصُّفُوْفَ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٢١٤

96. ‘Ā’ishah Radhiallāhū ‘anhā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily Allāh sends Mercy and His angels invoke blessings for those who fill in the gaps to complete the rows. (Mustadrak Ḥākim)

٩٧– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَا يَصِلُ عَبْدٌ صَفًّا إِلَّا رَفَعَهُ اللّٰهُ بِهِ دَرَجَةً، وَذَرَّتْ عَلَيْهِ الْمَلَائِكَةُ مِنَ الْبِرِّ. (وهو بعض الحديث) رواه الطبراني في الأوسط ولا بأس بإسناده، الترغيب ١/٣٢٢

97. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever joins a row (of Ṣalāt), Allāh raises him one rank; and the angels shower (Allāh’s) blessings upon him. (Ṭabarānī, Targhīb)

٩٨– عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِي الصَّلٰوةِ، وَمَا مِنْ خَطْوَةٍ أَعْظَمُ أَجْرًا مِنْ خَطْوَةٍ مَشَاهَا رَجُلٌ إِلٰى فُرْجَةٍ فِي الصَّفِّ فَسَدَّهَا. رواه البزار بإسناد حسن، وابن حبان في صحيحه كلاهما بالشطر الأول، ورواه بتمامه الطبراني في الأوسط، الترغيب ١/٣٢٢

98. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best of you are those whose shoulders are more soft in Ṣalāt. And there is no step more rewarding than the step which is taken to fill the gap in the row (of Ṣalāt). (Bazzār, Targhīb, Ibne-Ḥibbān, Ṭabarānī)

Note: The meaning of keeping the shoulders soft in Ṣalāt is that when somebody tries to enter the row, the persons offering Ṣalāt on the right and left should relax their shoulders to let him join the row.

٩٩– عَنْ أَبِيْ جُحَيْفَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ سَدَّ فُرْجَةً فِي الصَّفِّ غُفِرَ لَهُ. رواه البزار وإسناده حسن، مجمع الزوائد ٢/٢٥١

99. Abu Juḥaifah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who fills the gap in a row (of Ṣalāt) is forgiven. (Bazzār, Majma‘uz-Zawāid)

١٠٠– عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ وَصَلَ صَفًّا وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللّٰهُ. (وهو بعض الحديث) رواه أبو داوٗد، باب تسوية الصفوف، رقم: ٦٦٦

100. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who joins the row (of Ṣalāt), Allāh will join him with His Mercy; and whoever breaks the row (of Ṣalāt), Allāh will cut him away from His Mercy. (Abu Dāwūd)

Note: Breaking the row means either placing something (personal belongings) in the row, which would break the continuity of the row; or seeing a vacant space and yet not occupying it. (Mirqāt-ul-Mafātīḥ)

١٠١– عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَوُّوا صُفُوْفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ إِقَامَةِ الصَّلٰوةِ. رواه البخاري، باب إقامة الصف من تمام الصلاة، رقم: ٧٢٣

101. Anas Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Straighten your rows, for the straightening of the rows in Ṣalāt is essential for the offering of Ṣalāt correctly. (Bukhārī)

١٠٢ – عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوْءَ، ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوْبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غَفَرَ اللّٰهُ لَهُ ذُنُوْبَهُ. رواه مسلم، باب فضل الوضوء والصلوة عقبه، رقم: ٥٤٩

102. ‘Uthmān ibne-‘Affan Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who performed Wuḍū for Ṣalāt and performed it properly and then went on foot to offer the obligatory Ṣalāt and offered it along with the people or in congregation or in the masjid, Allāh would forgive his sins. (Muslim)

١٠٣ – عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: إِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى لَيَعْجَبُ مِنَ الصَّلَاةِ فِي الْجَمْعِ. رواه أحمد وإسناده حسن، مجمع الزوائد ٢/١٦٣

103. ‘Umar ibnil Khaṭṭāb Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Allāh Subḥānahū wa Ta‘ālā indeed admires the people offering Ṣalāt in congregation. (Musnad Aḥmad, Majma‘uz-Zawāid)

١٠٤ – عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: فَضْلُ صَلَاةِ الرَّجُلِ فِي الْجَمَاعَةِ عَلٰى صَلَاتِهِ وَحْدَهُ بِضْعٌ وَّعِشْرُوْنَ دَرَجَةً. رواه أحمد ١/٣٧٦

104. Abdullah ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The excellence of a person’s Ṣalāt in congregation is even greater than twenty times as compared to his individual Ṣalāt. (Musnad Aḥmad)

١٠٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلٰى صَلَاتِهِ فِيْ بَيْتِهِ وَفِيْ سُوْقِهِ خَمْسًا وَّعِشْرِيْنَ ضِعْفًا. (الحديث) رواه البخارى، باب فضل صلوة الجماعة، رقم: ٦٤٧

105. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The reward of Ṣalāt offered by a person in congregation is twenty five times greater as compared to that Ṣalāt offered by him alone in his house or place of business. (Bukhārī)

١٠٦ – عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ

الْفَذِّ بِسَبْعٍ وَّعِشْرِيْنَ دَرَجَةً. رواه مسلم، باب فضل صلوة الجماعة ....، رقم: ١٤٧٧

106. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣalāt in congregation is twenty seven times greater in reward as compared to Ṣalāt offered individually. (Muslim)

١٠٧ – عَنْ قُبَاثِ بْنِ أَشْيَمَ اللَّيْثِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: صَلَاةُ الرَّجُلَيْنِ يَؤُمُّ أَحَدُهُمَا صَاحِبَهُ أَزْكٰى عِنْدَ اللّٰهِ مِنْ صَلَاةِ أَرْبَعَةٍ تَتْرَى، وَصَلَاةُ أَرْبَعَةٍ يَؤُمُّ أَحَدُهُمْ أَزْكٰى عِنْدَ اللّٰهِ مِنْ صَلَاةِ ثَمَانِيَةٍ تَتْرَى، وَصَلَاةُ ثَمَانِيَةٍ يَؤُمُّ أَحَدُهُمْ أَزْكٰى عِنْدَ اللّٰهِ مِنْ مِائَةٍ تَتْرَى. رواه البزار والطبرانى فى الكبير ورجال الطبرانى موثقون، مجمع الزوائد ٢/١٦٣

107. Qubāth ibne-Ashyam Al Laithī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Ṣalāt of two persons, with one of them as *Imām*, is more liked by Allāh, to the individual Ṣalāt of four persons. Similarly, the Ṣalāt of four persons, with one of them as *Imām*, is more liked by Allāh, to the individual Ṣalāt of eight persons. And the Ṣalāt of eight persons, with one of them as *Imām*, is more liked by Allāh, to the individual Ṣalāt of hundred persons. (Bazzār, Ṭabarānī, Majma‘uz-Zawāid)

١٠٨ – عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكٰى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتَهُ مَعَ الرَّجُلَيْنِ أَزْكٰى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللّٰهِ عَزَّ وَجَلَّ. (وهو بعض الحديث) رواه أبو داؤد، باب فى فضل صلوة الجماعة، رقم: ٥٥٤ سنن أبى داؤد طبع دار الباز للنشر والتوزيع

108. Ubayy ibne-Ka‘b Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Ṣalāt of a person offered with another person is better than his Ṣalāt offered alone. And his Ṣalāt with two persons is better than his Ṣalāt offered with one person. Similarly, the larger the number, the more it is liked by Allāh, The Almighty, The Majestic. (Abu Dāwūd)

١٠٩ – عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَّعِشْرِيْنَ صَلَاةً، فَإِذَا صَلَّاهَا فِي فَلَاةٍ فَأَتَمَّ رُكُوْعَهَا وَسُجُوْدَهَا بَلَغَتْ خَمْسِيْنَ صَلَاةً. رواه أبو داؤد، باب ما جاء فى فضل المشى إلى الصلوة، رقم: ٥٦٠

109. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ṣalāt in congregation is equivalent to twenty five Ṣalāt, and when Ṣalāt is offered in a desert, performing its bowing and prostration properly, it reaches up to fifty times. (Abu Dāwūd)

١١٠ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيْهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ. رواه أبو داوُد، باب التشديد في ترك الجماعة، رقم: ٥٤٧

110. Abu Dardā Raḍiyallāhu 'anhu narrates: I heard Rasūlūllah Ṣallallāhu 'alaihi wasallam saying: If three persons in a village or a forest, do not offer the congregational Ṣalāt, then Shaiṭān fully overpowers them. So make it obligatory on yourself to offer Ṣalāt in congregation. For undoubtedly the wolf eats only the stray goat. (Abu Dāwūd)

١١١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ فِيْ أَنْ يُمَرَّضَ فِيْ بَيْتِيْ فَأَذِنَّ لَهُ فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلَاهُ فِي الْأَرْضِ. رواه البخاري، باب الغسل والوضوء في المخضب ....، رقم: ١٩٨

111. 'Ā'ishah Raḍiyallāhu 'anha narrates that when Nabī Ṣallallāhu 'alaihi wasallam fell ill, he asked for permission from his wives that his nursing be done in my house. They gave him their consent. When Rasūlūllah Ṣallallāhu 'alaihi wasallam came out (for Ṣalāt) with the support of two persons, his feet were making a line on the ground (as a result of trailing along). (Bukhārī)

١١٢ - عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الْخَصَاصَةِ وَهُمْ أَصْحَابُ الصُّفَّةِ حَتّٰى تَقُوْلَ الْأَعْرَابُ: هٰؤُلَاءِ مَجَانِيْنُ أَوْ مَجَانُونَ، فَإِذَا صَلَّى رَسُوْلُ اللهِ ﷺ انْصَرَفَ إِلَيْهِمْ، فَقَالَ: لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللهِ لَأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً. قَالَ فَضَالَةُ: وَأَنَا يَوْمَئِذٍ مَعَ رَسُوْلِ اللهِ ﷺ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في معيشة أصحاب النبي ﷺ، رقم: ٢٣٦٨

112. Faḍālah ibne-'Ubaid Raḍiyallāhu 'anhu narrates that when Rasūlullāh Ṣallallāhu 'alaihi wasallam used to lead the Ṣalāt, some

people standing in the row would fall down due to extreme hunger; and they were the people of *Ṣuffah* about whom the villagers would say that they were insane. One day, when Rasūlullāh Ṣallallāhu 'alaihi wasallam completed the Ṣalāt, he turned to them and said: If you know the reward that Allāh has for you, then you would like to live with more hunger and needs. Faḍālah says: I was with Rasūlullāh Ṣallallāhu 'alaihi wasallam that day. (Tirmidhī)

١١٣ - عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ صَلَّى الْعِشَاءَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِيْ جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ. رواه مسلم، باب فضل صلاة العشاء والصبح في جماعة، رقم: ١٤٩١

113. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The one who offered 'Isha Ṣalāt in congregation, it was as if he remained in Ṣalāt upto midnight, and if he offered the Fajr Ṣalāt in congregation, it was as if he remained in Ṣalāt the whole night. (Muslim)

Note: Some scholars on the basis of other aḥādīth interpret this to mean that he who offers 'Isha and Fajr Ṣalāt both in congregation gets the reward of the whole night's worship.

١١٤ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِيْنَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ. (الحديث) رواه مسلم، باب فضل صلاة الجماعة ....، رقم: ١٤٨٢

114. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlūllah Ṣallallāhu 'alaihi wasallam said: Indeed! The most burdensome Ṣalāt for hypocrites is the Ṣalāt of Fajr and the Ṣalāt of 'Isha. (Muslim)

١١٥ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيْرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا. (وهو طرف من الحديث) رواه البخاري، باب الإستهام في الأذان، رقم: ٦١٥

115. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If people would have known the virtues of going to the masjid for Ẓuhr Ṣalāt in the scorching heat, then they would certainly compete with one another in going to the masjid. And if they knew the virtues of 'Isha and Fajr Ṣalāt, they

would indeed go to the masjid for these Ṣalāt, even if (due to some illness) they had to drag themselves. (Bukhārī)

١١٦ – عَنْ أَبِيْ بَكْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ صَلَّى الصُّبْحَ فِيْ جَمَاعَةٍ فَهُوَ فِيْ ذِمَّةِ اللّٰهِ فَمَنْ أَخْفَرَ ذِمَّةَ اللّٰهِ كَبَّهُ اللّٰهُ فِي النَّارِ لِوَجْهِهِ. رواه الطبرانى فى الكبير ورجاله رجال الصحيح، مجمع الزوائد ٢/٢٩

116. Abu Bakrah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person, who offers the Fajr Ṣalāt in congregation, is in Allāh’s protection and the person, who harasses the one who is in the protection of Allāh, will be thrown into the Hell Fire by Allāh. (Ṭabarānī, Majma‘uz-Zawāid)

١١٧ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ صَلَّى لِلّٰهِ أَرْبَعِيْنَ يَوْمًا فِيْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْأُوْلٰى كُتِبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النِّفَاقِ. رواه الترمذى، باب ماجاء فى فضل التكبيرة الأولى، رقم: ٢٤١ قال الحافظ المنذرى: رواه الترمذى وقال: لا أعلم أحدا رفعه إلا ما روى مسلم بن قتيبة عن طعمة بن عمرو قال المملى رحمه الله: ومسلم وطعمة وبقية رواته ثقات، الترغيب ١/٢٦٣

117. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person who offers Ṣalāt for forty days in congregation, purely to please Allāh, starting with the *Imām* right from the first *Takbīr*, receives two exemptions; one from Hell-Fire, and the other from hypocrisy. (Tirmidhī)

١١٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَتِيْ فَيَجْمَعُ حُزَمًا مِنْ حَطَبٍ ثُمَّ آتِيْ قَوْمًا يُصَلُّوْنَ فِيْ بُيُوْتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ فَأُحَرِّقَهَا عَلَيْهِمْ. رواه أبو داوٗد، باب التشديد فى ترك الجماعة، رقم: ٥٤٩

118. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I thought of asking some youngsters to collect a large quantity of firewood, and then proceed to the houses of those people who offer their obligatory Ṣalāt in their homes without any valid excuse, and burn their houses on them. (Abu Dāwūd)

١١٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ، ثُمَّ

أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا. رواه مسلم، باب فضل من استمع وأنصت فى الخطبة، رقم: ١٩٨٨

119. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlūllah Ṣallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū and performs it properly then comes to the Friday Ṣalāt, listens to the *Khuṭbah* (sermon) attentively, and remains silent, his sins between this Friday and the last one are forgiven; and also (the sins) for three additional days. But he who touches the pebbles during the *Khuṭbah* (plays with them with his hands, or floor-mats or clothes) then he has acted irrelevantly (due to which he lost the special reward for the Friday Ṣalāt). (Muslim)

١٢٠ – عَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طِيْبٍ إِنْ كَانَ عِنْدَهُ، وَلَبِسَ مِنْ أَحْسَنِ ثِيَابِهِ، ثُمَّ خَرَجَ حَتّٰى يَأْتِيَ الْمَسْجِدَ، فَيَرْكَعَ إِنْ بَدَا لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتّٰى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرٰى. رواه أحمد ٥/٤٢٠

120. Abu Ayyūb Al Ansārī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who takes a bath on Friday, and uses perfume if he has any, and wears his best clothes and then comes out until he reaches the masjid and offers the prescribed Ṣalāt and does not hurt anyone, and keeps silent from the time the *Imām* comes out for the *Khuṭbah* (sermon) till he finishes the Ṣalāt, it is an atonement for his sins from this Friday to the last one. (Musnad Aḥmad)

١٢١ – عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنَ الطُّهْرِ، وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيْبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّيْ مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرٰى. رواه البخارى، باب الدهن للجمعة، رقم: ٨٨٣

121. Salmān Al Fārsī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A person who takes a bath on Friday, and purifies himself as much as he can, applies oil to his hair, or uses the perfume available in his house, then goes to the masjid and sits

without squeezing two persons and prays what is prescribed for him, and then listen to the *Khuṭbah* of the *Imām* silently and attentively, his sins are forgiven from this Friday to the last one. (Bukhārī)

١٢٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ فِيْ جُمُعَةٍ مِنَ الْجُمَعِ: مَعَاشِرَ الْمُسْلِمِيْنَ! إِنَّ هٰذَا يَوْمٌ جَعَلَهُ اللهُ لَكُمْ عِيْدًا فَاغْتَسِلُوا وَعَلَيْكُمْ بِالسِّوَاكِ. رواه الطبراني في الأوسط والصغير ورجاله ثقات، مجمع الزوائد ٢/٣٨٨

122. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said once on a Friday: O Community of Muslims! Allāh has made this day an *'Eid* for you, so take a bath and heedfully brush your teeth with *Siwāk* (toothstick). (Ṭabarānī, Majma'uz-Zawāid)

١٢٣ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ لَيَسُلُّ الْخَطَايَا مِنْ أُصُوْلِ الشَّعْرِ اسْتِلَالًا. رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد٢/١٧٧، طبع مؤسسة المعارف، بيروت

123. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed the bath, taken on Friday, removes sins even to the extent of removing them from the roots of the hair. (Ṭabarānī, Majma'uz-Zawāid)

١٢٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلٰى بَابِ الْمَسْجِدِ يَكْتُبُوْنَ الْأَوَّلَ فَالْأَوَّلَ، وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِيْ يُهْدِيْ بَدَنَةً، ثُمَّ كَالَّذِيْ يُهْدِيْ بَقَرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوَوا صُحُفَهُمْ وَيَسْتَمِعُوْنَ الذِّكْرَ. رواه البخاري، باب الإستماع إلى الخطبة يوم الجمعة، رقم: ٩٢٩

124. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When it is a Friday, the angels stand at the door of the masjid recording the names of those who come first, and then those who follow. And he who comes early is treated like one sacrificing a camel, next is like one who sacrifices a cow, next a sheep, next a hen and next an egg. When the *Imām* comes out (for giving the sermon), the angels fold up the register and become busy in listening to the sermon. (Bukhārī)

١٢٥ – عَنْ يَزِيْدَ بْنِ أَبِيْ مَرْيَمَ رَحِمَهُ اللهُ قَالَ: لَحِقَنِيْ عَبَايَةُ بْنُ رِفَاعَةَ بْنِ رَافِعٍ رَحِمَهُ اللهُ، وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ: أَبْشِرْ، فَإِنَّ خُطَاكَ هٰذِهِ فِيْ سَبِيْلِ اللهِ، سَمِعْتُ أَبَا عَبْسٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اغْبَرَّتْ قَدَمَاهُ فِيْ سَبِيْلِ اللهِ فَهُمَا حَرَامٌ عَلَى النَّارِ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ما جاء في فضل من اغبرت قدماه في سبيل الله، رقم: ١٦٣٢

125. Yazīd ibne-Abī Maryam Raḥimahullāh narrates: 'Abaya ibne-Rafi' Raḥimahullāh met me, when I was going to Friday Ṣalāt on foot and he said: Glad tidings for you, indeed these steps of yours are in the Path of Allāh; I heard Abā 'Abs Raḍiyallāhu 'anhu saying that Rasūlūllah Ṣallallāhu 'alaihi wasallam said: He whose feet are covered with dust in the Path of Allāh, those (feet) are forbidden on the Hell-Fire. (Tirmidhī)

١٢٦ – عَنْ أَوْسِ بْنِ أَوْسٍ الثَّقَفِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ ثُمَّ بَكَّرَ وَابْتَكَرَ وَمَشَى، وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا. رواه أبو داوُد، باب في الغسل للجمعة، رقم: ٣٤٥

126. Aws ibne-Aws Thaqafī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who takes bath properly and perfectly on Friday, hastens to the masjid very early and goes on foot, not riding, sits close to the *Imām* and listens (to the sermon) attentively, does not speak at all, then for each step he will get the reward of one year's fasting and one year of offering Ṣalāt at night. (Abu Dāwūd)

١٢٧ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَسَّلَ وَاغْتَسَلَ، وَغَدَا وَابْتَكَرَ، وَدَنَا فَاقْتَرَبَ، وَاسْتَمَعَ وَأَنْصَتَ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوْهَا أَجْرُ قِيَامِ سَنَةٍ وَصِيَامِهَا. رواه أحمد ٢/٢٠٩

127. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: One who takes bath on Friday properly and perfectly and goes very early for Friday Ṣalāt, sits very close (to the *Imām*), and listens (to the sermon) attentively, and remains silent, then for each step of his, gets the reward of one year's Ṣalāt at night and one year's fasting. (Musnad Aḥmad)

١٢٨ – عَنْ أَبِيْ لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ، وَأَعْظَمُهَا عِنْدَ اللهِ. وَهُوَ أَعْظَمُ عِنْدَ اللهِ مِنْ يَوْمِ الْأَضْحٰى وَيَوْمِ الْفِطْرِ. وَفِيْهِ خَمْسُ خِلَالٍ: خَلَقَ اللهُ فِيْهِ آدَمَ، وَأَهْبَطَ اللهُ فِيْهِ آدَمَ إِلَى الْأَرْضِ، وَفِيْهِ تَوَفَّى اللهُ آدَمَ، وَفِيْهِ سَاعَةٌ لَا يَسْأَلُ اللهَ فِيْهَا الْعَبْدُ شَيْئًا إِلَّا أَعْطَاهُ مَا لَمْ يَسْأَلْ حَرَامًا، وَفِيْهِ تَقُوْمُ السَّاعَةُ، مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيَاحٍ وَلَا جِبَالٍ وَلَا بَحْرٍ إِلَّا وَهُنَّ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ. رواه ابن ماجه، باب فى فضل الجمعة، رقم: ١٠٨٤

128. Abu Lubāba ibne-‘Abdul Mundhir Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Friday is the chief of the days, and most dignified among the days in the sight of Allāh Subḥānahū wa Ta‘ālā. This day is greater than *‘Ēid-ul-Aḍha* and *‘Ēid-ul-Fiṭr* in Allāh’s sight. It has five attributes: On this day Allāh created Ādam ‘Alaihissalām; on this day Allāh sent down Ādam ‘Alaihis Salām to the earth; on this day Allāh seized Ādam ‘Alaihis Salām in death; it contains a certain hour at which no slave asks Allāh for anything without Allāh granting it, as long as he does not ask for anything unlawful; and on this day the Last Hour will come. All His preferred angels, the sky, the earth, the winds, the mountains and the oceans fear the day of Friday (as on this day Resurrection will take place). (Ibne-Mājah)

١٢٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلٰى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَمَا مِنْ دَآبَّةٍ إِلَّا وَهِيَ تَفْزَعُ يَوْمَ الْجُمُعَةِ إِلَّا هٰذَيْنِ الثَّقَلَيْنِ الْجِنَّ وَالْإِنْسَ. رواه ابن حبان، قال المحقق: إسناده صحيح٧/٥

129. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of the days, on which the sun rises and sets, is better than Friday. All living creatures fear the day of Friday except the two burdensome classes, Human beings and Jinns. (Ibne-Ḥibbān)

١٣٠ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ وَأَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللهَ عَزَّ وَجَلَّ فِيْهَا إِلَّا أَعْطَاهُ إِيَّاهُ وَهِيَ بَعْدَ الْعَصْرِ. رواه أحمد، الفتح الربانى٦/١٣

130. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu and Abu Hurairah Raḍiyallāhu ‘anhu narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is a specific time on Friday in which whatever a Muslim slave asks from Allāh‘Azza wa Jall, He grants it to him and this time is after ‘Aṣr. (Musnad Aḥmad, Fatḥ-ur-Rabbānī)

١٣١ – عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلٰى أَنْ تُقْضَى الصَّلَاةُ. رواه مسلم، باب فى الساعة التى فى يوم الجمعة، رقم: ١٩٧٥

131. Abu Mūsā Al Ash‘arī Raḍiyallāhu ‘anhu narrates: I heard: Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying (mentioning the specific time on Friday in which Du‘ā is accepted): It occurs between the time when the *Imām* sits down for *Khuṭbah* till the end of Ṣalāt. (Muslim)

Note: There are many other aḥādīth ascertaining the hour of acceptance of a supplication on Fridays. Hence, the whole day of Friday should be utilized in worship and supplication. (Nawawī)

SUNNAH AND NĀFILAH

NON-OBLIGATORY PRAYERS

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

قال الله تعالى:

And in some parts of the night (also) offer the *Tahajjud* Salāt as an additional prayer (Tahajjud) for you. It may be that your Rabb will raise you to *Maquam Maḥmood* (a praised station).

Al-Isrā' 17: 79

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

[الإسراء:٧٩]

Note: On the Day of Resurrection by the intercession of Rasūlullāh Ṣallallāhu 'alaihi wasallam reckoning will commence. This honour is called *Maquam Maḥmood* (a praised station). (Bayān-ul-Qur'ān)

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And those who spend the night, for their Lord, prostrating and standing (in Ṣalāt). Al-Furqān 25: 64

وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ [الفرقان:٦٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

They forsake their beds to supplicate (engage in Ṣalāt, remembrance and invoking) to their Rabb in fear and hope, and

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ

they spend from what We have provided them.
So, no soul knows what is put secret for them of the coolness of eyes, the recompence of that they did. As-Sajdah 32: 16-17

يُنفِقُونَ ﴿١٦﴾
فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾

[السجدة:١٦-١٧]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Indeed, the righteous will be among gardens and springs,
accepting what their Sustainer has given them. Indeed, they were before that, doers of good.

They used to sleep but little at night;
And in the hours before dawn, they would ask forgiveness.

Adh-Dhāriyāt 51: 15-18

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾
ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾
كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

[الذاريات:١٥-١٨]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

وقال تعالى:

O you who wraps himself (in a cloak)!
Arise (to pray) in the night but a little,
A half thereof, or a little thereof,

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾
قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾
نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

Or a little more, and recite the Qur'ān calmly with pauses and distinctly (according to the rules of recitation. One wisdom of *Tahajjud* prayer is that the effort of getting up at night develops the capacity to execute the responsibilities of these heavy words).
Verily, We will cast upon you a heavy word.

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾
إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَاشِئَةَ ٱلَّيْلِ هِيَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ [المزمل: ١-٧]

(The second wisdom is that) The rising in the night strongly disciplines the "Nafs" (one's inner self) and the words are recited correctly, (at this time recitation, Dhikr and supplication come directly from the heart).
(A third wisdom is that)
There is for you during the day a prolonged occupation (like Tablīgh. So the night must be kept exclusively for Allāh's worship which will make easy for you the days work).

Al-Muzzammil 73: 1-7

AḤĀDĪTH

١٣٢ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَذِنَ اللهُ لِعَبْدٍ فِيْ شَيْءٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيْهِمَا، وَإِنَّ الْبِرَّ لَيُذَرُّ عَلٰى رَأْسِ الْعَبْدِ مَا دَامَ فِيْ صَلَاتِهِ وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللهِ عَزَّوَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ. رواه الترمذي، باب ما تقرب العباد إلى الله بمثل ما خرج منه، رقم: ٢٩١١

132. Abu Umāmah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Allāh does not grant a slave to engage in anything more rewarding for him than two *Rak'at,* which he offers, Verily righteousness is spread over his head so long as he is engaged in Ṣalāt. And man does not come nearer to Allāh with anything better than that which came forth from Allāh 'Azza wa Jall, meaning thereby the Qur'ān. (Tirmidhī)

Note: Apart from the importance of *Nafl* Ṣalāt, this ḥadīth explains that the maximum closeness to Allāh Subḥānahū wa Ta'ālā is achieved by reciting of the Qur'ān.

١٣٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ مَرَّ بِقَبْرٍ فَقَالَ: مَنْ صَاحِبُ هٰذَا الْقَبْرِ؟ فَقَالُوا: فُلَانٌ فَقَالَ: رَكْعَتَانِ أَحَبُّ إِلَى هٰذَا مِنْ بَقِيَّةِ دُنْيَاكُمْ. رواه الطبراني في الأوسط ورجاله ثقات، مجمع الزوائد ٢/٥١٦

133. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam passed by a grave and asked: Whose grave is this? The Ṣaḥābah replied: Of so and so. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: For this man in the grave, the offering of two *Rak'at* is dearer than all your world and whatever it contains. (Ṭabarānī, Majma-'uz-Zawāid)

Note: This ḥadīth implies that the true value of two *Rak'at* will become evident after death.

١٣٤ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ زَمَنَ الشِّتَاءِ، وَالْوَرَقُ يَتَهَافَتُ فَأَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ فَجَعَلَ ذٰلِكَ الْوَرَقُ يَتَهَافَتُ، فَقَالَ: يَا أَبَا ذَرٍّ! قُلْتُ: لَبَّيْكَ يَا رَسُوْلَ اللهِ قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيْدُ بِهَا وَجْهَ اللهِ فَتَهَافَتُ عَنْهُ ذُنُوْبُهُ كَمَا يَتَهَافَتُ هٰذَا الْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ. رواه أحمد ٥/١٧٩

134. Abu Dharr Raḍiyallāhu 'anhu narrates that once Nabī Ṣallallāhu 'alaihi wasallam came out in autumn and leaves were falling from the trees. He held two branches of a tree in his hand and their leaves started to fall even more. Nabī Ṣallallāhu 'alaihi wasallam said: O Abu Dharr! I replied: At your service, I am here O Rasūlallāh! He continued: Undoubtedly when a Muslim offers Ṣalāt, desiring to please Allāh, his sins fall from him, as these leaves are falling from this tree. (Musnad Aḥmad)

١٣٥ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللهُ عَزَّوَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ، أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ. رواه النسائي، باب ثواب من صلى في اليوم والليلة ثنتي عشرة ركعة ...، رقم: ١٧٩٦

135. 'Ā'ishah Raḍiyallāhu 'anha narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who is regular in offering twelve *Rak'āt* (of Ṣalāt), Allāh Subḥānahū wa Ta'ālā will build for him a house in Paradise; four *Rak'āt* before Ẓuhr, two *Rak'at* after Ẓuhr, two *Rak'at* after Maghrib, two *Rak'at* after 'Isha, and two *Rak'at* before Fajr. (Nasaī)

١٣٦ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلٰى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ

عَلٰى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ. رواه مسلم، باب استحباب ركعتى سنة الفجر ...، رقم:١٦٨٦

136. 'Ā'ishah Raḍiyallāhu 'anha narrates that of all non obligatory Ṣalāt, Nabī Ṣallallāhu 'alaihi wasallam was most particular in offering the two *Rak'at* Sunnah before Fajr. (Muslim)

١٣٧ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِيْ شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوْعِ الْفَجْرِ: لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيْعًا. رواه مسلم، باب استحباب ركعتى سنة الفجر ...، رقم:١٦٨٩

137. 'Ā'ishah Raḍiyallāhu 'anha narrates that Nabī Ṣallallāhu 'alaihi wasallam said about the two *Rak'at* (Sunnah) before the (obligatory) Fajr Ṣalāt: These two *Rak'at* are more beloved to me than the whole world. (Muslim)

١٣٨ – عَنْ أُمِّ حَبِيْبَةَ بِنْتِ أَبِيْ سُفْيَانَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ حَافَظَ عَلٰى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللهُ تَعَالٰى عَلَى النَّارِ. رواه النسائى، باب الإختلاف على اسماعيل بن أبى خالد، رقم:١٨١٧

138. Umme Ḥabībah binte-Abu Sufyān Raḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever is constant in offering four *Rak'āt* before the Ẓuhr Ṣalāt and four *Rak'āt* after it, Allāh Subḥānahū wa Ta'ālā will forbid the Fire on him. (Nasaī)

Note: The four *Rak'āt* before Ẓuhr are *Sunna-tul-Mūakkadah* (the emphatically enjoined Sunnah Ṣalāt), and the four after the Ẓuhr Ṣalāt, two are *Sunna-tul-Mūakkadah*, and the other two are *Nafl*.

١٣٩ – عَنْ أُمِّ حَبِيْبَةَ رَضِيَ اللهُ عَنْهَا عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّيْ أَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسُّ وَجْهَهُ النَّارُ أَبَدًا إِنْ شَاءَ اللهُ عَزَّ وَجَلَّ. رواه النسائى، باب الإختلاف على اسماعيل بن أبى خالد، رقم:١٨١٤

139. Umme Ḥabība Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Any believing slave who offers four *Rak'āt* after Ẓuhr, the Fire will not touch his face, if Allāh 'Azza wa Jall wills. (Nasaī)

١٤٠ – عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يُصَلِّيْ أَرْبَعًا بَعْدَ أَنْ تَزُوْلَ

الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تُفْتَحُ فِيْهَا أَبْوَابُ السَّمَاءِ وَأُحِبُّ أَنْ يَصْعَدَ لِيْ فِيْهَا عَمَلٌ صَالِحٌ. رواه الترمذى وقال: حديث عبد الله بن السائب حديث حسن غريب، باب ما جاء فى الصلاة عند الزوال، رقم:٤٧٨ الجامع الصحيح وهو سنن الترمذى

140. 'Abdullāh ibne-Sāib Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to offer four *Rak'āt* after the sun had passed the meridian, before the Ẓuhr Ṣalāt, and said: This is the hour in which the gates of the sky are opened and I desire that some of my good deeds ascend the sky at this moment. (Tirmidhī)

Note: The four *Rak'āt* before Ẓuhr are understood to be *Sunna-tul-Muakkadah*. However, according to some other Muslim Scholars these four *Rak'āt* , after the sun has passed the meridian, are in addition to the four *Rak'āt* of *Sunna-tul-Muakkada*

١٤١ – عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحَرِ. قَالَ رَسُوْلُ اللهِ ﷺ: وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ اللهَ تِلْكَ السَّاعَةَ ثُمَّ قَرَأَ: ﴿يَتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دٰخِرُوْنَ﴾ (النحل:٤٨) الْآيَةَ كُلَّهَا. رواه الترمذى وقال: هذا حديث غريب، باب ومن سورة النحل، رقم:٣١٢٨

141. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Four *Rak'āt* before Ẓuhr *Ṣalāh* after the sun has passed the meridian are reckoned equivalent in virtue to the four *Rak'āt* of Tahajjud Ṣalāt. Rasūlullāh Ṣallallāhu 'alaihi wasallam added: It is this hour that everything glorifies Allāh. Then he recited:

يَتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَالشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَهُمْ دٰخِرُوْنَ

How their shadows incline to the right and to the left making prostration unto Allāh and they are lowly.

(Tirmidhī)

١٤٢ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: رَحِمَ اللهُ امْرَأً صَلّٰى قَبْلَ الْعَصْرِ أَرْبَعًا. رواه أبو داود، باب الصلاة قبل العصر، رقم:١٢٧١

142. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: (May) Allāh show Mercy to a man who prays four *Rak'āt* before 'Aṣr Ṣalāt. (Abu Dāwūd)

١٤٣ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخارى، باب تطوع قيام رمضان من الإيمان، رقم: ٣٧

143. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who stands at night in Ṣalāt during Ramaḍān with belief in Allāh’s promises and hope for reward, his former sins will be forgiven. (Bukhārī)

١٤٤ – عَنْ عَبْدِ الرَّحْمٰنِ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ ذَكَرَ شَهْرَ رَمَضَانَ فَقَالَ: شَهْرٌ كَتَبَ اللّٰهُ عَلَيْكُمْ صِيَامَهُ، وَسَنَنْتُ لَكُمْ قِيَامَهُ فَمَنْ صَامَهُ وَقَامَهُ إِيْمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوْبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ. رواه ابن ماجه، باب ما جاء فى قيام شهر رمضان، رقم: ١٣٢٨

144. ‘Abdur Raḥman Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam once mentioned Ramaḍān and said: It is the month in which, Allāh has made fasting obligatory for you, and I have made Ṣalāt a Sunnah at night. So, whoever fasts in Ramaḍān and offers this Ṣalāt at night, with firm belief in the promises of Allāh, seeking only to please Him, and hoping for reward, he will be cleansed from his sins like the day his mother gave birth to him. (Ibne-Mājah)

١٤٥ – عَنْ أَبِيْ فَاطِمَةَ الْأَزْدِيِّ أَوِ الْأَسَدِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ لِي نَبِيُّ اللّٰهِ ﷺ: يَا أَبَا فَاطِمَةَ! إِنْ أَرَدْتَ أَنْ تَلْقَانِيْ فَأَكْثِرِ السُّجُوْدَ. رواه أحمد ٣/٨٢٤

145. Abu Fātima Al-Azdī Raḍiyallāhu ‘anhu narrates that Nabī Sallallahu ‘alāihi wasallam said to me: O Abu Fātima! If you desire to meet me (in the Hereafter), then prostrate frequently (offer Ṣalāt frequently). (Musnad Aḥmad)

١٤٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلُحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنِ انْتَقَصَ مِنْ فَرِيْضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّوَجَلَّ: انْظُرُوا هَلْ لِعَبْدِيْ مِنْ تَطَوُّعٍ؟ فَيُكْمِلُ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيْضَةِ، ثُمَّ يَكُوْنُ سَائِرُ عَمَلِهِ عَلٰى ذٰلِكَ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء أن أول ما يحاسب به العبديوم القيٰمة الصلاة ٠٠٠٠، رقم: ٤١٣

146. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh

Ṣallallāhu ‘alaihi wasallam saying: The first of his deeds, for which a man will be taken into account on the Day of Resurrection, will be his Ṣalāt. If it is sound, he will be saved and successful; but if it is corrupt, he will be unfortunate and miserable. If any deficiency is found in his (obligatory) Ṣalāt, Allāh ‘Azza wa Jall will say: “Look at My slave, whether he has any *Nafl* Ṣalāt so that what is lacking in the (obligatory) Ṣalāt may be made up by it.” Then the rest of his actions Ṣaum, Zakāt etc. will also be dealt with a similar manner. (Tirmidhī)

١٤٧ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَغْبَطَ أَوْلِيَائِيْ عِنْدِيْ لَمُؤْمِنٌ خَفِيْفُ الْحَاذِ ذُوْحَظٍّ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةَ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلٰى ذٰلِكَ. ثُمَّ نَقَرَ بِإِصْبَعَيْهِ فَقَالَ: عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيْهِ قَلَّ تُرَاثُهُ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى الكفاف ٠٠٠٠، رقم: ٢٣٤٧

147. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, the most enviable among my friends is the believer who is light burdened (of children and worldly goods); has his full share of Ṣalāt, excellent in his Rabb’s worship and he also obeys Him in seclusion. Being inconspicuous, people do not point at him. His livelihood is barely sufficient and he is patient. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam snapped his fingers (as one does to illustrate something happening very quickly) and said: He dies early, without many women to lament him, nor leaving behind a large inheritance. (Tirmidhī)

١٤٨ – عَنْ عَبْدِ اللّٰهِ بْنِ سَلْمَانَ رَحِمَهُ اللّٰهُ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ قَالَ: لَمَّا فَتَحْنَا خَيْبَرَ أَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْيِ فَجَعَلَ النَّاسُ يَبْتَاعُوْنَ غَنَائِمَهُمْ فَجَاءَ رَجُلٌ، فَقَالَ: يَا رَسُوْلَ اللّٰهِ! لَقَدْ رَبِحْتُ رِبْحًا مَا رَبِحَ الْيَوْمَ مِثْلَهُ أَحَدٌ مِنْ أَهْلِ هٰذَا الْوَادِيْ قَالَ: وَيْحَكَ وَمَا رَبِحْتَ؟ قَالَ: مَا زِلْتُ أَبِيْعُ وَأَبْتَاعُ حَتّٰى رَبِحْتُ ثَلَاثَمِائَةِ أُوْقِيَّةٍ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: أَنَا أُنَبِّئُكَ بِخَيْرِ رَجُلٍ رَبِحَ، قَالَ: مَا هُوَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: رَكْعَتَيْنِ بَعْدَ الصَّلَاةِ. رواه أبو داوٗد، باب فى التجارة فى الغزو، رقم: ٢٦٦٧ مختصر سنن أبى داوٗد للمنذرى

148. ‘Abdullāh ibne-Salmān Raḥimahullāh narrates that a Ṣaḥābī of Nabī Ṣallallāhu ‘alaihi wasallam narrated to me: When we had won the battle of Khyber, people took out their shares of captured enemy

assets which consisted of prisoners and various things, and began to buy and sell among themselves. Meanwhile, a person came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh! I have earned more profit than anyone else in the valley. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Woe to you! And what did you earn? He replied: I kept buying and selling and made a net profit of three hundred *Uqiah* of silver. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Shall I inform you of something better than this? He said: Do tell me, O Rasūlallāh! He said: Two *Rak'at Nafl* after obligatory Ṣalāt. (Abu Dāwūd)

Note: One *Uqiah* comprises of forty dirhams, and one dirham is equivalent to three grams of silver.

١٤٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلٰى قَافِيَةِ رَأْسِ أَحَدِكُمْ –إِذَا هُوَ نَامَ– ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيْلٌ فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقَدُهُ، فَأَصْبَحَ نَشِيْطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيْثَ النَّفْسِ كَسْلَانَ. رواه أبو داوٗد، باب قيام الليل، رقم: ١٣٠٦ وفى رواية ابن ماجه: فَيُصْبِحُ نَشِيْطًا طَيِّبَ النَّفْسِ قَدْ أَصَابَ خَيْرًا. وَإِنْ لَمْ يَفْعَلْ، أَصْبَحَ كَسِلًا خَبِيْثَ النَّفْسِ لَمْ يُصِبْ خَيْرًا. باب ما جاء فى قيام الليل، رقم: ١٣٢٩

149. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When any one of you goes to sleep, the Shaiṭān ties three knots at the back of his neck, sealing every knot with the words: You have a long night, so sleep. So if one awakens and remembers Allāh a knot will be loosened; if he performs ablution, a knot will be loosened; and if he offers Ṣalāt, a knot will be loosened. And in the morning he will be active and in pleasant mood; and having received a great blessing. If he does not offer Tahajjud, he will be sluggish and industurbed mood, also being deprived of a great blessing. (Abu Dāwūd, Ibne-Mājah)

١٥٠ – عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: رَجُلَانِ مِنْ أُمَّتِيْ يَقُوْمُ أَحَدُهُمَا مِنَ اللَّيْلِ فَيُعَالِجُ نَفْسَهُ إِلَى الطُّهُوْرِ، وَعَلَيْهِ عُقَدٌ فَيَتَوَضَّأُ، فَإِذَا وَضَّأَ يَدَيْهِ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ وَجْهَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا مَسَحَ رَأْسَهُ انْحَلَّتْ عُقْدَةٌ، وَإِذَا وَضَّأَ رِجْلَيْهِ

انْحَلَّتْ عُقْدَةٌ، فَيَقُوْلُ الرَّبُّ –عَزَّوَجَلَّ– لِلَّذِيْنَ وَرَاءَ الْحِجَابِ: انْظُرُوا إِلٰى عَبْدِيْ هٰذَا يُعَالِجُ نَفْسَهُ مَا سَأَلَنِيْ عَبْدِيْ هٰذَا فَهُوَ لَهُ. رواه أحمد، الفتح الربانى ١/ ٣٠٤

150. 'Uqba ibne-'Āmir Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: One, out of two persons of my Ummah, gets up at night and motivates himself for Wuḍū despite not feeling to do so; since, Shaiṭān had tied knots on him. When he washes his two hands in Wuḍū, one knot is loosened; and when he washes his face, another knot is loosened; and when he wipes his head with wet hands, another knot is loosened; and when he washes his feet, yet another knot is loosened. Allāh 'Azza wa Jall says to those behind the veil — His angels: Look at My slave! How much hardship he is enduring in dealing with his *Nafs* (innerself), so now whatever this slave asks of Me, it will be granted to him. (Musnad Aḥmad, Fatḥ-ur-Rabbāni)

١٥١ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، الْحَمْدُ لِلّٰهِ وَسُبْحَانَ اللهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، ثُمَّ قَالَ: اللّٰهُمَّ اغْفِرْ لِيْ، أَوْ دَعَا اسْتُجِيْبَ، فَإِنْ تَوَضَّأَ وَصَلّٰى قُبِلَتْ صَلَاتُهُ. رواه البخارى، باب فضل من تعارّ من الليل فصلّى، رقم: ١١٥٤

151. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: One who wakes up during the night and says in Du'ā:

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، الْحَمْدُ لِلّٰهِ وَسُبْحَانَ اللهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ،

None is worthy of worship but Allāh, He is alone, He has no partner; His is the Kingdom, His is all the Praise, and He has Power over everything, Praise be to Allāh, Glory be to Allāh Who is above all faults and none is worthy of worship but Allāh; and Allāh is the greatest; and there is no might to resist evil, and no power to do good, except through Allāh.

And says: O Allāh! Forgive me or makes a Du'ā, it will be accepted; and if he performs Wuḍū and offers Ṣalāt, then his Ṣalāt is also accepted. (Bukhārī)

١٥٢ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: اللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُوْرُ السَّمٰوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمٰوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاءُكَ حَقٌّ وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ. اللّٰهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلٰهَ إِلَّا أَنْتَ –أَوْ– لَا إِلٰهَ غَيْرُكَ.

قال سفيان وزاد عبد الكريم أبو أمية وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. رواه البخاري، باب التهجد بالليل، رقم: ١١٢٠

152. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that when Nabī Sallallāhu 'alaihi wasallam used to wake up for *Tahajjud* Ṣalāt during the night, he would make this Du'a:

اللّٰهُمَّ لَكَ الْحَمْدُ.......... وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

O Allāh! All praise be to You; You are the Sustainer of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the light of the Heavens and the Earth, and whosoever is in them, to You be praise. You are the King of the Heavens and the Earth, to You be praise. You are the Truth, Your Promise is True, the meeting with You is a certainty, Your Word is True, Paradise is True, Hell is True, the Prophets are True, Muḥammad Sallallāhu 'alaihe wasallam is True; the Hour (Day of Resurrection) is True. O Allāh! To You I have surrendered, upon You I believe, upon You I trust, to You I turn to in repentance, by Your help I have disputed (with the one who does not believe), and to You I have come for judgment. So forgive me my past sins, and those I may do later, my secret and my open sins. You are the One Who enables someone to move forward in good deeds and You are the One Who defers. And none is worthy of worship but You. There is no might to resist evil, and no power to do good, except through Allāh.

(Bukhārī)

١٥٣ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ،

شَهْرُ اللهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلٰوةِ بَعْدَ الْفَرِيْضَةِ، صَلٰوةُ اللَّيْلِ. رواه مسلم، باب فضل صوم المحرم، رقم: ٢٧٥٥

153. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The best month for fasting, after the month of Ramaḍān, is Allāh's month of *Al-Muharram;* and the best Ṣalāt, after obligatory Ṣalāt, is *Tahajjud* Ṣalāt. (Muslim)

١٥٤ – عَنْ إِيَاسِ بْنِ مُعَاوِيَةَ الْمُزَنِيِّ رَحِمَهُ اللهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَابُدَّ مِنْ صَلٰوةٍ بِلَيْلٍ وَلَوْ حَلْبَ شَاةٍ، وَمَا كَانَ بَعْدَ صَلٰوةِ الْعِشَاءِ فَهُوَ مِنَ اللَّيْلِ. رواه الطبراني في الكبير وفيه: محمد بن اسحاق وهو مدلس وبقية رجاله ثقات، مجمع الزوائد ٢/٥٢١ وهو ثقة، مجمع الزوائد ١٠/٩٢

154. Iyas ibne-Mu'awiya Al Muzanī Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Be sure to offer *Tahajjud* Ṣalāt though it may be as short as a goats milking. Any Ṣalāt offered after 'Ishā will indeed be counted as *Tahajjud.* (Ṭabarānī, Majma'uz-Zawāid)

١٥٥ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فَضْلُ صَلٰوةِ اللَّيْلِ عَلٰى صَلٰوةِ النَّهَارِ كَفَضْلِ صَدَقَةِ السِّرِّ عَلٰى صَدَقَةِ الْعَلَانِيَةِ. رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد ٢/٥١٩

155. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The excellence, of night's *Nafl* Ṣalāt over day's *Nafl* Ṣalāt, is like the excellence of Ṣadaqah given secretly over Ṣadaqah given openly. (Ṭabarānī, Majma-'uz-Zawāid)

١٥٦ – عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلٰى رَبِّكُمْ وَمَكْفَرَةٌ لِلسَّيِّئَاتِ وَمَنْهَاةٌ عَنِ الْإِثْمِ. رواه الحاكم وقال: هذا حديث صحيح على شرط البخاري ولم يخرجاه ووافقه الذهبي ١/٣٠٨

156. Abu Umāmah Bāhilī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Make it a practice of offering *Tahajjud*, for undoubtedly it was the tradition of the righteous before you. It is a means of bringing you near to your Rabb and an atonement of evil deeds, and a prevention against sins. (Mustadrak Ḥākim)

١٥٧ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ يُحِبُّهُمُ اللّٰهُ، وَيَضْحَكُ إِلَيْهِمْ وَيَسْتَبْشِرُ بِهِمُ الَّذِيْ إِذَا انْكَشَفَتْ فِئَةٌ قَاتَلَ وَرَاءَ هَا بِنَفْسِهِ لِلّٰهِ عَزَّوَجَلَّ، فَإِمَّا أَنْ يُقْتَلَ وَإِمَّا أَنْ يَنْصُرَهُ اللّٰهُ عَزَّوَجَلَّ وَيَكْفِيَهُ، فَيَقُوْلُ: انْظُرُوا إِلَى عَبْدِيْ هٰذَا كَيْفَ صَبَرَ لِيْ بِنَفْسِهِ؟ وَالَّذِيْ لَهُ امْرَأَةٌ حَسَنَةٌ وَفِرَاشٌ لَيِّنٌ حَسَنٌ، فَيَقُوْمُ مِنَ اللَّيْلِ فَيَقُوْلُ: يَذَرُ شَهْوَتَهُ وَيَذْكُرُنِي، وَلَوْ شَاءَ رَقَدَ، وَالَّذِيْ إِذَا كَانَ فِيْ سَفَرٍ وَكَانَ مَعَهُ رَكْبٌ فَسَهِرُوا ثُمَّ هَجَعُوا فَقَامَ مِنَ السَّحَرِ فِيْ ضَرَّاءَ وَسَرَّاءَ.

رواه الطبرانى فى الكبير بإسناد حسن، الترغيب ١/٤٣٤

157. Abu Dardā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: There are three persons whom Allāh loves and smiles at them being well pleased with them: One, who continues to fight in the battlefield alone even when all his companions have deserted him, until he is either martyred or receives help from Allāh and becomes victorious. Allāh Subḥānahū wa Ta‘ālā says (to the angels): Look at My slave! How he remained steadfast and firm in the battlefield, only to please Me. The second is the one, who has an attractive wife besides him on a soft and luxurious bedding, even then, he gets up to offer *Tahajjud* Ṣalāt. Allāh says (to the angels): Look! He is sacrificing his pleasures and desires, and remembering Me; if he so wanted, he would have continued to sleep. Third is that person, who is on a journey in a caravan and when all the members of the caravan, after travelling till late, are fast asleep, he gets up to perform *Tahajjud* Ṣalāt, willingly or unwillingly. (Ṭabarānī, Targhīb)

١٥٨ – عَنْ أَبِيْ مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللّٰهُ لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَفْشَى السَّلَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ. رواه ابن حبان، قال المحقق: إسناده قوى ٢/٢٦٢

158. Abu Mālik Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There are rooms in Paradise, the outside of which can be seen from inside and the inside from the outside, Allāh has prepared for those who feed others, spread Salām (greetings) abundantly, and offer Ṣalāt at night when people are sleeping. (Ibne-Ḥibbān)

١٥٩ – عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: جَاءَ جِبْرَئِيْلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ، وَأَحْبِبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزَّهُ اسْتِغْنَاءُهُ عَنِ النَّاسِ. رواه الطبرانى فى الأوسط وإسناده حسن، الترغيب ١/٤٣١

159. Sahl ibne-Sa‘d Raḍiyallāhu ‘anhuma narrates that Jibrāīl ‘Alaihis Salām came to the Nabī Ṣallallāhu ‘alaihi wasallam and submitted: O Muḥammad! You may live a very long life, but one day you have to die. Do whatever deeds you wish to do, you will have a return of it. Love whomsoever you wish, but one day you will have to leave him. And know with certainty that undoubtedly the honour of a believer lies in *Tahajjud*, and his dignity lies in self-contentment. (Ṭabarānī, Targhīb)

١٦٠ – عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ لِيْ رَسُوْلُ اللّٰهِ ﷺ: يَا عَبْدَ اللّٰهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ. رواه البخارى، باب ما يكره من ترك قيام الليل لمن كان يقومه، رقم: ١١٥٢

160. ‘Abdullāh ibne-‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to me: O ‘Abdullāh! Do not be like so and so, who used to offer *Tahajjud* at night and then stopped offering it. (Bukhārī)

Note: This ḥadīth implies that without any valid excuse, the deeds in regular practice should not be given up. (Maẓāhir Ḥaque)

١٦١ – عَنِ الْمُطَّلِبِ بْنِ رَبِيْعَةَ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، وَإِذَا صَلَّى أَحَدُكُمْ فَلْيَتَشَهَّدْ فِيْ كُلِّ رَكْعَتَيْنِ، ثُمَّ لْيُلْحِفْ فِي الْمَسْئَلَةِ، ثُمَّ إِذَا دَعَا فَلْيَتَسَاكَنْ وَلْيَتَبَاءَسْ وَلْيَتَضَعَّفْ، فَمَنْ لَمْ يَفْعَلْ ذٰلِكَ فَذَاكَ الْخِدَاجُ أَوْ كَالْخِدَاجِ. رواه أحمد ٤/١٦٧

161. Muṭṭalib ibne-Rabī‘ah Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Tahajjud* Ṣalāt is in twos. When you offer this Ṣalāt, then recite *Tashahhud* after every two *Rak‘at* and then remain persistent in imploring Allāh by being like a person in extreme need, expressing one’s helplessness and weakness. The one who did not do it in this manner, his Ṣalāt is incomplete. (Musnad Aḥmad)

Note: Du'ā can be asked after *Tashahhud* (in the Ṣalāt), as well as, after completing the Ṣalāt.

١٦٢ – عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ مَرَّ بِالنَّبِيِّ ﷺ لَيْلَةً وَهُوَ يُصَلِّي فِي الْمَسْجِدِ فِي الْمَدِيْنَةِ قَالَ: فَقُمْتُ أُصَلِّي وَرَاءَهُ يُخَيَّلُ إِلَيَّ أَنَّهُ لَا يَعْلَمُ، فَاسْتَفْتَحَ سُوْرَةَ الْبَقَرَةِ، فَقُلْتُ إِذَا جَاءَ مِائَةَ آيَةٍ رَكَعَ، فَجَاءَهَا فَلَمْ يَرْكَعْ، فَقُلْتُ إِذَا جَاءَ مِائَتَيْ آيَةٍ رَكَعَ، فَجَاءَهَا فَلَمْ يَرْكَعْ، فَقُلْتُ إِذَا خَتَمَهَا رَكَعَ، فَخَتَمَ فَلَمْ يَرْكَعْ، فَلَمَّا خَتَمَ قَالَ: اللّٰهُمَّ! لَكَ الْحَمْدُ، اللّٰهُمَّ! لَكَ الْحَمْدُ، وِتْرًا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ، فَقُلْتُ إِنْ خَتَمَهَا رَكَعَ، فَخَتَمَهَا وَلَمْ يَرْكَعْ، وَقَالَ: اللّٰهُمَّ! لَكَ الْحَمْدُ ثَلَاثَ مَرَّاتٍ، ثُمَّ افْتَتَحَ سُوْرَةَ الْمَائِدَةِ، فَقُلْتُ: إِذَا خَتَمَ رَكَعَ، فَخَتَمَهَا فَرَكَعَ، فَسَمِعْتُهُ يَقُوْلُ: سُبْحَانَ رَبِّيَ الْعَظِيْمِ، وَيُرَجِّعُ شَفَتَيْهِ فَأَعْلَمُ أَنَّهُ يَقُوْلُ غَيْرَ ذٰلِكَ، ثُمَّ سَجَدَ فَسَمِعْتُهُ يَقُوْلُ: سُبْحَانَ رَبِّيَ الْأَعْلٰى، وَيُرَجِّعُ شَفَتَيْهِ فَأَعْلَمُ أَنَّهُ يَقُوْلُ غَيْرَ ذٰلِكَ فَلَا أَفْهَمُ غَيْرَهُ ثُمَّ افْتَتَحَ سُوْرَةَ الْأَنْعَامِ فَتَرَكْتُهُ وَذَهَبْتُ. رواه عبد الرزاق في مصنفه ٢/١٤٧

162. Ḥudhaifah ibnil-Yamān Radiyallāhu 'anhu narrates that one night I happened to pass Rasūlullāh Ṣallallāhu 'alaihi wasallam who was offering Ṣalāt in the Masjid of Madīnah. I stood up behind Rasūlullāh Ṣallallāhu 'alaihi wasallam to offer Ṣalāt with him, assuming that he would not be aware of my presence. Rasūlullāh Ṣallallāhu 'alaihi wasallam was reciting *Sūrah Al-Baqarah.* I assumed that he would go for Rukū' after one hundred verses, but he did not do so; I thought that he would go for Rukū' after two hundred verses, but he did not. I felt sure he would go for Rukū' at the end of the *Sūrah.* So, when the *Sūrah* ended, Rasūlullāh Ṣallallāhu 'alaihi wasallam said three times, *Allāhhumma Lakal Ḥamd* (All praise be to You O Allāh!) and then started reciting *Sūrah Āle-'Imran.* And I thought after this *Sūrah,* he would certainly go for Rukū'. When Rasūlullāh Ṣallallāhu 'alaihi wasallam completed this *Sūrah,* he did not go for Rukū' but said *Allāhhumma Lakal Ḥamd,* and started *Sūrah Māidah.* I thought that he would go for Rukū' at the end of this *Sūrah,* and he did perform Rukū'; and I heard him reciting this *Tasbīḥ* in Rukū'; "*Subḥāna Rabbīyal 'Aẓim*" (All glory to my Rabb, The Greatest) and from the whispering of his moving lips, I realised that he was undoubtedly reciting something else, which I did not comprehend. Then he went into Sajdah; I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam reciting this *Tasbīḥ*; "*Subḥāna*

Rabbīyal Aa'lā" (All glory to my Rabb, The Most Exalted), and something else which I could not understand. In the second *Rak'at* he started reciting *Sūrah Al-An'ām.* I left and went away as I lacked the endurance to continue in Ṣalāt with Rasūlullāh Ṣallallāhu 'alaihi wasallam. (Muṣannaf 'Abdur-Razzāq)

١٦٣ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَيْلَةً حِيْنَ فَرَغَ مِنْ صَلَاتِهِ:

١– اللّٰهُمَّ إِنِّيْ أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِيْ بِهَا قَلْبِيْ، وَتَجْمَعُ بِهَا أَمْرِيْ، وَتَلُمُّ بِهَا شَعْثِيْ، وَتُصْلِحُ بِهَا غَائِبِيْ، وَتَرْفَعُ بِهَا شَاهِدِيْ، وَتُزَكِّيْ بِهَا عَمَلِيْ، وَتُلْهِمُنِيْ بِهَا رُشْدِيْ، وَتَرُدُّ بِهَا أُلْفَتِيْ، وَتَعْصِمُنِيْ بِهَا مِنْ كُلِّ سُوْءٍ،

٢– اللّٰهُمَّ أَعْطِنِيْ إِيْمَانًا وَيَقِيْنًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ،

٣– اللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ، وَالنَّصْرَ عَلَى الْأَعْدَاءِ،

٤– اللّٰهُمَّ إِنِّيْ أُنْزِلُ بِكَ حَاجَتِيْ وَإِنْ قَصُرَ رَأْيِيْ وَضَعُفَ عَمَلِيْ افْتَقَرْتُ إِلٰى رَحْمَتِكَ، فَأَسْأَلُكَ يَا قَاضِيَ الْأُمُوْرِ، وَيَا شَافِيَ الصُّدُوْرِ، كَمَا تُجِيْرُ بَيْنَ الْبُحُوْرِ، أَنْ تُجِيْرَنِيْ مِنْ عَذَابِ السَّعِيْرِ، وَمِنْ دَعْوَةِ الثُّبُوْرِ، وَمِنْ فِتْنَةِ الْقُبُوْرِ.

٥– اللّٰهُمَّ مَا قَصُرَ عَنْهُ رَأْيِيْ وَلَمْ تَبْلُغْهُ نِيَّتِيْ وَلَمْ تَبْلُغْهُ مَسْأَلَتِيْ مِنْ خَيْرٍ، وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيْهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّيْ أَرْغَبُ إِلَيْكَ فِيْهِ وَأَسْأَلُكَهُ بِرَحْمَتِكَ رَبَّ الْعَالَمِيْنَ،

٦– اللّٰهُمَّ ذَا الْحَبْلِ الشَّدِيْدِ، وَالْأَمْرِ الرَّشِيْدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيْدِ، وَالْجَنَّةَ يَوْمَ الْخُلُوْدِ مَعَ الْمُقَرَّبِيْنَ الشُّهُوْدِ، الرُّكَّعِ السُّجُوْدِ، الْمُوْفِيْنَ بِالْعُهُوْدِ، أَنْتَ رَحِيْمٌ وَدُوْدٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيْدُ،

٧– اللّٰهُمَّ اجْعَلْنَا هَادِيْنَ مُهْتَدِيْنَ غَيْرَ ضَالِّيْنَ وَلَا مُضِلِّيْنَ سِلْمًا لِأَوْلِيَائِكَ وَعَدُوًّا لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِيْ بِعَدَاوَاتِكَ مَنْ خَالَفَكَ،

٨– اللّٰهُمَّ هٰذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهٰذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ.

٩– اللّٰهُمَّ اجْعَلْ لِيْ نُوْرًا فِيْ قَلْبِيْ وَنُوْرًا فِيْ قَبْرِيْ وَنُوْرًا مِنْ بَيْنِ يَدَيَّ، وَنُوْرًا مِنْ خَلْفِيْ، وَنُوْرًا عَنْ يَمِيْنِيْ، وَنُوْرًا عَنْ شِمَالِيْ، وَنُوْرًا مِنْ فَوْقِيْ، وَنُوْرًا مِنْ تَحْتِيْ، وَنُوْرًا فِيْ سَمْعِيْ، وَنُوْرًا فِيْ بَصَرِيْ، وَنُوْرًا فِيْ شَعْرِيْ، وَنُوْرًا فِيْ بَشَرِيْ، وَنُوْرًا فِيْ لَحْمِيْ، وَنُوْرًا فِيْ دَمِيْ، وَنُوْرًا فِيْ عِظَامِيْ، اللّٰهُمَّ أَعْظِمْ لِيْ نُوْرًا وَأَعْطِنِيْ نُوْرًا وَاجْعَلْ لِيْ نُوْرًا،

١٠– سُبْحَانَ الَّذِيْ تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِيْ لَبِسَ الْمَجْدَ وَتَكَرَّمَ بِهِ، سُبْحَانَ الَّذِيْ لَا يَنْبَغِي التَّسْبِيْحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

رواه الترمذي وقال: هذا حديث غريب، باب منه دعاء: اللّٰهم إني أسئلك رحمة من عندك ٠٠٠٠، رقم: ٣٤١٩

163. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam reciting this supplication one night, after he had completed his *Tahajjud* Ṣalāt:

اللّٰهُمَّ إِنِّيْ أَسْأَلُكَ ....الْجَلَالِ وَالْإِكْرَامِ

1. O Allāh! I ask You of Your Mercy by which You give guidance to my heart, by which You make my work easy, and remove my distressed condition by it, and manage my issues in my absence by it. And give exaltation and honour by Your Mercy; and clean my actions (from hypocrisy and infidelity) by Your Mercy; and put that thing in my heart, which is correct and suitable for me; and whatever I like, grant me by Your Mercy; and protect me from all evil by Your Mercy.

2. O Allāh! Give me that belief and faith after which there may not be any infidelity and a Mercy enabling me to achieve the blessings of Your gifts in this world and the Hereafter.

3. O Allāh! I ask of You to give me a conviction that Your Decree is the very fulfilment of my aims, and an entertainment which is offered to martyrs, and a life of the fortunate, and Your help over enemies.

4. O Allāh! I place before You my needs, though my understanding is limited, and my actions are weak, hence I am badly in need of Your Mercy. O the Maker of affairs and

Healer of the hearts! As You by Your power keep the oceans (running together) separate from each other (that the saltish remains separate from the sweet and sweet remains separate from saltish); so I request You to keep me away from the punishment of the Hell-Fire, and the lamentations of the one about to perish, and from the punishment of the grave.

5. O Allāh! I ask You of that goodness which is beyond my understanding and intention, and which I did not even ask. However, You promised this to anyone of Your creation, or any goodness which You want to give to any of Your slaves. I desire this and ask You of it by Your Mercy, O Sustainer of the universe!

6. O You of firm promises and Master of good deeds! I ask for Your peace on the Day of Judgement, and Paradise on the Day of Eternity, to be among Yours favourites and regular attendants of Your Court; frequently bowing and prostrating and fulfilling their promises. You are most Kind and Most Loving, and no doubt You do what You will.

7. O Allāh! Make me one who is guided aright, and guides others aright. Do not misguide me, and do not make me misguide others. I may be in peace with Your friends and enemy of Your enemies. Those who love You, I should love them for that love of Yours, and those who are against You, I should have enmity with them due to their enmity with You.

8. O Allāh! It is for us to supplicate, and for You to accept. This is my effort and reliance is on You.

9. O Allāh! Put Nūr (light) in my heart, and make my grave illuminated; and grant me Nūr in front of me, Nūr at my back, Nūr on my right, Nūr on my left, Nūr above me, Nūr below me, (Your Nūr be around me), and Nūr in my ears, Nūr in my eyes, Nūr in every hair of mine, Nūr in my skin, Nūr in my flesh, Nūr in my blood, and Nūr in every bone of mine. O Allāh! Make my Nūr enormous, grant me Nūr, and make Nūr for me.

10. Unblemished is He Whose covering is Dignity itself and Whose Word is Dignified. Unblemished is He Whose dress is Nobility and Honour. Unblemished is He; and none can be appropriately called unblemished besides Him. Unblemished

is He Who is of great Excellence and full of Bounties. Unblemished is He Who is of great Dignity and Generosity. Unblemished is He Who is the Possessor of great Power and Respect. (Tirmidhī)

Note: For easy understanding, parts of Du'ā are numbered as above.

١٦٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى فِيْ لَيْلَةٍ بِمِائَةِ آيَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ، وَمَنْ صَلَّى فِيْ لَيْلَةٍ بِمِائَتَيْ آيَةٍ فَإِنَّهُ يُكْتَبُ مِنَ الْقَانِتِيْنَ الْمُخْلِصِيْنَ. رواه الحاكم وقال: صحيح على شرط مسلم ووافقه الذهبي ١/٣٠٩

164. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever recites one hundred verses in Ṣalāt in a night, he would not be written down amongst the neglectful; and whoever recites two hundred verses in Ṣalāt in a night, he would be counted amongst the sincere worshippers on that night. (Mustadrak Ḥākim)

١٦٥ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ، وَمَنْ قَرَأَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقَنْطِرِيْنَ. رواه ابن خزيمة في صحيحه ٢/١٨١

165. 'Abdullāh ibne-'Amr ibnel 'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever recites ten verses in *Tahajjud*, is not written down amongst the neglectful, and whoever recites one hundred verses, is counted amongst the worshippers; and whoever recites one thousand verses, is counted amongst those who receive a reward equal to a *Qinṭār*. (Ibne-Khuzaimah)

Note: The meaning of *Qinṭār* is elaborated in the next ḥadīth (166).

١٦٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اَلْقِنْطَارُ اثْنَا عَشَرَ أَلْفَ أُوْقِيَّةٍ، كُلُّ أُوْقِيَّةٍ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ. رواه ابن حبان، قال المحقق: إسناده حسن ٦/٣١١

166. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A *Qintār* is equivalent to twelve thousand *Uqiah;* and each *Uqiah* is more valuable than all that exists between the heavens and the earth. (Ibne-Ḥibbān)

١٦٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ أَيْقَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِيْ وَجْهِهَا الْمَاءَ، وَرَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيْقَظَتْ زَوْجَهَا فَصَلَّى، فَإِنْ أَبَى نَضَحَتْ فِيْ وَجْهِهِ الْمَاءَ. رواه النسائي، باب الترغيب في قيام الليل، رقم: ١٦١١

167. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: May Allāh have Mercy on the man who gets up during the night and offers *Tahajjud,* and awakens his wife so that she may also offer Ṣalāt. If she does not get up (and remains in bed due to deep sleep), he lightly sprinkles water on her face to help awaken her. And may Allāh show Mercy on that woman who gets up at night and offers Ṣalāt and awakens her husband for *Tahajjud*, and if he does not awaken, she lightly sprinkles water on his face to awaken him. (Nasaī)

Note: This ḥadīth relates to such a couple who are fond of *Tahajjud* and to wake each other in this manner does not cause any displeasure between them. (Ma'āriful Ḥadīth)

١٦٨ – عَنْ أَبِيْ سَعِيْدٍ وَأَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا قَالَا: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا أَوْ صَلَّى رَكْعَتَيْنِ جَمِيْعًا كُتِبَ فِي الذَّاكِرِيْنَ وَالذَّاكِرَاتِ. رواه أبوداود، باب قيام الليل، رقم: ١٣٠٩

168. Abu Hurairah and Abu Sa'īd Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a man wakes his wife during the night and both offer two *Rak'at Tahajjud* Ṣalāt, they are counted amongst those men and women, who remember Allāh abundantly. (Abu Dāwūd)

١٦٩ – عَنْ عَطَاءٍ رَحِمَهُ اللهُ قَالَ: قُلْتُ لِعَائِشَةَ: أَخْبِرِيْنِيْ بِأَعْجَبِ مَا رَأَيْتِ مِنْ رَسُوْلِ اللهِ ﷺ، قَالَتْ: وَأَيُّ شَأْنِهِ لَمْ يَكُنْ عَجَبًا؟ إِنَّهُ أَتَانِيْ لَيْلَةً فَدَخَلَ مَعِيَ لِحَافِيْ ثُمَّ قَالَ: ذَرِيْنِيْ أَتَعَبَّدْ لِرَبِّيْ، فَقَامَ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّيْ، فَبَكَى حَتَّى سَالَتْ دُمُوْعُهُ عَلَى صَدْرِهِ، ثُمَّ رَكَعَ فَبَكَى ثُمَّ سَجَدَ فَبَكَى، ثُمَّ رَفَعَ رَأْسَهُ فَبَكَى، فَلَمْ يَزَلْ كَذٰلِكَ حَتَّى جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ، فَقُلْتُ: يَا رَسُوْلَ اللهِ، وَمَا يُبْكِيْكَ وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُوْنُ عَبْدًا شَكُوْرًا، وَلِمَ لَا أَفْعَلُ وَقَدْ أَنْزَلَ اللهُ عَلَيَّ هٰذِهِ اللَّيْلَةَ: ﴿إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ

وَالنَّهَارِ لَآيٰتٍ لِّأُولِي الْأَلْبَابِ﴾ الْآيَاتِ. أخرجه ابن حبان في صحيحه، إقامة الحجة ص ١١٢

169. ‘Aṭā’ Raḥimahullāh narrates that I asked ‘Ā’ishah Raḍiyallāhu ‘anha: Tell me the most unusual things you have observed about Rasūlullāh Ṣallallāhu ‘alaihi wasallam. ‘Ā’ishah replied: Was there anything in him that was not unusual? One night he came to me and lay down in my blanket. Then he said: Leave me alone to worship my Rabb. After which he stood up, performed Wuḍū, and began to offer Ṣalāt and began to weep till his tears flowed down on his chest. Then he did Rukū‘ and after which he prostrated and wept, then he raised his head and wept. He continued in this state until Bilāl Raḍiyallāhu ‘anhu called him for Fajr Ṣalāt. I said: O Rasūlallāh! What made you weep, even though Allāh has forgiven your past and future sins. He said: Should not then I be a grateful slave of Allāh. And why should I not do so, when Allāh has revealed these verses to me this night:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيٰتٍ لِّأُولِي الْأَلْبَابِ

Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, are signs for those who have knowledge. (Āle‘Imran)

(Ibne-Ḥibbān, Iqāmatul Ḥujjah)

١٧٠ – عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَا مِنِ امْرِئٍ تَكُوْنُ لَهُ صَلٰوةٌ بِلَيْلٍ فَغَلَبَهُ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللّٰهُ لَهُ أَجْرَ صَلٰوتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ. رواه النسائي، باب من كان له صلاة بالليل ...، رقم: ١٧٨٥

170. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone, being accustomed to *Tahajjud*, is overpowered by sleep (on a particular night) except that Allāh writes for him the reward of his *Tahajjud* Ṣalāt; and his sleep is a charity for him. (Nasaī)

١٧١ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُوْمَ، يُصَلِّي مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتّٰى أَصْبَحَ، كُتِبَ لَهُ مَا نَوٰى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّوَجَلَّ. رواه النسائي، باب من أتى فراشه وهو ينوي القيام فنام، رقم: ١٧٨٨

171. Abu Dardā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whoever goes to bed with an intention to

offer *Tahajjud* Ṣalāt in the night, but is overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for *Tahajjud* Ṣalāt is written for him on what he had intended, and his sleep is an added gift from Allāh. (Nasaī)

١٧٢ – عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَعَدَ فِي مُصَلَّاهُ حِيْنَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتّٰى يُسَبِّحَ رَكْعَتَيِ الضُّحٰى لَا يَقُوْلُ إِلَّا خَيْرًا غُفِرَ لَهُ خَطَايَاهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ. رواه أبو داود، باب صلوة الضحى، رقم: ١٢٨٧

172. Mu‘ādh ibne-Anas Juhanī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who remains sitting in his place of Ṣalāt, after offering his Fajr Ṣalāt, till he offers the forenoon Ṣalāt, saying nothing except what is good, his sins will be forgiven, even if they are more than the foam of the sea. (Abu Dāwūd)

١٧٣ – عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ صَلَّى الْغَدَاةَ ثُمَّ ذَكَرَ اللّٰهَ عَزَّوَجَلَّ حَتّٰى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكْعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ لَمْ تَمَسَّ جِلْدَهُ النَّارُ. رواه البيهقي في شعب الايمان ٣/٤٢٠

173. Hasan ibne-‘Alī Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who, after offering Fajr Ṣalāt, engages himself in the Dhikr (remembrance) of Allāh Subḥānahū wa Ta‘ālā until sunrise, and then offers two or four *Rak‘āt* (*Ishrāq*), the Hell-Fire shall not touch his skin. (Baihaqī)

١٧٤ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللّٰهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ، قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: تَامَّةٍ تَامَّةٍ تَامَّةٍ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما ذكر مما يستحب من الجلوس ...، رقم: ٥٨٦

174. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever, after performing Fajr Ṣalāt in congregation, continues sitting in Dhikr until the sun rises, then offers two *Rak‘at*, receives a reward of Ḥajj and ‘Umrah. Anas Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A perfect, a perfect, a perfect. (The reward of a perfect Ḥajj and ‘Umrah). (Tirmidhī)

١٧٥ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ اللهَ –عَزَّوَجَلَّ– يَقُوْلُ: ابْنَ آدَمَ لَا تَعْجِزَنَّ مِنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ. رواه أحمد ورجاله ثقات، مجمع الزوائد٢/٤٩٢

175. Abu Dardā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Allāh, Subḥānahū wa Ta'ālā proclaims: O son of Ādam! Do not slack in offering four *Rak'āt* Ṣalāt in the beginning of the day, I will suffice for all your needs of the day. (Musnad Aḥmad, Majma'uz-Zawāid)

١٧٦ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ رَسُوْلُ اللهِ ﷺ بَعْثًا فَأَعْظَمُوا الْغَنِيْمَةَ، وَأَسْرَعُوا الْكَرَّةَ، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ، مَا رَأَيْنَا بَعْثًا قَطُّ أَسْرَعَ كَرَّةً وَلَا أَعْظَمَ غَنِيْمَةً مِنْ هٰذَا الْبَعْثِ! فَقَالَ: أَلَا أُخْبِرُكُمْ بِأَسْرَعَ كَرَّةً مِنْهُ، وَأَعْظَمَ غَنِيْمَةً؟ رَجُلٌ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوْءَ ثُمَّ عَمِدَ إِلَى الْمَسْجِدِ فَصَلَّى فِيْهِ الْغَدَاةَ، ثُمَّ عَقَّبَ بِصَلَاةِ الضَّحْوَةِ فَقَدْ أَسْرَعَ الْكَرَّةَ، وَأَعْظَمَ الْغَنِيْمَةَ. رواه أبويعلى ورجاله رجال الصحيح، مجمع الزوائد٢/٤٩١

176. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam sent an army that returned in a short period of time, with a large *Ghanīmah* (captured enemy assets). A man expressed: O Rasūlallāh! We have never seen such an army that returned so soon and with so much of *Ghanīmah*. He said: Shall I not inform you about a person, who earns much more *Ghanīmah* in a very short time? A person, who performs Wuḍū properly at home, goes to the masjid, offers Fajr Ṣalāt and then (after sunrise) offers *Ṣalātuḍ-Ḍuḥā;* indeed, in a little time gains much more *Ghanīmah*. (Abu Y'alā, Majma'uz-Zawāid)

١٧٧ – عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: يُصْبِحُ عَلٰى كُلِّ سُلَامٰى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيْحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيْلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيْرَةٍ صَدَقَةٌ. وَأَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِئُ مِنْ ذٰلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحٰى. رواه مسلم، باب استحباب صلاة الضحى ٠٠٠٠، رقم: ١٦٧١

177. Abu Dhar Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Each morning for every person a Ṣadaqah is due for each joint. Every utterance of *Subḥānallāh* (Glory be to

Allāh Who is above all faults) is an act of Ṣadaqah. Every utterance of *Alḥamdulillāh* (Praise be to Allāh) is an act of Ṣadaqah. Every utterance of *Lā ilāha illallāh* (None is worthy of worship but Allāh) is an act of Ṣadaqah. Every utterance of *Allāhu Akbar* (Allāh is the Greatest) is an act of Ṣadaqah. Enjoining good is an act of Ṣadaqah. Forbidding from evil is an act of Ṣadaqah. And offering two *Rak'at Ṣalātuḍ-Ḍuḥā* suffice (as gratitude for Ṣadaqah due to every joint of the body). (Muslim)

١٧٨ – عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: فِي الْإِنْسَانِ ثَلَثُمِائَةٍ وَسِتُّوْنَ مَفْصِلًا، فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ. قَالُوا: وَمَنْ يُطِيْقُ ذٰلِكَ يَا نَبِيَّ اللهِ؟ قَالَ: النُّخَاعَةُ فِي الْمَسْجِدِ تَدْفِنُهَا، وَالشَّيْءُ تُنَحِّيْهِ عَنِ الطَّرِيْقِ، فَإِنْ لَمْ تَجِدْ فَرَكْعَتَا الضُّحٰى تُجْزِئُكَ. رواه أبوداود، باب في إماطة الأذى عن الطريق، رقم: ٥٢٤٢

178. Buraidah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: There are three hundred and sixty joints in a body of a person; and Ṣadaqah is due from every joint. The Ṣaḥābah asked: Who would be able to give that much Ṣadaqah O Nabīyallāh? He said: To bury spit thrown in the masjid is Ṣadaqah; to remove a troublesome thing from the way is Ṣadaqah; and offering two *Rak'at Ṣalātuḍ-Ḍuḥā* suffices as Ṣadaqah (for all the joints of the body). (Abu Dāwūd)

١٧٩ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ حَافَظَ عَلٰى شُفْعَةِ الضُّحٰى غُفِرَتْ لَهُ ذُنُوْبُهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ. رواه ابن ماجه، باب ماجاء في صلوة الضحى، رقم: ١٣٨٢

179. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever offers two *Rak'at Ṣalātuḍ-Ḍuḥā* regularly, his sins are forgiven even if they be as much as the foam of the sea. (Ibne-Mājah)

١٨٠ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى الضُّحٰى رَكْعَتَيْنِ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ، وَمَنْ صَلّٰى أَرْبَعًا كُتِبَ مِنَ الْعَابِدِيْنَ، وَمَنْ صَلّٰى سِتًّا كُفِيَ ذٰلِكَ الْيَوْمَ، وَمَنْ صَلّٰى ثَمَانِيًا كَتَبَهُ اللهُ مِنَ الْقَانِتِيْنَ، وَمَنْ صَلّٰى ثِنْتَيْ عَشْرَةَ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ، وَمَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا لِلّٰهِ مَنٌّ يَمُنُّ بِهِ عَلٰى عِبَادِهِ وَصَدَقَةٌ، وَمَا مَنَّ اللهُ عَلٰى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلَ مِنْ أَنْ يُلْهِمَهُ

ذِكْرَهُ. رواه الطبراني في الكبير وفيه: موسىٰ بن يعقوب الزمعي، وثقه ابن معين وابن حبان ، وضعفه ابن المديني وغيره، وبقية رجاله ثقات، مجمع الزوائد ٢/ ٤٩٤

180. Abu Dardā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever offers two *Rak‘at Ṣalātuḍ-Ḍuḥā,* will not be counted amongst the neglectful worshippers of Allāh; and whoever offers four *Rak‘āt,* would be written down amongst the worshippers; and whoever offers six *Rak‘āt,* his needs for the day are taken care of; and whoever offers eight *Rak‘āt,* is written down amongst the obedient; and whoever offers twelve *Rak‘āt,* Allāh makes a palace for him in Paradise. There does not pass a single day or night, in which Allāh does not shower benevolence upon His slaves. And the greatest benevolence of Allāh upon any of His slaves is to grant him an opportunity to remember Him (through Dhikr). (Ṭabarānī, Majma-‘uz-Zawāid)

١٨١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيْمَا بَيْنَهُنَّ بِسُوْءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشَرَةَ سَنَةً. رواه الترمذي وقال: حديث أبي هريرة حديث غريب، باب ما جاء في فضل التطوع ٠٠٠٠، رقم: ٤٣٥

181. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whoever offers six *Rak‘āt* after Maghrib Ṣalāt, without evil talk in between, a reward equivalent to twelve years of worship is given to him. (Tirmidhī)

Note: After the two *Rak‘at* Sunnah of Maghrib, if four *Rak‘āt* optional are offered this will make the required six *Rak‘āt.* According to some Muslim Scholars, these six *Rak‘āt* are in addition to the two *Rak‘at* Sunnah of Maghrib. (Mirqāt-ul-Mafātīh, Maẓāhir Ḥaque)

١٨٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ: يَا بِلَالُ، حَدِّثْنِيْ بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلَامِ، فَإِنِّيْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ. قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِيْ أَنِّيْ لَمْ أَتَطَهَّرْ طُهُوْرًا فِيْ سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُوْرِ مَا كُتِبَ لِيْ أَنْ أُصَلِّيَ. رواه البخاري، باب فضل الطهور بالليل والنهار ٠٠٠٠، رقم: ١١٤٩

182. Abu Hurairah Raḍiyallāhu ‘anhu narrates that once Nabī Ṣallallāhu ‘alaihi wasallam asked Bilāl at Fajr Ṣalāt: O Bilal! Tell me that deed of yours which is most hopeful (for reward) after

embracing Islām, for I heard your footsteps in front of me in Paradise (in my dream). Bilal replied: I have not done anything extraordinary except that whenever I performed Wuḍū during the day or night, I offer Ṣalāt (*Taḥiyatul-Wuḍū*) after that, as much as was written or granted for me. (Bukhārī)

Ṣalāt-ut-Tasbīh

١٨٣ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: يَا عَبَّاسُ! يَا عَمَّاهُ! أَلَا أُعْطِيْكَ؟ أَلَا أَمْنَحُكَ؟ أَلَا أَحْبُوْكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذٰلِكَ غَفَرَ اللّٰهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيْمَهُ وَحَدِيْثَهُ خَطَأَهُ وَعَمْدَهُ، صَغِيْرَهُ وَكَبِيْرَهُ سِرَّهُ وَعَلَانِيَتَهُ –عَشْرَ خِصَالٍ– أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً، فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ أَوَّلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: "سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ" خَمْسَ عَشَرَةَ مَرَّةً، ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَأَنْتَ رَاكِعٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَهْوِيْ سَاجِدًا فَتَقُوْلُهَا وَأَنْتَ سَاجِدٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُوْلُهَا عَشْرًا فَذٰلِكَ خَمْسٌ وَسَبْعُوْنَ، فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذٰلِكَ فِيْ أَرْبَعِ رَكَعَاتٍ، إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فَفِيْ عُمُرِكَ مَرَّةً. رواه أبو داوٗد، باب صلوة التسبيح، رقم: ١٢٩٧

183. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to ‘Abbās: O ‘Abbās! O my uncle! Shall I not give you? Shall I not present you? Shall I not gift you? Shall I not tell you an action if performed, you would get ten benefits; Allāh will forgive your sins, the past and the future, the old and new, (committed) unknowingly and knowingly , minor and major, secret and open? You should offer four *Rak‘āt* reciting in each one *Sūrah Fātiḥa* and a *Sūrah,* and when you finish the recitation in the first *Rak‘at,* you should say fifteen times while standing: *Subḥānallāhi Walḥamdulillāhi wa Lā illāha illallāhu Wallāhuakbar.* Then you should perform Rukū‘, and say it ten times while you are in Rukū‘. Then you should raise your head after

Rukū‘ and say it ten times while standing. Then you should go down in Sajdah and say it ten times. Then you raise your head from Sajdah and say it ten times while sitting. Then you should perform the second Sajdah and say it ten times. Then you should raise your head and say it ten times while sitting. That is seventy five times in every *Rak‘at*. You should do that in all the four *Rak‘āt*. If you can offer this (*Ṣalāt-ut-Tasbīḥ*) once daily, do so; if not, then once every Friday; if not, then once a month; if not, then once a year; if not, then once in your lifetime. (Abu Dāwūd)

١٨٤ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: وَجَّهَ رَسُوْلُ اللهِ ﷺ جَعْفَرَ بْنَ أَبِيْ طَالِبٍ إِلَى بِلَادِ الْحَبَشَةِ فَلَمَّا قَدِمَ اعْتَنَقَهُ، وَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ: أَلَا أَهَبُ لَكَ، أَلَا أُبَشِّرُكَ أَلَا أَمْنَحُكَ أَلَا أُتْحِفُكَ؟ قَالَ: نَعَمْ: يَا رَسُوْلَ اللهِ. ثم ذكر نحو ما تقدم، أخرجه الحاكم وقال: هذا إسناد صحيح لا غبار عليه ومما يستدل به على صحة هذا الحديث استعمال الأئمة من اتباع التابعين إلى عصرنا هذا إياه ومواظبتهم عليه وتعليمهم الناس منهم عبد الله بن المبارك رحمه الله، قال الذهبي هذا إسناد صحيح لا غبار عليه ١/٣١٩

184. Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam deputed Ja‘far ibne-Abu Ṭālib to Abyssinia. When he returned to Madīnah from Abyssinia, Rasūlullāh Ṣallallāhu ‘alaihi wasallam embraced him and kissed his forehead and said: Shall I not give you a gift? Shall I not give you good news? Shall I not grant you? Shall I not give you a present? He replied: Please do, O Rasūlallāh! Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam explained the details of *Ṣalāt-ut-Tasbīḥ*. (Mustadrak Ḥākim)

١٨٥ – عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا رَسُوْلُ اللهِ ﷺ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ فَقَالَ رَسُوْلُ اللهِ ﷺ: عَجِلْتَ أَيُّهَا الْمُصَلِّي! إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ، قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذٰلِكَ، فَحَمِدَ اللهَ وَصَلَّى عَلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: أَيُّهَا الْمُصَلِّي ادْعُ تُجَبْ. رواه الترمذي وقال: هذا حديث حسن، باب في إيجاب الدعاء...، رقم: ٣٤٧٦

185. Faḍālah ibne-‘Ubaid Raḍiyallāhu ‘anhu narrates: When Rasūlullāh Ṣallallāhu ‘alaihi wasallam was seated, a man entered the masjid and offered Ṣalāt and made supplication اللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ (O Allāh! Forgive me and bestow Mercy on me). Rasūlullāh Ṣallallāhu

‘alaihi wasallam said to him: O you who is praying! You have hurried in making supplication. When you sit after offering Ṣalāt, you should praise Allāh in a manner which is worthy of Him; then send Ṣalawāt on me and then make your supplication to Him. Fuḍālah ibne-‘Ubaid Raḍiyallāhu ‘anhu said: Then another person came and offered Ṣalāt, praised Allāh, and sent Ṣalawāt on Nabī Ṣallallāhu ‘alaihi wasallam. Nabī Ṣallallāhu ‘alaihi wasallam said to him: O you who is offering Ṣalāt! (Now) supplicate, it will be accepted. (Tirmidhī)

١٨٦ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ مَرَّ بِأَعْرَابِيٍّ، وَهُوَ يَدْعُوْ فِيْ صَلَاتِهِ، وَهُوَ يَقُوْلُ:

يَا مَنْ لَا تَرَاهُ الْعُيُوْنُ، وَلَا تُخَالِطُهُ الظُّنُوْنُ، وَلَا يَصِفُهُ الْوَاصِفُوْنَ، وَلَا تُغَيِّرُهُ الْحَوَادِثُ، وَلَا يَخْشَى الدَّوَائِرَ، يَعْلَمُ مَثَاقِيْلَ الْجِبَالِ، وَمَكَايِيْلَ الْبِحَارِ، وَعَدَدَ قَطْرِ الْأَمْطَارِ، وَعَدَدَ وَرَقِ الْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ، وَأَشْرَقَ عَلَيْهِ النَّهَارُ، وَلَا تُوَارِيْ مِنْهُ سَمَاءٌ سَمَاءً، وَلَا أَرْضٌ أَرْضًا، وَلَا بَحْرٌ مَا فِيْ قَعْرِهِ، وَلَا جَبَلٌ مَا فِيْ وَعْرِهِ، اجْعَلْ خَيْرَ عُمْرِيْ آخِرَهُ، وَخَيْرَ عَمَلِيْ خَوَاتِيْمَهُ، وَخَيْرَ أَيَّامِيْ يَوْمَ أَلْقَاكَ فِيْهِ،

فَوَكَّلَ رَسُوْلُ اللهِ ﷺ بِالْأَعْرَابِيِّ رَجُلًا فَقَالَ: إِذَا صَلَّى فَائْتِنِيْ بِهِ، فَلَمَّا صَلَّى أَتَاهُ، وَقَدْ كَانَ أُهْدِيَ لِرَسُوْلِ اللهِ ﷺ ذَهَبٌ مِنْ بَعْضِ الْمَعَادِنِ، فَلَمَّا أَتَاهُ الْأَعْرَابِيُّ وَهَبَ لَهُ الذَّهَبَ، وَقَالَ: مِمَّنْ أَنْتَ يَا أَعْرَابِيُّ؟ قَالَ: مِنْ بَنِيْ عَامِرِ بْنِ صَعْصَعَةَ يَا رَسُوْلَ اللهِ، قَالَ: هَلْ تَدْرِيْ لِمَ وَهَبْتُ لَكَ الذَّهَبَ؟ قَالَ: لِلرَّحِمِ بَيْنَنَا وَبَيْنَكَ يَا رَسُوْلَ اللهِ، قَالَ: إِنَّ لِلرَّحِمِ حَقًّا، وَلٰكِنْ وَهَبْتُ لَكَ الذَّهَبَ بِحُسْنِ ثَنَائِكَ عَلَى اللهِ عَزَّوَجَلَّ. رواه الطبراني في الأوسط ورجاله رجال الصحيح غير عبد الله بن محمد بن أبي عبد الرحمن الأذرمي وهو ثقة، مجمع الزوائد ١٠/٢٤٢

186. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam passed by a villager who in his Ṣalāt was making this supplication:

يَا مَنْ لَا تَرَاهُ الْعُيُوْنُ.........يَوْمَ أَلْقَاكَ فِيْهِ

O He Whom Eyes cannot see and Who is beyond our imagination, and Whom none can praise appropriately, nor do the calamities of time effect Him, nor does He fear the disasters of the time. (O He) Who knows the weight of the mountains,

the measure of the oceans, the number of the drops of rain, and the number of the leaves of trees; and (O He) Who knows all those things on which the darkness of night falls, and on which day light comes, and from Whom neither a sky can hide another sky, and nor the earth another earth; nor an ocean can hide whatever is in its depth, nor a mountain can hide that which is within its hardest rocks. O Allāh! Make the last part of my life the best; and the last action of my actions the best, and make my best day, the day on which I meet You.

Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed a man to this villager and said that when he completes his Ṣalāt bring him to me. Rasūlullāh Ṣallallāhu 'alaihi wasallam had been gifted some gold from a mine. When this villager came to him, he gifted this gold to him and said: Which tribe do you belong to? He said: O Rasūlallāh! I am from the tribe of Banu 'Āmir. Rasūlullāh Sallallāhu 'alāihi wasallam said: Do you know why I presented this gold to you? The villager said: Because of our mutual relationship O Rasūlallāh!. He said: Undoubtedly relationship has its rights, but I gifted this gold to you because of your beautiful praise of Allāh. (Ṭabarānī, Majma-'uz-Zawāid)

Note: Such supplications can be recited in every posture of *Nafl* Ṣalāt.

١٨٧ – عَنْ أَبِيْ بَكْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُوْرَ ثُمَّ يَقُوْمُ فَيُصَلِّيْ رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللهَ إِلَّا غَفَرَ اللهُ لَهُ، ثُمَّ قَرَأَ هٰذِهِ الْآيَةَ: ﴿وَالَّذِيْنَ إِذَا فَعَلُوْا فَاحِشَةً أَوْ ظَلَمُوْآ أَنْفُسَهُمْ﴾ إِلٰى آخِرِ الْآيَةِ (آل عمران : ١٣٥). رواه أبوداوُد، باب فى الإستغفار، رقم: ١٥٢١

187. Abu Bakr Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whenever a slave (of Allāh) commits a sin, then he performs Wuḍū properly and offers two *Rak'at* Ṣalāt and seeks forgiveness from Allāh, Allāh forgives him. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam recited these verses:

وَالَّذِيْنَ إِذَا فَعَلُوْا فَاحِشَةً أَوْ ظَلَمُوْآ أَنْفُسَهُمْ ...إِلٰى آخِرِ الْآيَةِ

And those who, when they do an evil deed or wrong themselves, then at once remember Allāh and ask for forgiveness and Who then forgives sins but Allāh only? And will not knowingly repeat (the wrong) they did. (Āle'Imrān 3:135)

(Abu Dāwūd)

١٨٨ – عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا أَذْنَبَ عَبْدٌ ذَنْبًا ثُمَّ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ إِلٰى بَرَازٍ مِنَ الْأَرْضِ فَصَلّٰى فِيْهِ رَكْعَتَيْنِ، وَاسْتَغْفَرَ اللهَ مِنْ ذٰلِكَ الذَّنْبِ إِلَّا غَفَرَ اللهُ لَهُ. رواه البيهقى فى شعب الإيمان٥/٤٠٣

188. Hasan Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is not a slave (of Allāh) who commits a sin, then performs Wuḍū and does it properly, then goes out to an open plain and offers two *Rak'at Ṣalāt* and seeks forgiveness for that sin, indeed Allāh forgives him. (Baihaqī)

١٨٩ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُوْرِ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْآنِ، يَقُوْلُ: إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيْضَةِ، ثُمَّ لْيَقُلْ:

اللّٰهُمَّ إِنِّيْ أَسْتَخِيْرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوْبِ، اللّٰهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ –أَوْ قَالَ: عَاجِلِ أَمْرِيْ وَآجِلِهِ– فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِيْ فِيْهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ –أَوْ قَالَ: فِيْ عَاجِلِ أَمْرِيْ وَآجِلِهِ– فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ، وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِيْ بِهِ،

قَالَ: وَيُسَمِّيْ حَاجَتَهُ. رواه البخارى، باب ما جاء فى التطوع مثنى مثنى، رقم: ١١٦٢

189. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to teach us the way of doing *Istikhārah* with as much importance as he used to teach us the *Sūrahs* of the Qur'ān. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone of you intends to do any work (and is concerned about its final outcome) he should offer two *Rak'at* optional Ṣalāt and supplicate:

اللّٰهُمَّ إِنِّيْ أَسْتَخِيْرُكَ ....ثُمَّ أَرْضِنِيْ بِهِ

O Allāh! I ask guidance by virtue of Your knowledge and by virtue of Your Power; and I ask from Your great blessing for undoubtedly You have power and You are capable and I have none You know and I do not, and undoubtedly You are the

greatest Knower of all the unseen. O Allāh! If You know that this matter is good for me regarding my religion, my livelihood and future well being (or he said: For my future and present affairs); Then You ordain it for me and make it easy for me and then bless me in it. But if you know that this work is bad for me, regarding my religion and my livelihood and my future well being (or he said: My present and future affairs), then keep it away from me, and let me be away from it, and ordain good for me wherever it is. And make me be satisfied with it.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam added that the person should name and (concentrate) on his need when he comes to هٰذَا الْأَمْرَ (Bukhārī)

Note: *Istikhārah* means asking Allāh for good. For instance, it is desirable to perform *Istikhārah* if a person intends sending a proposal somewhere.

١٩٠ – عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: خَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ النَّبِيِّ ﷺ فَخَرَجَ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهٰى إِلَى الْمَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ فَصَلّٰى بِهِمْ رَكْعَتَيْنِ، فَانْجَلَتِ الشَّمْسُ فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ وَإِنَّهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذٰلِكَ فَصَلُّوا وَادْعُوا حَتّٰى يَنْكَشِفَ مَا بِكُمْ، وَذٰلِكَ أَنَّ ابْنًا لِلنَّبِيِّ ﷺ مَاتَ يُقَالُ لَهُ: إِبْرَاهِيْمُ. فَقَالَ النَّاسُ فِي ذٰلِكَ. رواه البخارى، باب الصلاة فى كسوف القمر، رقم:١٠٦٣

190. Abu Bakrah Raḍiyallāhu ‘anhu narrates that during the time of Nabī Ṣallallāhu ‘alaihi wasallam there was an eclipse of the sun and he went to the Masjid (in a hurry), dragging his cloak and the Ṣaḥābah Raḍiyallāhu ‘anhum gathered around him. He led them in two *Rak‘at* Ṣalāt, by that time the eclipse had cleared. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed the sun and the moon are two signs among the signs of Allāh. An eclipse does not occur due to someone's death (as it was ignorantly thought in those days; indeed all these natural phenomena occur only by the command of Allāh). So when an eclipse occurs, offer Ṣalāt and continue to invoke Allāh's mercy till the eclipse is over. It so happened that Ibrāhīm, the son of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, died on that day and people were talking about it (saying the eclipse was caused by his death). (Bukhārī)

١٩١ – عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الْمَازِنِيِّ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: خَرَجَ رَسُوْلُ اللهِ ﷺ إِلَى الْمُصَلّٰى فَاسْتَسْقٰى، وَحَوَّلَ رِدَاءَهُ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ. رواه مسلم، باب كتاب صلاة الإستسقاء، رقم:٢٠٧٠

191. ‘Abdullāh ibne-Zaid Al Māzinī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam went to the place of *Ṣalāt-ul-‘Eid* and offered *Ṣalāt-ul-Istisqā’* (for rain), and turned his cloak inside out (reversing it) while he faced the *Qiblah* (appealing to Allāh, to reverse this condition of drought by His infinite Mercy, and send down rain). (Muslim)

١٩٢ – عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ صَلّٰى. رواه أبو داوٗد، باب وقت قيام النبى ﷺ من الليل، رقم:١٣١٩

192. Hudhaifah Raḍiyallāhu ‘anhu narrates that whenever Nabī Ṣallallāhu ‘alaihi wasallam faced an important and grim situation, he would at once resort to Ṣalāt. (Abu Dāwūd)

١٩٣ – عَنْ مَعْمَرٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلٰى أَهْلِهِ بَعْضُ الضِّيْقِ فِي الرِّزْقِ أَمَرَ أَهْلَهُ بِالصَّلٰوةِ ثُمَّ قَرَأَ هٰذِهِ الْآيَةَ "وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ" (الآية). إتحاف السادة المتقين عن مصنف عبد الرزاق وعبد بن حميد٣/١١

193. Ma‘mar Raḥimahullāh narrates from a *Quraishī* companion that whenever Nabī Ṣallallāhu ‘alaihi wasallam's household were hard pressed for food and provisions, he would enjoin Ṣalāt on them and used to recite this verse:

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوٰى

And enjoin Ṣalāt upon your family and be constant (patient) therein. We ask not from you any provision, it is We indeed Who provide for you, the best end is indeed for the pious.

(Itḥāfussādah, Muṣannaf ‘Abdul-Razzāq ‘Abd bin Ḥamīd)

١٩٤ – عَنْ عَبْدِ اللهِ بْنِ أَبِيْ أَوْفَى الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ ﷺ فَقَالَ: مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللهِ أَوْ إِلٰى أَحَدٍ مِنْ خَلْقِهِ فَلْيَتَوَضَّأْ وَلْيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيَقُلْ

لَآ إِلٰهَ إِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، اللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ

وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، أَسْئَلُكَ أَلَّا تَدَعَ لِيْ ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا لِيْ،

ثُمَّ يَسْأَلُ اللهَ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ مَا شَاءَ فَإِنَّهُ يُقَدَّرُ. رواه ابن ماجه، باب ماجاء في صلوٰة الحاجة، رقم:١٣٤٨ قال البوصيرى: قلت: رواه الترمذى من طريق فائد به دون قوله: ثُمَّ يَسْأَلُ اللهَ مِنْ أَمْرِ الدُّنْيَا إلى آخره ورواه الحاكم في المستدرك باختصار وزاد بعد قوله: وَعَزَائِمَ مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ، وله شاهد من حديث انس رواه الاصبهانى ورواه أبويعلى الموصلى في مسنده من طريق فائد به٠٠٠٠، مصباح الزجاجة١/٢٤٦

194. ‘Abdullāh ibne-Abu Awfā Al Aslamī Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to us and said: Whoever is confronted with a need, relating either to Allāh or to any of His creation, he should perform Wuḍū and offer two *Rak‘at* Ṣalāt, and then supplicate:

لَآ إِلٰهَ إِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ.......... إِلَّا قَضَيْتَهَا لِيْ

There is None worthy of worship but Allāh the Clement, the Bountiful; Glorified be Allāh, the Lord of the tremendous Throne; Praise be to Allāh, the Sustainer of the worlds. O Allāh! I ask from You everything that leads to Your Mercy and ensures Your Forgiveness; I ask You for abundance in all that is virtuous; I ask You to leave no sin of mine but that You have pardoned it; and no distress except that You have removed it; and no want except that which met Your pleasure and You have fulfilled it for me.

After this supplicate to Allah for whatever you want pertaining to this world or the hereafter, undoubtedly it will be answered. (Ibne-Mājah , Miṣbāḥuzzujājah)

١٩٥ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! إِنِّيْ أُرِيْدُ أَنْ أَخْرُجَ إِلَى الْبَحْرَيْنِ فِيْ تِجَارَةٍ فَقَالَ رَسُوْلُ اللهِ ﷺ: صَلِّ رَكْعَتَيْنِ. رواه الطبرانى في الكبير ورجاله موثقون، مجمع الزوائد٢/٥٧٢

195. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that a man came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! I wish to go to Baḥrain for (some) business. Rasūlullāh Ṣallallāhu ‘alaihi wasallam directed him to perform two *Rak‘at* Ṣalāt, before undertaking the journey. (Ṭabarānī , Majma-‘uz-Zawāid)

١٩٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلْتَ مَنْزِلَكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَدْخَلَ السُّوْءِ، وَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَصَلِّ رَكْعَتَيْنِ تَمْنَعَانِكَ مَخْرَجَ السُّوْءِ. رواه البزار ورجاله موثقون، مجمع الزوائد٢/٥٧٢

196. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: When you enter your house, offer two *Rak‘at* Ṣalāt; this will protect you from the evil once you have entered your house. Similarly, offer two *Rak‘at* Ṣalāt before leaving your house, this will protect you from the evil after leaving the house. (Bazzār, Majma-‘uz-Zawāid)

١٩٧ – عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لَهُ: كَيْفَ تَقْرَأُ فِي الصَّلَاةِ، فَقَرَأْتُ عَلَيْهِ أُمَّ الْقُرْآنِ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ مَا أَنْزَلَ اللهُ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيْلِ وَلَا فِي الزَّبُوْرِ وَلَا فِي الْقُرْآنِ مِثْلَهَا وَإِنَّهَا لَلسَّبْعُ الْمَثَانِيْ. رواه أحمد، الفتح الربانى١٨/٦٥

197. Ubayy ibne-Ka‘b Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked me: What do you recite in the beginning of your Ṣalāt? Ka‘b Raḍiyallāhu ‘anhu replied: *Umm-ul-Qur’ān* (*Sūrah Fātiḥa*). Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: By Him in Whose Hand is my soul, Allāh has not revealed the like of this (*Sūrah*) in the *Tawrāt* (Torah), nor the *Injīl* (Bible), nor the *Zabūr* (Psalms), nor in the rest of the Qur’ān. And these indeed, are the very Seven Verses (*Sab‘ Mathānī*) which are repeated in every *Rak‘at* of Ṣalāt. (Musnad Aḥmad, Fatḥ-ur-Rabbāni)

١٩٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ تَعَالٰى: قَسَمْتُ الصَّلَاةَ بَيْنِيْ وَبَيْنَ عَبْدِيْ نِصْفَيْنِ، وَلِعَبْدِيْ مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ﴾ قَالَ اللهُ تَعَالٰى: حَمِدَنِيْ عَبْدِيْ، وَإِذَا قَالَ: ﴿الرَّحْمٰنِ الرَّحِيْمِ﴾ قَالَ اللهُ تَعَالٰى: أَثْنٰى عَلَيَّ عَبْدِيْ، فَإِذَا قَالَ: ﴿مٰلِكِ يَوْمِ الدِّيْنِ﴾ قَالَ: مَجَّدَنِيْ عَبْدِيْ –وَقَالَ مَرَّةً: فَوَّضَ إِلَيَّ عَبْدِيْ– فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ﴾ قَالَ: هٰذَا بَيْنِيْ وَبَيْنَ عَبْدِيْ وَلِعَبْدِيْ مَا سَأَلَ، فَإِذَا قَالَ: ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ﴾ قَالَ: هٰذَا لِعَبْدِيْ وَلِعَبْدِيْ مَا سَأَلَ. (وهوجزء من الحديث) رواه مسلم، باب وجوب قراءة الفاتحة في كل ركعة٠٠٠٠، رقم:٨٧٨

198. Abu Hurairah Raḍiyallāhu 'anhu repoted I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam narrating a Ḥadīth Qudsī that Allāh Ta'ālā has said: I have divided *Sūrah Fātiḥa* into two halves between Me and My slave, and My slave will receive what he asks. So, when His slave says: *Alḥamdulillāhi Rabbil 'ālamīn* (Praise be to Allāh, The Rabb of the universe). Allāh Subḥānahū wa Ta'ālā says: My slave has praised Me! And when His slave says: *Arraḥmānirraḥīm* (The Compassionate, The Merciful). Allāh Subḥānahū wa Ta'ālā says: My slave has extolled Me! And when His slave says: *Māliki Youmiddīn* (The Master of the Day of Judgement i.e. of Reward and Punishment). Allāh says: My slave has glorified Me! (or) entrusted Me! And when His slave says: *Iyyaka na'budu wa iyyaka nasta'īn* (You alone do we worship, and You alone do we seek for help). Allāh says: This is between Me and My slave, so whatever he asks, it will be granted. And when His slave says: *Ihdinaṣ ṣirāṭal mustaqīm ṣirāṭal ladhīna an'amta 'alaihim ghairil maghḍūbi 'alaihim walaḍḍāllīn* (Guide us to the straight path, the path of those upon whom You have bestowed favours; and not of those who have incurred Your wrath; nor of those who have gone astray). Allāh says: This (part of the *Sūrah* is exclusively) for My slave; and My slave shall receive whatever he has asked for. (Muslim)

١٩٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا قَالَ الإِمَامُ: ﴿غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ﴾ فَقُوْلُوا: آمِيْنَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

رواه البخارى، باب جهر المأموم بالتامين، رقم: ٧٨٢

199. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say *Āmīn*, when the *Imām* has recited "*Ghairil maghdūbi 'alaihim walaḍḍāllīn*". For undoubtedly whosever's words (*Āmīn)* coincides with the words of the angels, all his past sins are forgiven. (Bukhārī)

٢٠٠ – عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ (فِيْ حَدِيْثٍ طَوِيْلٍ): وَإِذَا قَالَ: غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ، فَقُوْلُوا آمِيْنَ، يُجِبْكُمُ اللهُ. رواه مسلم، باب التشهد فى الصلاة، رقم: ٩٠٤

200. Abu Mūsā Al Ash'arī Raḍiyallāhu 'anhu narrates that

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When the *Imām* recites *Ghairil maghḍūbi 'alaihim walaḍḍāllīn* (And not those who have incurred Your wrath, nor of those who have gone astray), say: *Āmīn.* Allāh will accept your supplication. (Muslim)

٢٠١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَيُحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيْهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟ قُلْنَا: نَعَمْ، قَالَ: فَثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِيْ صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ. رواه مسلم، باب فضل قراءة القرآن....، رقم: ١٨٧٢

201. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Would all of you not like that, when he returned home to his family he found three large, fattened and pregnant she-camels? We replied: Yes! Nabī Ṣallallāhu 'alaihi wasallam then said: Three verses of the Qur'ān that you recite in your Ṣalāt, are better (in value and virtue) than three large, fattened and pregnant she-camels. (Muslim)

Note: Since camels were favourite to Arabs especially the she-camels having fattened humps, so Rasūlullāh Ṣallallāhu 'alaihi wasallam gave this example to emphasize the value of the *Āyāt* (verses) of the Qur'ān, as being more precious than these costly worldly possessions.

٢٠٢ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ رَكَعَ رَكْعَةً أَوْ سَجَدَ سَجْدَةً، رُفِعَ بِهَا دَرَجَةً وَحُطَّ عَنْهُ بِهَا خَطِيْئَةً. رواه كله أحمد والبزار بنحوه بأسانيد وبعضها رجاله رجال الصحيح ورواه الطبرانى فى الأوسط، مجمع الزوائد ٢/٥١٥

202. Abu Dhar Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who performs a Rukū' (bowing) or a Sajdah (prostration), his rank is elevated by one degree and one of his sins is forgiven. (Musnad Aḥmad, Al Bazzār, Ṭabarānī, Majma-'uz-Zawāid)

٢٠٣ – عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: "سَمِعَ اللهُ لِمَنْ حَمِدَهُ"، قَالَ رَجُلٌ: "رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ"، فَلَمَّا انْصَرَفَ قَالَ: مَنِ الْمُتَكَلِّمُ؟ قَالَ: أَنَا، قَالَ: رَأَيْتُ بِضْعَةً وَّثَلَاثِيْنَ مَلَكًا

يَبْتَدِرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلُ. رواه البخاري، كتاب الأذان، رقم: ٧٩٩

203. Rifā'ah ibne-Rāfi' Az-Zuraqī Raḍiyallāhu 'anhu narrates that one day we were offering Ṣalāt behind Nabī Ṣallallāhu 'alaihi wasallam, when he raised his head from Rukū' (bowing), he said: *Sami'allāhu liman ḥamidah* (Allāh listens to him who has praised Him). A man behind him said: *Rabbanā walakal ḥamd ḥamdan kathīran ṭayyibam mubārakan fīh* (O our Rabb! All the praises are for You, many excellent and blessed praises). When Rasūlullāh Ṣallallāhu 'alaihi wasallam completed the Ṣalāt, he inquired: Who had uttered these words? The man replied: I did. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: I saw more than thirty angels, hurrying one another to be the first to record it. (Bukhārī)

٢٠٤- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا قَالَ الْإِمَامُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُوْلُوا: اَللّٰهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه مسلم، باب التسميع والتحميد والتأمين، رقم: ٩١٣

204. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When the *Imām* says: *Sami'allāhu limān ḥamida* (Allāh listens to him who has praised Him!), then say: *Allāhhumma*! *Rabbanā lakal ḥamd* (O Allāh! O our Rabb, to You is all the praise). And for him, whose utterance of this praise, coincides with that of the angels, all his past sins are forgiven (Muslim)

٢٠٥- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَقْرَبُ مَا يَكُوْنُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ. رواه مسلم، باب ما يقال في الركوع والسجود، رقم: ١٠٨٣

205. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The closest that a slave comes to his Rabb is, when he is prostrating in Ṣalāt, so make supplications abundantly while prostrating. (Muslim)

٢٠٦- عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ عَبْدٍ يَسْجُدُ لِلّٰهِ سَجْدَةً إِلَّا كَتَبَ اللهُ لَهُ بِهَا حَسَنَةً، وَمَحَا عَنْهُ بِهَا سَيِّئَةً، وَرَفَعَ لَهُ بِهَا دَرَجَةً فَاسْتَكْثِرُوا مِنَ السُّجُوْدِ. رواه ابن ماجه، باب ما جاء في كثرة السجود، رقم: ١٤٢٤

206. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: No one amongst the slaves, who prostrate for the sake of Allāh, Allāh (because of this prostration) writes a good deed for him, erases a bad deed and raises him in rank by a degree. Therefore, prostrate (by offering Ṣalāt) abundantly. (Ibne-Mājah)

٢٠٧- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِيْ، يَقُوْلُ: يَا وَيْلِيْ! أُمِرَ ابْنُ آدَمَ بِالسُّجُوْدِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُوْدِ فَأَبَيْتُ فَلِيَ النَّارُ. رواه مسلم، باب بيان إطلاق اسم الكفر ....، رقم: ٢٤٤

207. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When the son of Ādam recites the verses in which there is Sajdah (prostration), and then falls down in Sajdah; Shaiṭān withdraws into seclusion, and weeping he says: Woe unto me! The son of Ādam was commanded to make Sajdah; and he (obeyed and) made Sajdah, so for him is (eternal) Paradise. And I (too) was commanded to make Sajdah but I refused and so for me is the (eternal) doom of Hell Fire. (Muslim)

Note: This relates to verses of the Qur'an wherein prostration is mentioned; upon reading such an *Āyah* (verse), one should perform Sajdah.

٢٠٨- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ (فِيْ حَدِيْثٍ طَوِيْلٍ): إِذَا فَرَغَ اللهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللهِ شَيْئًا -مِمَّنْ أَرَادَ اللهُ تَعَالَى أَنْ يَرْحَمَهُ- مِمَّنْ يَقُوْلُ: لَا إِلٰهَ إِلَّا اللهُ، فَيَعْرِفُوْنَهُمْ فِي النَّارِ، يَعْرِفُوْنَهُمْ بِأَثَرِ السُّجُوْدِ -تَأْكُلُ النَّارُ مِنِ ابْنِ آدَمَ إِلَّا أَثَرَ السُّجُوْدِ- حَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُوْدِ، فَيَخْرُجُوْنَ مِنَ النَّارِ. رواه مسلم، باب معرفة طريق الرؤية، رقم: ٤٥١

208. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said (in a lengthy ḥadīth): When Allāh will have completed his Judgment and Decree amongst His slaves and will then intend to take out by His Mercy those whom He wishes from amongst the people of Hell Fire. He will order the angels to take out from Hell, those who did not associate any partners with Allāh, and had said: *Lā ilāha illallāh* (there is none worthy of worship but Allāh). The angels will recognize them in the Fire, by

their marks of prostration. The Fire will burn the entire body of the son of Ādam except the marks of prostration, as Allāh Subḥānahū wa Ta'ālā has forbidden the Fire of Hell from burning the marks of prostration; and they will be taken out by the angels from the Fire. (Muslim)

Note: The marks of prostration refer to those seven parts of the body by which Sajdah is made: The forehead, both hands, both knees and both feet. (Nawawī)

٢٠٩ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْآنِ. رواه مسلم، باب التشهد فى الصلاة، رقم: ٩٠٣

209. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to teach us *Tashahhud,* as he would teach us *Sūrah* of the Qur'ān. (Muslim)

٢١٠ – عَنْ خَفَّافِ بْنِ إِيْمَاءِ بْنِ رَحْضَةَ الْغِفَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا جَلَسَ فِيْ آخِرِ صَلَاتِهِ يُشِيْرُ بِإِصْبَعِهِ السَّبَّابَةِ، وَكَانَ الْمُشْرِكُوْنَ يَقُوْلُوْنَ يَسْحَرُ بِهَا، وَكَذَبُوا وَلٰكِنَّهُ التَّوْحِيْدُ. رواه أحمد مطولا والطبرانى فى الكبير ورجاله ثقات، مجمع الزوائد ٢/٣٣٣

210. Khaffāf ibne-Īmā' Al Ghifārī Raḍiyallāhu 'anhu narrates that when Rasūlullāh Ṣallallāhu 'alaihi wasallam used to sit (in *Qaidah*) at the end of the Ṣalāt, he would point out with his forefinger. The polytheists would say that he was casting some magic spell (Allāh forbid!) with his forefinger. They were merely lying. Rasūlullāh Ṣallallāhu 'alaihi wasallam used to indicate by this *Tauhīd* (Unity) of Allāh. (Musnad Aḥmad, Ṭabarānī , Majma-'uz-Zawāid)

٢١١ – عَنْ نَافِعٍ رَحِمَهُ اللهُ قَالَ: كَانَ عَبْدُ اللهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ وَأَشَارَ بِإِصْبَعِهِ وَأَتْبَعَهَا بَصَرَهُ ثُمَّ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَهِيَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيْدِ يَعْنِي السَّبَّابَةَ. رواه أحمد ٢/١١٩

211. Nāfi' Raḥimahullāh narrates that when 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma sat in Ṣalāt (*Qāidah*), he would place both his hands on his thighs, and point out with his forefinger and keep his eyes fixed on the finger while he was pointing. After Ṣalāt he narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam said about the pointing of the forefinger: It (the pointing of the forefinger in

Tashahhud) is harder on the Shaiṭān than an iron spear. (Musnad Aḥmad)

Note: The sitting position of Ṣalāt is known as *Qā'dah*. Pointing of the right index finger is symbolic of *Tauḥīd* (unity) and is performed simultaneously with the recitation of the phrase depicting *Tauḥīd* i.e. I bear witness that there is None worthy of worship but Allāh.

KHUSHŪ‘ AND KHUḌŪ‘

FEAR AND DEVOTION IN PRAYERS

VERSES OF QUR’ĀN

قال الله تعالى:

Allāh Subḥānahū wa Ta‘ālā says:

حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾

[البقرة:٢٣٨]

Be ever mindful of (obligatory) prayers and (in particular) the middle (‘Aṣr) Ṣalāt, and stand before Allāh, devoutly obedient.
Al-Baqarah 2: 238

وقال تعالى:

Allāh Subḥānahū wa Ta‘ālā says:

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾

[البقرة:٤٥]

And seek help through patience and Ṣalāt; and indeed it is difficult except for the humble and submissive (to Allāh).
Al-Baqarah 2: 45

وقال تعالى:

Allāh Subḥānahū wa Ta‘ālā says:

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾ [المؤمنون: ١-٢]

Verily will the believers succeed;

They, who during their Ṣalāt, are humbly submissive.
Mu’minūn 23: 1-2

AḤĀDĪTH

٢١٢- عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنِ امْرِىءٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوْبَةٌ، فَيُحْسِنُ وُضُوْءَهَا وَخُشُوْعَهَا وَرُكُوْعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوْبِ مَا لَمْ يُؤْتِ كَبِيْرَةً، وَذٰلِكَ الدَّهْرَ كُلَّهُ. رواه مسلم، باب فضل الوضوء...، صحيح مسلم ١/٢٠٦ طبع دار إحياء التراث العربي

212. ‘Uthmān ibne-‘Affān Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whenever a Muslim at the time of obligatory Ṣalāt, performs Wuḍū excellently, and offers Ṣalāt with *Khushū‘* and proper Rukū‘, it will be an atonement of his past sins as long as he does not commit any major sin. And this merit of Ṣalāt will be for all times. (Muslim)

Note: The *Khushū‘* in Ṣalāt means that one’s heart should be filled with Allāh’s greatness and fear, and his limbs should be relaxed. *Khushū‘* also includes focusing the gaze during *Qaumah* on the spot where Sajdah is performed, on the toes in Rukū‘, towards the nose in Sajdah and on the lap in *Qaidah*,. (Bayān-ul-Qur’ān, Sharḥ-uṣ-Sunnan Abu Dāwūd lil ‘Aynī)

٢١٣- عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوْءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يَسْهُوْ فِيْهِمَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه أبو داود، باب كراهية الوسوسة...، رقم: ٩٠٥

213. Zaid ibne-Khālid Al-Juhanī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū excellently and then offers two *Rak‘at* Ṣalāt in a way that he does not forget anything in it (with total concentration towards Allāh the Almighty), then all his past sins are forgiven. (Abu Dāwūd)

٢١٤- عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُسْبِغُ الْوُضُوْءَ، ثُمَّ يَقُوْمُ فِيْ صَلَاتِهِ فَيَعْلَمُ مَا يَقُوْلُ إِلَّا انْفَتَلَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ مِنَ الْخَطَايَا لَيْسَ عَلَيْهِ ذَنْبٌ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح وله طرق عن أبي اسحاق ولم يخرجاه ووافقه الذهبي ٢/٣٩٩

214. ‘Uqbah ibne-‘Āmir Al-Juhanī Raḍiyallāhu ‘anhu narrates that

Nabī Ṣallallāhu ‘alaihi wasallam said: No Muslim performs Wuḍū, and performs Wuḍū thoroughly, then stands in Ṣalāt, fully conscious of what he is saying, but will come out of sin, as is on the day his mother gave birth to him, not a single sin will remain on him. (Mustadrak Ḥākim)

٢١٥ – عَنْ حُمْرَانَ مَوْلٰى عُثْمَانَ أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللّٰهُ عَنْهُ دَعَا بِوَضُوْءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنٰى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرٰى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنٰى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرٰى مِثْلَ ذٰلِكَ. ثُمَّ قَالَ: رَأَيْتُ رَسُوْلَ اللّٰهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوْئِيْ هٰذَا، ثُمَّ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ تَوَضَّأَ نَحْوَ وُضُوْئِيْ هٰذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيْهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا يَقُوْلُوْنَ: هٰذَا الْوُضُوْءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ. رواه مسلم، باب صفة الوضوء وكماله، رقم: ٥٣٨

215. Ḥumrān Raḥmatullāhi ‘alaihi, the freed slave of ‘Uthmān Raḍiyallāhu ‘anhu narrates that ‘Uthmān Ibne-‘Affān Raḍiyallāhu ‘anhu called for water for Wuḍū and then performed Wuḍū. He washed his hands thrice, then he rinsed his mouth and cleaned his nose, then he washed his face thrice. Then he washed his right arm up to (including) the elbow thrice, then he washed his left arm likewise, then he wiped his head with wet hands, then he washed his right foot upto (including) the ankle thrice, then he washed the left foot likewise, and then he said: I saw Rasūlullāh Ṣallallāhu ‘alaihi wasallam performing Wuḍū like this Wuḍū of mine, and Rasūlullāh said: Whoever performs a Wuḍū similar to my Wuḍū, then stands and offers two *Rak‘at*, not thinking of anything else (with complete concentration), all his previous sins are forgiven. Ibne-Shihāb Raḥmatullāhi ‘alaihi said our ‘Ulamā (Islamic scholars) say: This is the most complete Wuḍū which one performs for Ṣalāt. (Muslim)

٢١٦ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ أَوْ أَرْبَعًا –شَكَّ سَهْلٌ– يُحْسِنُ فِيْهِمَا الرُّكُوْعَ وَالْخُشُوْعَ، ثُمَّ اسْتَغْفَرَ اللّٰهَ غُفِرَ لَهُ. رواه أحمد وإسناده حسن، مجمع الزوائد ٢/٥٦٤

216. Abu Dardā Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who performs Wuḍū and

performs it excellently, then stands and offers two *Rak‘at* or four *Rak‘āt* (the narrator is in doubt whether he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying two *Rak‘at* or four *Rak‘āt*), performing well therein the Rukū‘ and with *Khushū‘* then asks Allāh for forgiveness, he will be forgiven. (Musnad Aḥmad, Majma-‘uz-Zawāid).

٢١٧ – عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوْءَ وَيُصَلِّيْ رَكْعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ. رواه أبو داود، باب كراهية الوسوسة ....، رقم: ٩٠٦

217. ‘Uqba ibne-‘Āmir Juhanī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone who performs Wuḍū and performs Wuḍū perfectly and then offers two *Rak‘at*, fully concentrating with his heart and keeping his face and body relaxed, then Paradise becomes due for him (Abu Dāwūd)

٢١٨ – عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلٰى رَسُوْلِ اللّٰهِ ﷺ فَقَالَ: يَارَسُوْلَ اللّٰهِ! أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: طُوْلُ الْقُنُوْتِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٥/٥٤

218. Jābir Raḍiyallāhu ‘anhu narrates that a person came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: O Rasūlallāh! Which Ṣalāt is the best one? He replied: The one with long *Qunūt*. (Ibne-Ḥibbān)

Note: *Qunūt* includes proper bowing, devotion, long *Rak‘at*, lowering the eyes, lowering the shoulders in submission and Allāh's fear.

٢١٩ – عَنْ مُغِيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ: غَفَرَ اللّٰهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: أَفَلَا أَكُوْنُ عَبْدًا شَكُوْرًا؟ رواه البخاري، باب قوله: ليغفر لك الله ما تقدم من ذنبك ....، رقم: ٤٨٣٦

219. Mughīrah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to stand in Ṣalāt until his feet became swollen. It was said to him: Allāh has forgiven your past and future sins. He said: Should I not then be a grateful slave? (Bukhārī)

٢٢٠ – عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: إِنَّ الرَّجُلَ

لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عُشْرُ صَلَاتِهِ تُسْعُهَا ثُمُنُهَا سُبْعُهَا سُدُسُهَا خُمُسُهَا رُبُعُهَا ثُلُثُهَا نِصْفُهَا .

رواه أبو داوُد، باب ما جاء فى نقصان الصلوة، رقم: ٧٩٦

220. ‘Ammār ibne-Yāsir Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed a person completes his Ṣalāt and only one-tenth of the maximum reward, is written for him. Likewise for some one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or half of it is written. (Abu Dāwūd)

Note: The Ḥadīth explains that the more the outward appearance and the inner devotion in Ṣalāt corresponds to Sunnah, the greater is the reward. (Badhl-ul-Majhūd)

٢٢١- عَنِ الْفَضْلِ بْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ قَالَ :الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهُّدٌ فِىْ كُلِّ رَكْعَتَيْنِ، وَتَضَرُّعٌ، وَتَخَشُّعٌ، وَتَسَاكُنٌ ثُمَّ تَقْنَعُ يَدَيْكَ تَرْفَعُهُمَا إِلَى رَبِّكَ عَزَّوَجَلَّ مُسْتَقْبِلًا بِبُطُوْنِهِمَا وَجْهَكَ تَقُوْلُ :يَا رَبِّ يَا رَبِّ ثَلَاثًا فَمَنْ لَمْ يَفْعَلْ كَذٰلِكَ فَهِيَ خِدَاجٌ .رواه أحمد ١٦٧/٤

221. Faḍl ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ṣalāt is to be offered in twos (*Rak‘at*), with *Tashahhud* after every two *Rak‘at*, and (in Ṣalāt) express your submissive humility, devotion and tranquility. Then raise your hands (for Du‘ā) to your Rabb, The Almighty and Majestic by turning the palms of your hands towards your face and say three times: O my Rabb! O my Rabb! And the one who does not do so, his Ṣalāt is defective.

٢٢٢- عَنْ أَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ:لَا يَزَالُ اللهُ مُقْبِلًا عَلَى الْعَبْدِ فِىْ صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ .رواه النسائى، باب التشديد فى الإلتفات فى الصلاة، رقم: ١١٩٦

222. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh continues to turn attentively towards His slave while he is engaged in Ṣalāt, as long as he does not turn his attention. When he turns his attention away, Allāh turns away from him. (Nasaī)

٢٢٣- عَنْ حُذَيْفَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ :إِنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّى أَقْبَلَ اللهُ عَلَيْهِ بِوَجْهِهِ حَتّٰى يَنْقَلِبَ أَوْ يُحْدِثَ حَدَثَ سُوْءٍ .رواه ابن ماجه، باب المصلى يتنخم، رقم: ١٠٢٣

223. Ḥudhaifah Raḍiyallāhu ‘anhu reports that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily when a man stands in Ṣalāt, Allāh turns His attention towards him until he completes his Ṣalāt or commits an act against the dedication of Ṣalāt. (Ibne-Mājah)

٢٢٤- عَنْ أَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ :إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلٰوةِ فَلَا يَمْسَحِ الْحَصٰى فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ .رواه الترمذى وقال :حديث أبى ذر حديث حسن، باب ما جاء فى كراهية مسح الحصى ٠٠٠٠، رقم: ٣٧٩

224. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone of you stands in Ṣalāt, he should not level the pebbles (with his hand), as the Mercy of Allāh is directed towards him. (Tirmidhī)

Note: In the early era of Islām, nothing was spread on the ground of the masjid and Ṣalāt was performed upon pebbles. Therefore, performing Sajdah would be uncomfortable due to the pebbles. Rasulūllah Ṣallallāhu ‘alaihi wasallam had prohibited unnecessarily smoothening the place of Sajdah, since this is the time when the Mercy of Allah is directed towards the person in Ṣalāt. All such unnecessary actions during Ṣalāt may become a means of depriving one of Allāh's Mercy.

٢٢٥- عَنْ سَمُرَةَ رَضِىَ اللهُ عَنْهُ قَالَ :كَانَ رَسُوْلُ اللهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا فِى الصَّلٰوةِ وَرَفَعْنَا رُؤُوْسَنَا مِنَ السُّجُوْدِ أَنْ نَطْمَئِنَّ عَلَى الْأَرْضِ جُلُوْسًا وَلَا نَسْتَوْفِزَ عَلٰى أَطْرَافِ الْأَقْدَامِ .رواه بتمامه هكذا الطبرانى فى الكبير وإسناده حسن وقد تكلم الأزدى وابن حزم فى بعض رجاله بما لا يقدح، مجمع الزوائد ٣٢٥/٢

225. Samurah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to command us, that during Ṣalāt, when we raise our heads from prostration, we should sit at ease on the ground and not on the heels with the two feet upright upon the toes. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٢٦- عَنْ أَبِىْ الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُ حِيْنَ حَضَرَتْهُ الْوَفَاةُ قَالَ :أُحَدِّثُكُمْ حَدِيْثًا سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ يَقُوْلُ :أُعْبُدِ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، وَاعْدُدْ نَفْسَكَ فِى

الْمَوْتٰى، وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُوْمِ فَإِنَّهَا تُسْتَجَابُ، وَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَشْهَدَ الصَّلَاتَيْنِ الْعِشَاءَ وَالصُّبْحَ وَلَوْ حَبْوًا فَلْيَفْعَلْ .رواه الطبرانى فى الكبير والرجل الذى من النخع لم أجد من ذكره وقد ورد من وجه آخر وسماه جابرًا .وفى الحاشية :وله شواهد يتقوى به، مجمع الزوائد٢/١٦٥

226. Abu Dardā Raḍiyallāhu 'anhu at the time of his death said that I am relating to you a Ḥadīth which I heard from Rasulūllah Ṣallallāhu 'alaihi wasallam who said: Worship Allāh as if you see Him; and if you do not see Him, then indeed, He sees you. Count yourself among the dead and beware of the supplication of the oppressed, for verily it is answered. And whoever among you is able to attend the two Ṣalāt of 'Isha and Fajr with *Jamā'ah* even by crawling, then he should do so. (Ṭabarānī, Majma-'uz-Zawāid)

٢٢٧- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ :صَلِّ صَلَاةَ مُوَدِّعٍ كَأَنَّكَ تَرَاهُ، فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ .(الحديث) رواه أبومحمد الإبراهيمى فى كتاب الصلوة وابن النجار عن ابن عمر وهو حديث حسن، الجامع الصغير٢/٦٩

227. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Offer Ṣalāt like the one who is bidding farewell to the world and as though you see Allāh and if you do not see Him, verily He sees you. (Jāmi-'uṣ-Ṣaghīr).

٢٢٨- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ :كُنَّا نُسَلِّمُ عَلٰى رَسُوْلِ اللهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا :يَا رَسُوْلَ اللهِ !كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا، فَقَالَ :إِنَّ فِي الصَّلَاةِ شُغْلًا .رواه مسلم، باب تحريم الكلام فى الصلاة ....، رقم:١٢٠١

228. 'Abdullāh Raḍiyallāhu 'anhu narrates that we used to offer Salām to Rasūlullāh Ṣallallāhu 'alaihi wasallam while he was in Ṣalāt, and he would respond to us. When we returned from Najāshi (the king of Ethiopia), we offered Salām to him but he did not respond. So, we said: O Rasulallah! We used to offer Salām to you in Ṣalāt and you would respond to us. He then replied: Verily, Ṣalāt demands one's whole attention. (Muslim)

Note: This return refers to their coming back from the first migration from Makkah to Ethiopia.

٢٢٩- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ :رَأَيْتُ رَسُوْلَ اللهِ ﷺ يُصَلِّيْ وَفِيْ صَدْرِهِ أَزِيْزٌ كَأَزِيْزِ الرَّحَى مِنَ الْبُكَاءِ ﷺ . رواه أبوداوُد، باب البكاء فى الصلاة، رقم:٩٠٤

229. 'Abdullāh Raḍiyallāhu 'anhu narrates: I saw Rasūlullāh Ṣallallāhu 'alaihi wasallam offering Ṣalāt and from his chest, there was a sound like the grinding of a mill due to his weeping. (Abu Dāwūd)

٢٣٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا مَرْفُوْعًا قَالَ :مَثَلُ الصَّلَاةِ الْمَكْتُوْبَةِ كَمَثَلِ الْمِيْزَانِ مَنْ أَوْفٰى اسْتَوْفٰى .رواه البيهقى هكذا ورواه غيره عن الحسن مرسلا وهو الصواب، الترغيب١/٣٥١

230. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of obligatory Ṣalāt is like a weighing scale. Whoever gives in full, receives in full (whoever will offer Ṣalāt completely and properly will receive his full reward). (Baihaqī, Targhīb)

٢٣١- عَنْ عُثْمَانَ بْنِ أَبِيْ دَهْرِشَ رَضِيَ اللهُ عَنْهُ مُرْسَلًا (قَالَ) : لَا يَقْبَلُ اللهُ مِنْ عَبْدٍ عَمَلًا حَتّٰى يُحْضِرَ قَلْبَهُ مَعَ بَدَنِهِ .اتحاف السادة٣/١١٢، قال المنذرى :رواه محمد بن نصر المروزى فى كتاب الصلاة هكذا مرسلا ووصله أبومنصور الديلمى فى مسند الفردوس من حديث أبى بن كعب والمرسل أصح، الترغيب١/٣٤٦

231. 'Uthmān ibne-Abī Dahrish Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh does not accept a deed of His slave until he makes his heart attentive along with his body. (Ithāfussādaḥ)

٢٣٢- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ : الصَّلَاةُ ثَلَاثَةُ أَثْلَاثٍ :الطُّهُوْرُ ثُلُثٌ، وَالرُّكُوْعُ ثُلُثٌ، وَالسُّجُوْدُ ثُلُثٌ، فَمَنْ أَدَّاهَا بِحَقِّهَا قُبِلَتْ مِنْهُ، وَقُبِلَ مِنْهُ سَائِرُ عَمَلِهِ، وَمَنْ رُدَّتْ عَلَيْهِ صَلَاتُهُ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهِ .رواه البزار وقال :لا نعلمه مرفوعا إلا عن المغيرة بن مسلم، قلت : والمغيرة ثقة وإسناده حسن، مجمع الزوائد٢/٣٤٥

232. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ṣalāt comprises of three parts: *Ṭahūr* (purity) is one-third, Rukū' is one-third, and *Sujūd* is one-third (The full reward of Ṣalāt is received on performing these three parts properly). So, whoever offers Ṣalāt properly, as is its due, it is accepted from him and all the rest of his deeds are also accepted.

And he whose Ṣalāt is rejected, all the rest of his deeds are also rejected. (Bazzār, Majma-'uz-Zawāid)

٢٣٣- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :صَلَّى بِنَا رَسُوْلُ اللهِ ﷺ الْعَصْرَ، فَبَصَرَ بِرَجُلٍ يُصَلِّيْ، فَقَالَ :يَا فُلَانُ اتَّقِ اللهَ، أَحْسِنْ صَلَاتَكَ أَتَرَوْنَ أَنِّيْ لَا أَرَاكُمْ، إِنِّيْ لَأَرَى مِنْ خَلْفِيْ كَمَا أَرَى مِنْ بَيْنِ يَدَيَّ، أَحْسِنُوا صَلَاتَكُمْ وَأَتِمُّوا رُكُوْعَكُمْ وَسُجُوْدَكُمْ. رواه ابن خزيمة ١/٣٣٢

233. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam led us in *Ṣalāt-ul-'Aṣr*. He then noticed a man offering Ṣalāt, so he said: O *Fulān!* (such and such) Fear Allāh and improve your Ṣalāt. Do you think that I do not see you? Verily, I see from behind me, as I see in front of me. Offer your Ṣalāt properly, and complete your Rukū' and your *Sujūd*. (Ibne-Khuzaimah)
Note: Seeing of things behind his back was among the miracles of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

٢٣٤- عَنْ وَائِلِ بْنِ حِجْرٍ رَضِيَ اللهُ عَنْهُ قَالَ :كَانَ رَسُوْلُ اللهِ ﷺ إِذَا رَكَعَ فَرَّجَ أَصَابِعَهُ وَإِذَا سَجَدَ ضَمَّ أَصَابِعَهُ. رواه الطبرانى فى الكبير وإسناده حسن، مجمع الزوائد ٢/٣٢٥

234. Wāil ibne-Ḥijr Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam would spread his fingers during Rukū', and would join the fingers during Sajdah. (Ṭabarānī, Majma-'uz-Zawāid)

٢٣٥- عَنْ أَبِيْ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ مَنْ صَلَّى رَكْعَتَيْنِ يُتِمُّ رُكُوْعَهُ وَسُجُوْدَهُ لَمْ يَسْأَلِ اللهَ تَعَالٰى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ عَاجِلًا أَوْ آجِلًا إتحاف السادة المتقين عن الطبرانى فى الكبير. ٣/٢١

235. Abu Dardā' Raḍiyallāhu 'anhu narrates that whoever offers two *Rak'at* of Ṣalāt in such a manner that he performs his Rukū' and *Sujūd* properly and then whatever he asks from Allāh, certainly Allāh will grant him either immediately or later. (Ṭabarānī, Ithafussādaḥ)

٢٣٦- عَنْ أَبِيْ عَبْدِ اللهِ الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ : مَثَلُ الَّذِيْ لَا يُتِمُّ رُكُوْعَهُ وَيَنْقُرُ فِيْ سُجُوْدِهِ مَثَلُ الْجَائِعِ يَأْكُلُ التَّمْرَةَ وَالتَّمْرَتَيْنِ لَا تُغْنِيَانِ عَنْهُ شَيْئًا. رواه الطبرانى فى الكبير وأبويعلى وإسناده حسن، مجمع الزوائد ٢/٣٠٣

236. 'Abdullāh Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of a person who does not perform his Rukū' properly and performs his *Sujūd*

like the pecking of a crow, is similar to that hungry man who eats one or two dates, which do not satisfy his hunger. (Similarly his Ṣalāt is of no benefit). (Ṭabarānī, Majma-'uz-Zawāid, Abu Ya'lā)

٢٣٧- عَنْ أَبِيْ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ :أَوَّلُ شَيْءٍ يُرْفَعُ مِنْ هٰذِهِ الْأُمَّةِ الْخُشُوْعُ حَتّٰى لَا تَرَى فِيْهَا خَاشِعًا. رواه الطبرانى فى الكبير وإسناده حسن، مجمع الزوائد ٢/٣٢٦

237. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The first thing that will be taken away from this Ummah will be *Khushū'* (devotion and humility) in Ṣalāt, to the extent that you will not find a single man with *Khushū'*. (Ṭabarānī, Majma-'uz-Zawāid)

٢٣٨- عَنْ أَبِيْ قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ : أَسْوَأُ النَّاسِ سَرِقَةً الَّذِيْ يَسْرِقُ مِنْ صَلَاتِهِ .قَالُوا :يَا رَسُوْلَ اللهِ !كَيْفَ يَسْرِقُ مِنْ صَلَاتِهِ؟ قَالَ :لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا، أَوْ لَا يُقِيْمُ صُلْبَهُ فِي الرُّكُوْعِ وَلَا فِي السُّجُوْدِ. رواه احمد والطبرانى فى الكبير والأوسط ورجاله رجال الصحيح، مجمع الزوائد ٢/٣٠٠

238. Abu Qatādah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The worst of thieves is the one who steals from his Ṣalāt. Ṣaḥābah asked: O Rasūlallāh! How can he steal from his Ṣalāt? He replied: By not performing its Rukū' and *Sujūd* perfectly, or not keeping his back straight in Rukū' and nor in the *Sujūd*. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

٢٣٩- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ : لَا يَنْظُرُ اللهُ إِلٰى صَلَاةِ رَجُلٍ لَا يُقِيْمُ صُلْبَهُ بَيْنَ رُكُوْعِهِ وَسُجُوْدِهِ. رواه أحمد، الفتح الربانى ٣/٢٦٧

239. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh does not pay any attention to the Ṣalāt of a person, who does not keep his back straight between his Rukū' and *Sujūd*. (Musnad Aḥmad, Fatḥ-ur-Rabbānī)
Note: This Hadīth refers to the *Qaumah*, i.e. standing perfectly straight after Rukū' before performing Sajdah. Many people do not complete this properly, they hardly rise from Rukū' and then go directly into *Sujūd*.

٢٤٠- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ :سَأَلْتُ رَسُوْلَ اللهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ قَالَ : هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطٰنُ مِنْ صَلَاةِ الرَّجُلِ. رواه الترمذى وقال :هذا حديث حسن غريب، باب ما ذكر فى الإلتفات فى الصلاة، رقم: ٥٩٠

240. 'Ā'ishah Raḍiyallāhu 'anha narrates: I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam about looking around in Ṣalāt? He said: It is the carrying away of a person from his Ṣalāt by Shaiṭān. (Tirmidhī)

٢٤١- عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ : لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُوْنَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعُ إِلَيْهِمْ. رواه مسلم، باب النهى عن رفع البصر ....، رقم:٩٦٦

241. Jābir ibne-Samurah Raḍiyallāhu 'anhu narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The people who lift their eyes towards the sky in Ṣalāt should refrain from it, otherwise they may loose their eyesight. (Muslim)

٢٤٢- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلّٰى فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ، فَقَالَ :ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، فَرَجَعَ فَصَلّٰى كَمَا صَلّٰى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ :ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ، ثَلَاثًا، فَقَالَ :وَالَّذِيْ بَعَثَكَ بِالْحَقِّ مَا أُحْسِنُ غَيْرَهُ، فَعَلِّمْنِيْ، فَقَالَ :إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتّٰى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتّٰى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذٰلِكَ فِيْ صَلَاتِكَ كُلِّهَا. رواه البخارى، باب وجوب القراءة للإمام والمأموم فى الصلوات كلها ....، رقم:٧٥٧

242. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam entered the masjid, and a man came in the masjid and offered Ṣalāt; then he approached Rasūlullāh Ṣallallāhu 'alaihi wasallam and greeted him with Salām. Rasūlullāh Ṣallallāhu 'alaihi wasallam answered his Salām and said: Go back offer your Ṣalāt again, as you have not offered Ṣalāt. He went back and offered Ṣalāt in the same manner as he had offered it earlier, and returned and greeted Rasūlullāh Ṣallallāhu 'alaihi wasallam. He said: Go back and offer your Ṣalāt again, as you have not offered

Ṣalāt. This occurred three times. Then the man said: By Him who has sent you with the Truth, I cannot pray Ṣalāt better than this. So, please teach me Ṣalāt. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: When you stand for Ṣalāt, say *Allāhu Akbar*, then recite from the Qur'ān what you know, and then go into Rukū' and complete it calmly. Then rise from Rukū' until you stand straight. Then you go into Sajdah till you complete it calmly. Then raise your head and sit till you are at ease and do the same in the whole of the Ṣalāt. (Bukhārī)

THE VIRTUES OF WUḌŪ (ABLUTION)

VERSES OF QUR'ĀN

قال الله تعالى:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ [المائدة:٦]

Allāh Subḥānahū wa Ta'ālā says:

O you who believe! When you rise to (perform) Ṣalāt, wash your faces and your fore arms to the elbows, and wipe over your heads and wash your feet to (including) the ankles. Al-Mā'ida 5:6

وقال تعالى:

وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ﴿١٠٨﴾ [التوبة:١٠٨]

Allāh Subhānahū wa Ta'ālā says:

And Allāh loves those who purify themselves. Tawbah 9: 108

AḤĀDĪTH

٢٤٣ – عَنْ أَبِيْ مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الطُّهُوْرُ شَطْرُ الْإِيْمَانِ، وَالْحَمْدُ لِلّٰهِ تَمْلَأُ الْمِيْزَانَ وَسُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ تَمْلَآنِ -أَوْ تَمْلَأُ- مَا بَيْنَ السَّمٰوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُوْرٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ .

(الحديث)رواه مسلم، باب فضل الوضوء، رقم: ٥٣٤

243. Abu Mālik Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Ṭuhūr* (purity) is half of Īmān, and *Alḥamdulillāh* fills the scale of deeds with virtues, and *Subḥānallāh* and *Alḥamdulillāh* fill the space between the skies and the earth with reward, and Ṣalāt is Nūr (a light) and Ṣadaqah is a

proof of faith, and patience is brightness, and the Qur'ān is an evidence for you, or against you. (Muslim)

Note: 1. The meaning of *Ṭuhūr* being half of Īmān, may refer to the fact that half of Īmān is the inner purification from *Kufr*, *Shirk* and all other negative traits opposed to Īmān. Outward purity, being a condition for the acceptance of Ṣalāt, is half of Ṣalāt.

2. Ṣalāt is a Nūr; one meaning of this is, as light reverses darkness, similarly Ṣalāt stops from evil and being unfair. Another meaning is that the face of the one who offers Ṣalāt will be radiant on the Day of Judgment, as well as illuminated in this world. A third meaning is that Ṣalāt will be a light in the darkness of the grave and on the Day of Judgment.

3. Man by nature loves wealth, therefore his spending in charity for the sake of Allāh, stands as a sign and evidence of his true belief.

4. Whoever is patient in fulfilling the orders of Allāh, and abstaining from the prohibitions of Allāh, and facing in hardships becomes enlightened with the glow of *Hidayah* (guidance).

5. The Qur'ān shall be a means of salvation for the one who reads and acts upon it; otherwise it would be an evidence against those who neither learn it or act upon it. May Allāh save and guide us. (Nawawī, Mirqāt-ul-Mafātīḥ)

٢٤٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ خَلِيْلِيْ ﷺ يَقُوْلُ: تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوْءُ. رواه مسلم، باب تبلغ الحلية ٠٠٠٠، رقم: ٥٨٦

244. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard my loving friend, Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The jewellery of a *Mu'min* (on the Day of Resurrection) will cover to the places where the water of ablution reaches. (Muslim)

٢٤٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أُمَّتِيْ يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِيْنَ مِنْ آثَارِ الْوُضُوْءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيْلَ غُرَّتَهُ فَلْيَفْعَلْ. رواه البخاري، باب فضل الوضوء والغر المحجلون ٠٠٠٠، رقم: ١٣٦

245. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: My Ummah will be called on the Day of Resurrection with their limbs and faces shining from traces of Wuḍū. So whoever amongst you can increase the area of his radiance should do so (i.e. by performing Wuḍū regularly). (Bukhārī)

Note: Meaning that Wuḍū should be performed thoroughly with such care that no part of the skin should remain dry. (Maẓāhir Ḥaque)

٢٤٦- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ. رواه مسلم، باب خروج الخطايا ....، رقم:٥٧٨

246. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone who performs Wuḍū, and performs Wuḍū excellently (meaning thereby to carefully observe all the etiquettes), his sins will come out from his body, even coming out from under his nails. (Muslim)

Note: The opinion of the majority of the scholars is that minor sins, are forgiven by Allāh through Wuḍū, Ṣalāt and other forms of worship. The major sins, are forgiven by *Istighfār* (seeking forgiveness) and *Taubah* (turning towards Allāh with repentance). However, Allāh by His bountiful Grace, may even forgive the major sins by virtue of above deeds. (Nawawī)

٢٤٧- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يُسْبِغُ عَبْدٌ الْوُضُوْءَ إِلَّا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. رواه البزار ورجاله موثقون والحديث حسن إنشاء الله، مجمع الزوائد ١/٥٤٢

247. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When any slave of Allāh performs Wuḍū perfectly, then Allāh forgives his past and future sins. (Bazzār, Majma-'uz-Zawāid)

٢٤٨- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ -أَوْ فَيُسْبِغُ- الْوُضُوْءَ ثُمَّ يَقُوْلُ: أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ. رواه مسلم، باب الذكر المستحب عقب الوضوء، رقم:٥٥٣، وفى رواية لمسلم عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ: مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ. الحديث (باب الذكر المستحب عقب الوضوء، رقم:٥٥٤، وفى رواية لابن ماجه عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ ....، باب ما يقال بعد الوضوء، رقم:٤٦٩، وفى رواية لأبى داوُد عَنْ عُقْبَةَ رَضِيَ اللهُ عَنْهُ: فَأَحْسَنَ الْوُضُوْءَ ثُمَّ رَفَعَ

نَظَرَهُ إِلَى السَّمَاءِ، باب ما يقول الرجل إذا توضأ، رقم:١٧٠، وفى رواية للترمذى عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ ثُمَّ قَالَ: "أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ اللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ، وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ (الحديث) باب فى ما يقال بعد الوضوء، رقم:٥٥

248. 'Umar ibnil Khaṭṭāb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone amongst you performs who Wuḍū completely while fulfilling all the etiquettes and desirables and then says:

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I testify there is none worthy of worship except Allāh, and I testify that Muḥammad is His slave and Messenger;

the eight gates of Paradise are opened for him to enter from any one of them that he pleases. In another narration of 'Uqba ibn 'Āmir Juhani Raḍiyallāhu 'anhu it is mentioned, as:

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I testify there is none worthy of worship but Allāh alone, Who has no partner, and I testify that Muḥammad is His slave and Messenger;

In the narration of Anas ibne-Mālik Raḍiyallāhu 'anhu this is to be said three times. In another narration of 'Uqbah Raḍiyallāhu 'anhu these words are to be said, while looking towards the sky, after performing Wuḍū. excellently. In a narration of 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu the following words are given.

أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ اللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ، وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

I testify that there is none worthy of worship but Allāh alone, Who has no partner and I testify that Muhammad is His slave and Messenger; O Allāh! Make me from among those who turn with repentance and make me from among the purified.

(Muslim, Ibne-Mājah, Abu Dāwūd , Tirmidhī)

٢٤٩- عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَمَنْ تَوَضَّأَ ثُمَّ قَالَ: سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ كُتِبَ فِيْ رَقٍّ ثُمَّ طُبِعَ بِطَابَعٍ فَلَمْ

يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ .(وهوجزء من الحديث)رواه الحاكم وقال :هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٦٤

249. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a person after performing Wuḍū says:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory be to You, O Allāh! You are above all faults and all praises are for You, there is none worthy of worship but You; and from You do I seek, forgiveness and to You do I turn in Taubah

This is recorded on a piece of paper and then sealed. The seal will not be broken until the Day of Resurrection (meaning that the reward of these words will be preserved for the Hereafter). (Mustadrak Ḥākim)

٢٥٠– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ :مَنْ تَوَضَّأَ وَاحِدَةً فَتِلْكَ وَظِيْفَةُ الْوُضُوْءِ الَّتِي لَابُدَّ مِنْهَا، وَمَنْ تَوَضَّأَ اثْنَتَيْنِ فَلَهُ كِفْلَانِ، وَمَنْ تَوَضَّأَ ثَلَاثًا فَذٰلِكَ وُضُوْئِي وَوُضُوْءُ الْأَنْبِيَاءِ قَبْلِيْ. رواه أحمد ٢/٩٨

250. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A person who perform Wuḍū by washing each limb once, has fulfilled the requirement of Wuḍū, for which there is no compromise. And he who cleanses each limb twice gets two parts of reward. And he who cleanses each limb thrice has performed my Wuḍū and the Wuḍū of the Prophets before me. (Musnad Aḥmad)

٢٥١– عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ :إِذَا تَوَضَّأَ الْعَبْدُ الْمُؤْمِنُ فَتَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيْهِ، فَإِذَا اسْتَنْثَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهِ حَتّٰى تَخْرُجَ مِنْ أُذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ. رواه النسائي، باب مسح الأذنين مع الرأس .....، رقم:١٠٣

وَفِيْ حَدِيْثٍ طَوِيْلٍ عَنْ عَمْرِو بْنِ عَبَسَةَ السُّلَمِيِّ رَضِيَ اللهُ عَنْهُ، وَفِيْهِ مَكَانَ (ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً) فَإِنْ هُوَ قَامَ فَصَلّٰى، فَحَمِدَ اللهَ وَأَثْنٰى عَلَيْهِ، وَمَجَّدَهُ بِالَّذِيْ هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلّٰهِ، إِلَّا انْصَرَفَ مِنْ خَطِيْئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ. رواه مسلم، باب إسلام عمرو بن عبسة، رقم:١٩٣٠

251. 'Abdullāh Ṣunābiḥī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a Mu'min slave performs Wuḍū and rinses his mouth, the sins of his mouth are erased. When he cleans his nose, the sins of his nose are erased. When he washes his face, the sins of his face are erased even from beneath his eyelids. When he washes his arms, the sins of his arms are erased even from beneath his fingernails. When he wipes his head with his wet hands, the sins of his head are erased, even from his ears. When he washes his feet, the sins of his feet are erased even from beneath his toenails. Thereafter his walking towards the masjid and offering Ṣalāt is a source of more reward. (Nasaī)

It is narrated in a lengthy narration by 'Amr ibne-'Abasah Sulamī Raḍiyallāhu 'anhu: After performing Wuḍū, when he stands for Ṣalāt and praises, extols and glorifies Allāh Subḥānahū wa Ta'ālā in a manner worthy of His dignity, and concentrates whole heartedly towards Allāh Subḥānahū wa Ta'ālā, upon completion of his Ṣalāt, he is definitely cleansed of his sins as on the day his mother gave birth to him. (Muslim)

Note: Some scholars take the first narration to mean that by performing Wuḍū, all the bodily sins are forgiven; and by offering Ṣalāt all the inner sins are forgiven. (Kashful Mughaṭṭa)

٢٥٢– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ :أَيُّمَا رَجُلٍ قَامَ إِلَى وُضُوْءِهِ يُرِيْدُ الصَّلَاةَ، ثُمَّ غَسَلَ كَفَّيْهِ نَزَلَتْ خَطِيْئَتُهُ مِنْ كَفَّيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا مَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ نَزَلَتْ خَطِيْئَتُهُ مِنْ لِسَانِهِ وَشَفَتَيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا غَسَلَ وَجْهَهُ نَزَلَتْ خَطِيْئَتُهُ مِنْ سَمْعِهِ وَبَصَرِهِ مَعَ أَوَّلِ قَطْرَةٍ فَإِذَا غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ سَلِمَ مِنْ كُلِّ ذَنْبٍ هُوَ لَهُ وَمِنْ كُلِّ خَطِيْئَةٍ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ، قَالَ :فَإِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ اللهُ بِهَا دَرَجَتَهُ وَإِنْ قَعَدَ قَعَدَ سَالِمًا. رواه أحمد ٥/٢٦٣

252. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: Whoever stands up to perform his Wuḍū, intending to offer Ṣalāt, then cleans his hands, the sins of his two hands fallout with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fallout with the first drop of water. Then, as he cleans his face, the sins of his hearing and seeing fallout with the first drop (of water). Then, when be cleans his two arms past the elbows and his two feet past the ankles, he becomes free of all his offences and sins, just as he was, the day his mother gave him birth. He (then) said: When he stands for Ṣalāt Allāh elevates his position, and if he (merely) sits (without standing for Ṣalāt) even then his sitting is free of sins. (Musnad Aḥmad)

٢٥٣ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ: مَنْ تَوَضَّأَ عَلٰى طُهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ. رواه أبو داوُد، باب الرجل يجدد الوضوء ...، رقم: ٦٢

253. Ibne -‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: For a person who performs Wuḍū (while already) in a state of purity, for him ten virtues are written. (Abu Dāwūd)

Note: Islamic scholars have written that condition for making fresh Wuḍū, while already in a state of Wuḍū, is that one has performed any form of worship with the previous Wuḍū. (Badhl-ul-Majhūd)

٢٥٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَوْلَا أَنْ أَشُقَّ عَلٰى أُمَّتِيْ لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلٰوةٍ. رواه مسلم، باب السواك، رقم: ٥٨٩

254. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Were it not (for the fear) of overburdening my Ummah, I would have ordered them to (brush their teeth with) *Siwak* at every Ṣalāt. (Muslim)

Note: *Siwāk* or *Miswāk* is a natural tooth brush prepared from the roots or branches of various trees and bushes. The most common and beneficial is that of the root of the *Salvadora Persica,* a wild desert plant known in Arabic as *Arak*, and in Urdu as *Peelu*.

٢٥٥ – عَنْ أَبِيْ أَيُّوْبَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِيْنَ:

الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ. رواه الترمذي وقال: حديث أبي أيوب حديث حسن غريب، باب ما جاء في فضل التزويج والحث عليه، رقم: ١٠٨٠

255. Abu Ayyūb Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Four characteristics pertain to the practices of the Prophets (Messengers): Modesty, use of perfume, use of *Siwak*, and marriage. (Tirmidhī)

٢٥٦ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الْإِبِطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيْتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُوْنَ الْمَضْمَضَةَ. رواه مسلم، باب خصال الفطرة، رقم: ٦٠٤

256. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Ten characteristics pertain to the practices of all the Prophets: Clipping of mustaches, letting the beard grow, use of *Siwak*, snuffing up the water (to clean the nose), cutting the nails, washing the finger joints (similarly all parts of the body where dirt gets collected, for example holes of the ears, nostrils and armpits etc. plucking the hairs under the armpits, shaving the pubes, and cleaning one's private parts with water after relieving himself. The narrator of this Ḥadīth, Muṣ‘ab Raḥmatullāhi ‘alaihi says that I have forgotten the tenth, it may have been the rinsing of the mouth. (Muslim)

٢٥٧ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ. رواه النسائي، باب الترغيب في السواك، رقم: ٥

257. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The *Siwak* is a means of purifying the mouth and pleasing the Rabb. (Nasaī)

٢٥٨ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَا جَاءَنِيْ جِبْرِيْلُ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا أَمَرَنِيْ بِالسِّوَاكِ، لَقَدْ خَشِيْتُ أَنْ أُحْفِيَ مُقَدَّمَ فِيَّ. رواه أحمد ٥/٢٦٣

258. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whenever Jibraīl ‘Alaihis salām came to me he stressed the use of *Siwāk* to the extent that I feared (from the excessive use of *Siwāk)* I may injure my gums. (Musnad Aḥmad)

٢٥٩– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَيْقِظُ إِلَّا يَتَسَوَّكُ قَبْلَ أَنْ يَتَوَضَّأَ. رواه أبو داوُد، باب السواك لمن قام بالليل، رقم:٥٧

259. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that whenever Rasulūllah Ṣallallāhu ‘alaihi wasallam slept in the night or day, as he awoke he would brush his teeth with *Siwāk* before performing Wuḍū. (Abu Dāwūd)

٢٦٠– عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ :قَالَ رَسُوْلُ اللهِ ﷺ:إِنَّ الْعَبْدَ إِذَا تَسَوَّكَ ثُمَّ قَامَ يُصَلِّي قَامَ الْمَلَكُ خَلْفَهُ فَيَسْتَمِعُ لِقِرَاءَتِهِ فَيَدْنُوْ مِنْهُ –أَوْ كَلِمَةً نَحْوَهَا –حَتَّى يَضَعَ فَاهُ عَلَى فِيْهِ، فَمَا يَخْرُجُ مِنْ فِيْهِ شَيْءٌ مِنَ الْقُرْآنِ إِلَّا صَارَ فِيْ جَوْفِ الْمَلَكِ، فَطَهِّرُوا أَفْوَاهَكُمْ لِلْقُرْآنِ. رواه البزار ورجاله ثقات، مجمع الزوائد٢/٢٦٥

260. ‘Alī Raḍiyallāhu ‘anhu narrates that Rasulūllah Ṣallallāhu ‘alaihi wasallam said: Verily, when an *‘Abd* (the slave of Allāh) uses the *Siwāk*, then stands in Ṣalāt, an angel stands behind him, listening closely to his recitation. He then draws closer and closer to him, until he places his mouth upon the mouth (of the one reciting the Qur’ān). Whatever he recites from the Qur’ān, it enters inside the angel; so purify your mouths (with *Siwāk*) for (the recitation of) the Qur’ān. (Musnad, Bazzār, Majma-‘uz-Zawāid)

٢٦١– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ :رَكْعَتَانِ بِسِوَاكٍ أَفْضَلُ مِنْ سَبْعِيْنَ رَكْعَةً بِغَيْرِ سِوَاكٍ. رواه البزار ورجاله موثقون، مجمع الزوائد٢/٢٦٣

261. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasulūllah Ṣallallāhu ‘alaihi wasallam said: Two *Rak‘at* (of Ṣalāt offered) with *Siwāk*, are superior in virtue to seventy *Rak‘āt* (offered) without *Siwāk*. (Bazzār, Majma-‘uz-Zawāid)

٢٦٢– عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ :كَانَ رَسُوْلُ اللهِ ﷺ اِذَا قَامَ لِيَتَهَجَّدَ، يَشُوْصُ فَاهُ بِالسِّوَاكِ. رواه مسلم، باب السواك، رقم:٥٩٣

262. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that when Rasulūllah Ṣallallāhu ‘alaihi wasallam used to stand for *Tahajjud*, he would properly clean his teeth with the *Siwāk*. (Muslim)

Note:.*Tahajjud* is a highly virtuous optional Ṣalāt performed in the latter part of the night.

٢٦٣– عَنْ شُرَيْحٍ رَحِمَهُ اللهُ قَالَ :سَأَلْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قُلْتُ :بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ :بِالسِّوَاكِ. رواه مسلم، باب السواك، رقم: ٥٩٠

263. Shuraiḥ Raḥimahullāh said that I asked ‘Ā’ishah Raḍiyallāhu ‘anha: What would Rasūlullāh Ṣallallāhu ‘alaihi wasallam do first upon entering his house? She replied: He would use the *Siwāk*. (Muslim)

٢٦٤– عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ :مَا كَانَ رَسُوْلُ اللهِ ﷺ يَخْرُجُ مِنْ بَيْتِهِ لِشَيْءٍ مِنَ الصَّلَوَاتِ حَتَّى يَسْتَاكَ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد٢/٢٦٦

264. Zaid ibne-Khālid Al-Juhanī Raḍiyallāhu ‘anhu narrates that Rasulūllah Ṣallallāhu ‘alaihi wasallam would not leave his house for any one of the Ṣalāt until he would use the *Siwāk*. (Ṭabarānī, Majma-‘uz-Zawāid)

٢٦٥– عَنْ أَبِي خَيْرَةَ الصُّبَاحِيِّ رَضِيَ اللهُ عَنْهُ قَالَ :كُنْتُ فِي الْوَفْدِ الَّذِيْنَ أَتَوْا رَسُوْلَ اللهِ ﷺ فَزَوَّدَنَا الْأَرَاكَ نَسْتَاكُ بِهِ، فَقُلْنَا :يَا رَسُوْلَ اللهِ عِنْدَنَا الْجَرِيْدُ، وَلٰكِنَّا نَقْبَلُ كَرَامَتَكَ وَعَطِيَّتَكَ .
(الحديث) رواه الطبراني في الكبير وإسناده حسن، مجمع الزوائد٢/٢٦٨

265. Abu Khairah Subāḥī Raḍiyallāhu ‘anhu said that I was among the delegation that came to Rasulūllah Ṣallallāhu ‘alaihi wasallam, and he provided us with the (roots of) *Arāk* (bush) to use as *Siwāk*, so we said to him: O Rasulāllah! We have the branches (of the date tree for *Miswāk*), but we accept your generosity and your gift. (Ṭabarānī, Majma-‘uz-Zawāid)

THE A'MĀL (DEEDS) AND FAḌĀIL (VIRTUES) OF THE MASJID

VERSES OF QUR'ĀN

قال اللّٰہ تعالى:

Allāh Subḥānahū wa Ta'ālā says:

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ﴿١٨﴾

[التوبة:١٨]

The masjids of Allāh are only to be maintained and served by those, who believe in Allāh, and the Last Day, and establish Ṣalāt, and give Zakāt, and fear none save Allāh, for (such) it is expected that, they will be of the (rightly) guided.

At-Tawbah 9: 18

Note: The maintenance of a masjid implies that all the actions of the Masjid of Rasūlullāh Sallallāhu 'alaihi wasallam are done in it. This includes Da'wat of Imān gatherings in which belief in the unseen is developed, study circles on the virtues of A'māl, acquiring knowledge and Dhikr, the religious education and training of those coming from outside, worship and the services of guests. Another important aspect of the Masjid of Rasūlullāh Sallallāhu 'alaihi wasallam was the sending of the Jamā'ats (groups) for Da'wat work, both within the country and to foreign countries. Similarly receiving and being host to Jamā'ats from within the country and abroad. This is generally expressed as "Hijrat and Nusrat". (Bayān-ul-Qurān)

وقال تعالى:

فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿٣٦﴾

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ [النور:٣٦-٣٧]

Describing the condition of the men who have been rightly guided Allāh Subḥānahū wa Ta'ālā says: In houses (masjids) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered

(i.e. Da'wat, recitation of the Qur'ān, learning and teaching the commandments of Allāh, worship). Therein glorify Him (Allāh) in the mornings and in the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from establishing Ṣalāt, nor from giving Zakāt. They fear a Day when hearts will be shaken and eyes will be rolled (out of the horror of the torment of the Day of Resurrection).

An-Nūr 24: 36-37

AḤĀDĪTH

٢٦٦- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللهِ أَسْوَاقُهَا. رواه مسلم، باب فضل الجلوس في مصلاه....، رقم:١٥٢٨

266. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The parts of the land liked most by Allāh are its masjids, and the parts of land disliked most by Allāh are its markets. (Mulsim)

٢٦٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: الْمَسَاجِدُ بُيُوْتُ اللهِ فِي الْأَرْضِ تُضِيْءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيْءُ نُجُوْمُ السَّمَاءِ لِأَهْلِ الْأَرْضِ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد٢/١١٠

267. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that masjids are the houses of Allāh on the earth. They shine to the dwellers of the sky, just as the stars shine to the dwellers of the earth. (Ṭabarānī, Majma-'uz-Zawāid)

٢٦٨–عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيْهِ اسْمُ اللّٰهِ، بَنَى اللّٰهُ لَهُ بَيْتًا فِي الْجَنَّةِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤/٤٨٦

268. 'Umar ibnl - Khaṭṭāb Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Anyone who builds a masjid where the name of Allāh is remembered and (He is praised), Allāh will build a palace for him in Paradise. (Ibne-Ḥibbān)

٢٦٩– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللّٰهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ. رواه البخاري، باب فضل من غدا إلى المسجد ....، رقم: ٦٦٢

269. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever goes to the masjid in the morning or in the evening, Allāh prepares for him a good hospitality in Paradise as often as he goes to the masjid, morning or evening. (Bukhārī)

٢٧٠– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الْغُدُوُّ وَالرَّوَاحُ إِلَى الْمَسْجِدِ مِنَ الْجِهَادِ فِي سَبِيْلِ اللّٰهِ. رواه الطبراني في الكبير وفيه: القاسم أبوعبد الرحمن ثقة وفيه اختلاف، مجمع الزوائد ٢/١٤٧

270. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Going to the masjid in the morning or evening is part of *Jihād* in the path of Allāh. (Ṭabarānī, Majma'uz-Zawāid)

٢٧١– عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَإِذَا قَالَ ذٰلِكَ، قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ الْيَوْمِ. رواه أبوداود، باب ما يقول الرجل عند دخوله المسجد، رقم: ٤٦٦

271. 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam used to say upon entering the masjid:

أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allāh the Greatest, and in His Noble Being, and in His Eternal Domain, from the accursed Shaiṭān

When this Du'ā is being recited, Shaiṭān exclaims: He is protected from me for the rest of the day. (Abu Dāwūd)

٢٧٢– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ أَلِفَ الْمَسْجِدَ أَلِفَهُ اللّٰهُ. رواه الطبراني في الأوسط وفيه: ابن لهيعة وفيه كلام، مجمع الزوائد ٢/١٣٥

272. Abu Sa'īd Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever loves the masjid, Allāh loves him. (Ṭabarānī, Majma'uz-Zawāid)

٢٧٣– عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: الْمَسْجِدُ بَيْتُ كُلِّ تَقِيٍّ، وَتَكَفَّلَ اللّٰهُ لِمَنْ كَانَ الْمَسْجِدُ بَيْتَهُ بِالرَّوْحِ وَالرَّحْمَةِ، وَالْجَوَازِ عَلَى الصِّرَاطِ إِلَى رِضْوَانِ اللّٰهِ إِلَى الْجَنَّةِ. رواه الطبراني في الكبير والأوسط والبزار وقال: إسناده حسن، قلت: ورجال البزار كلهم رجال الصحيح، مجمع الزوائد ٢/١٣٤

273. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The masjid is the house of every pious person who fears Allāh. For the one who spends most of his time in the masjid, Allāh Subḥānahū wa Ta'ālā has taken upon Himself to comfort him, to bestow Mercy upon him, to make the crossing over Bridge of *Ṣirāt* easy for him, and to grant him His Pleasure and Paradise. (Ṭabarānī, Bazzār, Majma-'uz-Zawāid)

٢٧٤– عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ نَبِيَّ اللّٰهِ ﷺ قَالَ: إِنَّ الشَّيْطَانَ ذِئْبُ الْإِنْسَانِ، كَذِئْبِ الْغَنَمِ يَأْخُذُ الشَّاةَ الْقَاصِيَةَ وَالنَّاحِيَةَ، فَإِيَّاكُمْ وَالشِّعَابَ، وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ وَالْمَسْجِدِ. رواه أحمد ٥/٢٣٢

274. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Verily, Shaiṭān is the wolf to man, like the wolf that catches sheep; the one which is solitary and the one which stays away from the flock. So avoid staying alone in valleys. Hold firmly to Jamaat (collectiveness), to live with the common people, and to the masjid. (Musnad Aḥmad)

٢٧٥– عَنْ أَبِيْ سَعِيْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيْمَانِ، قَالَ اللّٰهُ تَعَالٰى: ﴿إِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ﴾. رواه الترمذي وقال: هذا حديث حسن غريب، باب ومن سورة التوبة، رقم: ٣٠٩٣

275. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If you see a man frequenting the masjid, bear witness to his Īmān. Allāh Subḥānahū wa Ta'ālā says:

إِنَّمَا يَعْمُرُ مَسٰجِدَ اللهِ مَنْ اٰمَنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ

Only he will frequent the masjids, who believes in Allāh and the Last Day. (Tirmidhī)

٢٧٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ، إِلَّا تَبَشْبَشَ اللهُ لَهُ كَمَا يَتَبَشْبَشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ. رواه ابن ماجه، باب لزوم المساجد وانتظار الصلوة، رقم: ٨٠٠

276. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A Muslim that makes the masjid his abode for Ṣalāt and Dhikr, Allāh is overjoyed with him as a family is overjoyed by the return of an absent relative. (Ibne-Mājah)

Note: Making his abode means that he develops a special attachment to the masjid, and remains there for a major part of his time.

٢٧٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ رَجُلٍ كَانَ يُوَطِّنُ الْمَسَاجِدَ فَشَغَلَهُ أَمْرٌ أَوْ عِلَّةٌ، ثُمَّ عَادَ إِلَى مَا كَانَ، إِلَّا تَبَشْبَشَ اللهُ إِلَيْهِ كَمَا يَتَبَشْبَشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ إِذَا قَدِمَ. رواه ابن خزيمة ١٨٦/١

277. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever has made the masjid his abode, and then was pre-occupied by some matter or illness, and subsequently returned to the masjid as before, Allāh is overjoyed with him just as a family is overjoyed by the return of an absent relative. (Ibne-Khuzaimah)

٢٧٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلْمَسَاجِدِ أَوْتَادًا، الْمَلَائِكَةُ جُلَسَاؤُهُمْ، إِنْ غَابُوا يَفْتَقِدُونَهُمْ، وَإِنْ مَرِضُوا عَادُوهُمْ، وَإِنْ كَانُوا فِيْ حَاجَةٍ أَعَانُوهُمْ وَقَالَ ﷺ: جَلِيْسُ الْمَسْجِدِ عَلَى ثَلَاثِ خِصَالٍ: أَخٌ مُسْتَفَادٌ، أَوْ كَلِمَةٌ مُحْكَمَةٌ، أَوْ رَحْمَةٌ مُنْتَظَرَةٌ. رواه أحمد ٤١٨/٢

278. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu

'alaihi wasallam said: The people who frequent the masjids are (like) their pegs. The angels are their companions. If they are absent the angels search for them, and if they become sick the angels visit them, and if they are in need the angels help them. He (also) said: The one who sits in the masjid, derives at least one benefit from these three: Either he meets a Muslim brother from whom he may benefit in terms of Deen, or he hears a word of wisdom, or receives a Mercy from Allāh for which every Muslim waits for. (Musnad Aḥmad)

٢٧٩ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَمَرَ رَسُوْلُ اللهِ ﷺ بِبِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ، وَأَنْ تُنَظَّفَ وَتُطَيَّبَ. رواه أبوداود، باب اتخاذ المساجد في الدور، رقم: ٤٥٥

279. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered us to build masjids in various localities, and to clean and perfume them. (Abu Dāwūd)

٢٨٠ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ امْرَأَةً كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ فَتُوُفِّيَتْ فَلَمْ يُؤْذَنِ النَّبِيُّ ﷺ بِدَفْنِهَا، فَقَالَ النَّبِيُّ ﷺ: إِذَا مَاتَ لَكُمْ مَيِّتٌ فَآذِنُونِي، وَصَلَّى عَلَيْهَا، وَقَالَ: إِنِّي رَأَيْتُهَا فِي الْجَنَّةِ لِمَا كَانَتْ تَلْقُطُ الْقَذَى مِنَ الْمَسْجِدِ. رواه الطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد ١١٥/٢

280. Anas Raḍiyallāhu 'anhu narrates that there was a woman who used to collect rubbish from the masjid. When she died, Nabī Ṣallallāhu 'alaihi wasallam was not informed of her burial. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If a person from amongst you dies, then inform me. He then offered *Ṣalā-tul-Janāzah* upon her and said: Verily, I saw her in Paradise because she used to remove rubbish from the masjid. (Ṭabarānī, Majma-'uz-Zawāid)

'ILM AND DHIKR
KNOWLEDGE AND REMEMBRANCE OF ALLĀH TA'ĀLĀ

'ILM
KNOWLEDGE

In order to benefit directly from Allāh Ta'ālā by fulfilling His Commandments, in the manner prescribed by Rasūlullāh Ṣallallāhu 'alaihi wasallam, to acquire the knowledge revealed by Allāh Ta'ālā, that is to precisely ascertain what Allāh Ta'ālā wants of me, in each and every situation

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

(Just as We completed Our Favour upon you by ascertaining the direction of your *Qiblah*) similarly, We have sent to you a Messenger from amongst you, who recites to you Our revelations and purifies

you, and teaches you the Book (Al-Qur'ān) and wisdom (the Prophet's Sunnah), and teaches you (beneficial things) that which you knew not. Al-Baqarah 2: 151

قال الله تعالى:

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾ [البقرة:١٥١]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

Allāh reveals to you the Book (Al-Qur'ān) and the wisdom, and teaches you that which you knew not. The grace of Allāh towards you has been infinite. An-Nisā 4: 113

وقال تعالى:

وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

[النساء:١١٣]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

And say: My Rabb! Enhance my knowledge. Ṭā Hā 20: 114

وقال تعالى:

وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾ [طه:١١٤]

Allāh Subḥānahū wa Ta'ālā says:

And We, verily gave knowledge to Dāwūd and Sulaimān, and (upon this) they said: Praise be to Allāh, Who has preferred us above many of His believing slaves! An-Naml 27: 15

وقال تعالى:

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾ [النمل:١٥]

Allāh Subḥānahū wa Ta'ālā says:

And these examples We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs). Al-'Ankabūt 29: 43

وقال تعالى:

وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾

[العنكبوت:٤٣]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Only the 'Ulamā (scholars with knowledge of Allāh's greateness) amongst His slaves truly fear Allāh. Fāṭir 35: 28

إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ [فاطر:٢٨]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

وقال تعالى:

Say (to them): Can those who have knowledge(of Deen) and those who do not have knowledge (of Deen) be equal? Az-Zumar 39: 9

قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ [الزمر:٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

O you, who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (in Paradise from His Mercy). And when (for some reason) you are told to get up, then get up, Allāh will (because of your accepting this order and other orders) exalt in degree those of you who believe, and those who have been granted knowledge(of Deen). And Allāh is Well-Aware of what you do. Al-Mujādilah 58: 11

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ [المجادلة:١١]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And mix not Truth with falsehood, nor knowingly conceal the Truth (the Commandments of Allāh). Al-Baqarah 2: 42

وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ [البقرة:٤٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Do you enjoin righteousness upon mankind, and you yourselves forget (to practise it), while you are reciters of the Book? Will you not then use your reason? Al-Baqarah 2: 44

أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾ [البقرة:٤٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

(Shu'aib 'Alaihissalām told his people): (And just as I practice what I enjoin you to do) I do not want myself to do those things which I forbid you to do. Hūd 11: 88

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ [هود:٨٨]

AḤĀDĪTH

١ - عَنْ أَبِيْ مُوْسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ مَا بَعَثَنِيَ اللهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيْرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيْرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلأً، فَذٰلِكَ مَثَلُ مَنْ فَقُهَ فِي دِيْنِ اللهِ وَنَفَعَهُ مَا بَعَثَنِيَ اللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذٰلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِيْ أُرْسِلْتُ بِهِ. رواه البخاري، باب فضل من علم وعلّم، رقم: ٧٩

1. Abu Mūsā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The guidance and knowledge with which Allāh sent me is like abundant rain that falls on land (which has three different terrains). A part of the land was fertile, it absorbed the water, and sprouted lush plantation and pasture. Another part was barren, it held up the water, and Allāh made it beneficial for people who drank from it, and gave (cattle) to drink from it, and irrigated from it. The rain fell on the third part which was a hard plain, it neither held the water nor sprouted grass. (Likewise there are three types of persons). For

example: The one who acquires understanding of Deen of Allāh, and benefits from what Allāh has sent me with, and he learns, and teaches; (and the other who did not benefit himself but others were benefited through him); and the third, who does not show regard to that and does not accept Allāh's guidance with which I have been sent. (Bukhārī)

٢ – عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

رواه الترمذي وقال: هذا حديث حسن صحيح، باب ماجاء في تعليم القرآن، رقم: ٢٩٠٧

2. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The best among you is he who learns the Qur'ān and teaches it. (Bukhārī)

٣ – عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ وَتَعَلَّمَهُ وَعَمِلَ بِهِ أُلْبِسَ يَوْمَ الْقِيَامَةِ تَاجًا مِنْ نُوْرٍ ضَوْؤُهُ مِثْلُ ضَوْءِ الشَّمْسِ، وَيُكْسٰى وَالِدَيْهِ حُلَّتَانِ لَا يَقُوْمُ بِهِمَا الدُّنْيَا، فَيَقُوْلَانِ بِمَا كُسِيْنَا هٰذَا؟ فَيُقَالُ بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٦٨

3. Buraidah Al-Aslamī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites the Qur'ān and learns it, and then acts upon it, he will be made to wear on the Day of Resurrection a crown of Nūr (light), which will be as radiant as the sun. And his parents will be dressed with two suits, which the whole world cannot match. So they will ask: For what have we been dressed like this? It will be said: This is the reward of your son's acquiring Qur'ān. (Mustadrak Ḥākim)

٤ – عَنْ مُعَاذٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ، وَعَمِلَ بِمَا فِيْهِ، أُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ، ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِيْ بُيُوْتِ الدُّنْيَا، لَوْ كَانَتْ فِيْكُمْ، فَمَا ظَنُّكُمْ بِالَّذِيْ عَمِلَ بِهٰذَا. رواه أبوداود، باب في ثواب قراءة القرآن، رقم: ١٤٥٣

4. Mu'ādh Al-Juhanī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites the Qur'ān and acts upon it, his parents will be made to wear a crown on the Day of Resurrection, whose light will be better than the light of the sun; if it rises amongst you in your worldly houses, what do you think about the person who himself acts upon it? (Abu Dāwūd)

٥ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَرَأَ الْقُرْآنَ فَقَدِ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوْحٰى إِلَيْهِ، لَا يَنْبَغِيْ لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ مَعَ مَنْ وَجَدَ، وَلَا يَجْهَلَ مَعَ مَنْ جَهِلَ، وَفِيْ جَوْفِهِ كَلَامُ اللهِ. رواه الحاكم وقال: صحيح الإسناد، الترغيب ٢/٣٥٢

5. 'Abdullāh ibne-'Amr ibnil-'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites the Qur'ān, indeed secures the knowledge of prophethood within his ribs, though Divine Revelation is not sent upon him. It does not befit one endowed with the Qur'ān that he gets annoyed with those who are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while he has the Book of Allāh inside his heart. (Mustadrak Ḥākim, Targhib)

٦ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْعِلْمُ عِلْمَانِ: عِلْمٌ فِي الْقَلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ، وَعِلْمٌ عَلَى اللِّسَانِ فَذَاكَ حُجَّةُ اللهِ عَلَى ابْنِ آدَمَ. رواه الحافظ أبوبكر الخطيب في تاريخه بإسناد حسن، الترغيب ١/١٠٣

6. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Knowledge is of two types: 1. Knowledge that penetrates into the heart; this knowledge is beneficial. 2. Knowledge, that is merely on the tongue; this will be Allāh's evidence against the son of Ādam. (Targhīb)

Note: Knowledge on the tongue refers to the knowledge without practice and sincerity.

٧ – عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ رَسُوْلُ اللهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيْقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِيْ غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُوْلَ اللهِ! نُحِبُّ ذٰلِكَ، قَالَ: أَفَلَا يَغْدُوْ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللهِ عَزَّوَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ؟ رواه مسلم، باب فضل قراءة القرآن ...، رقم: ١٨٧٣

7. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came out to us when we were in *Ṣuffah* and asked: Who amongst you would like to go out every morning to Buṭḥān or Al-'Aqīq (the markets of Madīna Munawwarah) and bring

two large humped she-camels, without being guilty of sin or severing the ties of relationship? We replied: O Rasūlallāh! We would all like that. He said: Your going to the masjid every morning to learn or recite two verses of the Book of Allāh, The Almighty and Magnificent, is better for you than two she-camels. And three verses are better than three she-camels and four verses better than four she-camels, and an equal number of camels. (Muslim)

Note: This ḥadīth explains that the number of verses are better than the collective number of camels, male and female; for example, a single verse is better than a single male and a female camel.

٨– عَنْ مُعَاوِيَةَ رَضِيَ اللّٰهُ عَنْهُ يَقُوْلُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ يُرِدِ اللّٰهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّيْنِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللّٰهُ يُعْطِيْ. (الحديث) رواه البخاري، باب من يرد الله به خيرا ۰۰۰۰، رقم: ۷۱

8. Mu'āwiyah Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: The one for whom Allāh intends good, He guides him towards the understanding of Deen. Indeed I am only a distributor and Allāh is the One Who grants. (Bukhārī)

Note: The second sentence of the ḥadīth means that Rasūlullāh Ṣallallāhu 'alaihi wasallam came as a distributor of knowledge and Allāh is the Bestower of understanding of this knowledge and helps in acting upon it. (Mirqāt)

٩– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: ضَمَّنِيْ رَسُوْلُ اللّٰهِ ﷺ وَقَالَ: اللّٰهُمَّ عَلِّمْهُ الْكِتَابَ.

رواه البخاري، باب قول النبي ﷺ اللّٰهم علمه الكتاب، رقم: ۷۵

9. 'Abdullāh ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam embraced me and supplicated: O Allāh! Grant him knowledge of the Book. (Bukhārī)

١٠– عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَا. رواه البخاري، باب رفع العلم وظهور الجهل، رقم: ۸۰

10. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, among the signs of the Last Hour (the Day of Resurrection) is that knowledge will be lifted, ignorance (of Deen) will take root, liquor will be drunk, and adultery will prevail. (Bukhārī)

١١– عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: بَيْنَا أَنَا نَائِمٌ أُتِيْتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ حَتّٰى إِنِّيْ لَأَرَى الرِّيَّ يَخْرُجُ فِيْ أَظَافِيْرِيْ، ثُمَّ أَعْطَيْتُ فَضْلِيْ يَعْنِيْ عُمَرَ قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: الْعِلْمَ. رواه البخاري، باب اللبن، رقم: ۷۰۰٦

11. 'Abdullāh ibne 'Umar Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: While I was asleep, I was given a bowl of milk. So I drank from it to my fill, until I felt its freshness reaching my nails. Then I gave the rest of it to 'Umar. The Ṣaḥabah Raḍiyallāhu 'anhum asked: So, what is your interpretation about the dream, O Rasūlallāh? He said: Knowledge, (It means 'Umar Raḍiyallāhu 'anhu will receive an ample portion of the knowledge of Rasūlullāh Ṣallallāhu 'alaihi wasallam). (Bukhārī)

١٢– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتّٰى يَكُوْنَ مُنْتَهَاهُ الْجَنَّةُ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل الفقه على العبادة، رقم: ۲٦۸٦

12. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A believer's thirst for knowledge is never quenched. He continues to hear and learn until he enters Paradise. (Tirmidhī)

١٣– عَنْ أَبِيْ ذَرٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللّٰهِ ﷺ: يَا أَبَا ذَرٍّ! لَأَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللّٰهِ خَيْرٌ لَّكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلَأَنْ تَغْدُوَ فَتَعَلَّمَ بَابًا مِنَ الْعِلْمِ، عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ. رواه ابن ماجه، باب فضل من تعلم القرآن وعلّمه، رقم: ۲۱۹

13. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told me: O Abu Dhar! If you go in the morning and learn a verse from the Book of Allāh, it is better for you than performing one hundred *Rak'āt* of Ṣalāt. And if you go in the morning and learn a chapter of knowledge, which may or may not be applicable at that time (for example learning the method of Tayyammum), it is better for you than performing a thousand *Rak'āt* of *Nafl* Ṣalāt. (Ibne-Mājah)

١٤– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ جَاءَ مَسْجِدِيْ هٰذَا،

لَمْ يَأْتِهِ إِلَّا لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ، وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلٰى مَتَاعِ غَيْرِهِ. رواه ابن ماجه، باب فضل العلماء...، رقم: ٢٢٧

14. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who comes to my Masjid (Masjid-un-Nabī) with no other intention but to learn or teach a good deed is like a Mujāhid in the path of Allāh. And, he who comes with some other intention is like one who has come to look at the belongings of others (and this looking is of no benefit to him). (Ibne-Mājah)

Note: The excellence mentioned in this hadīth is valid for all masjids, as all masjids are subsidiaries of Masjid-un-Nabī. (Injāḥ-ul-Ḥāja)

١٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُوْلُ: خَيْرُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا إِذَا فَقُهُوْا. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط مسلم ٢٩٤/١

15. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Abul Qāsim Ṣallallāhu 'alaihi wasallam saying: The best amongst you are those who are best in conduct provided they have an understanding of Deen. (Ibne-Ḥibbān)

١٦ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوْا. (الحديث) رواه أحمد ٥٣٩/٢

16. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhumā narrates that Nabī Ṣallallāhu 'alaihi wasallam said: People are like mines just as there are mines of gold and silver. Those who were better in the days of ignorance (prior to embracing Islām) are also better after accepting Islām provided they have understanding of Deen (Islām). (Musnad Aḥmad)

Note: In this ḥadīth men have been compared with mines. Various mines contain different minerals. Some of which are more valuable, like gold and silver; while others are less valuable, like coal and lime. Similarly, different men have different qualities and habits, because of which some have higher rank and some have lower. Again, so long as gold and silver remain unexplored, these do not have the value but these acquire value only after being taken out of the mines. In the same manner, as long as a man remains hidden in

the darkness of infidelity, though he may have any measure of generosity or bravery, he does not bear that value which he would gain once he has embraced Islam and acquires the knowledge of Deen. (Maẓāhir-e- Ḥaque)

١٧ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ لَا يُرِيْدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا، أَوْ يُعَلِّمَهُ، كَانَ لَهُ كَأَجْرِ حَاجٍّ تَامًّا حَجَّتُهُ. رواه الطبراني في الكبير ورجاله موثقون كلهم، مجمع الزوائد ٣٢٩/١

17. Abu Umāmah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who goes to the masjid, not desiring anything other than learning or teaching something good, his reward is like that of a Ḥaji who performs a complete Ḥajj. (Ṭabarānī, Majma-'uz-Zawāid)

١٨ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: عَلِّمُوْا وَيَسِّرُوْا وَلَا تُعَسِّرُوْا. (الحديث) رواه أحمد ٢٨٣/١

18. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Teach people (Deen), and be lenient with them and do not be stern with them. (Musnad Aḥmad)

١٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ مَرَّ بِسُوْقِ الْمَدِيْنَةِ فَوَقَفَ عَلَيْهَا قَالَ: يَا أَهْلَ السُّوْقِ مَا أَعْجَزَكُمْ؟ قَالُوْا: وَمَا ذَاكَ يَا أَبَا هُرَيْرَةَ؟ قَالَ: ذَاكَ مِيْرَاثُ رَسُوْلِ اللهِ ﷺ يُقَسَّمُ، وَأَنْتُمْ هٰهُنَا، أَلَا تَذْهَبُوْنَ فَتَأْخُذُوْنَ نَصِيْبَكُمْ مِنْهُ؟ قَالُوْا: وَأَيْنَ هُوَ؟ قَالَ: فِي الْمَسْجِدِ، فَخَرَجُوْا سِرَاعًا، وَوَقَفَ أَبُوْهُرَيْرَةَ لَهُمْ حَتّٰى رَجَعُوْا، فَقَالَ لَهُمْ: مَا لَكُمْ؟ قَالُوْا: يَا أَبَا هُرَيْرَةَ! فَقَدْ أَتَيْنَا الْمَسْجِدَ فَدَخَلْنَا فَلَمْ نَرَ فِيْهِ شَيْئًا يُقَسَّمُ! فَقَالَ لَهُمْ أَبُوْهُرَيْرَةَ: وَمَا رَأَيْتُمْ فِي الْمَسْجِدِ أَحَدًا؟ قَالُوْا: بَلٰى! رَأَيْنَا قَوْمًا يُصَلُّوْنَ، وَقَوْمًا يَقْرَءُوْنَ الْقُرْآنَ، وَقَوْمًا يَتَذَاكَرُوْنَ الْحَلَالَ وَالْحَرَامَ، فَقَالَ لَهُمْ أَبُوْهُرَيْرَةَ: وَيْحَكُمْ فَذَاكَ مِيْرَاثُ مُحَمَّدٍ ﷺ. رواه الطبراني في الأوسط وإسناده حسن، مجمع الزوائد ٣٣١/١

19. Abu Hurairah Raḍiyallāhu 'anhu while passing by a market of Madīnah stopped and asked: O People of the market; what has disabled you? They asked: What is the matter, O Abu Hurairah? He said: The inheritance of Rasūlullāh Ṣallallāhu 'alaihi wasallam is being distributed and you are sitting here. Why do you not go there and take your share of it? They asked: Where is it being distributed?

He replied: In the masjid. So they rushed towards the masjid. Abu Hurairah stood there till they returned. And he asked: What happened? They said: O Abu Hurairah! We went to the masjid, entered it, and saw nothing being distributed. Abu Hurairah Raḍiyallāhu 'anhu asked: Did you not see anyone in the masjid? They replied: Yes! verily We saw some people performing Ṣalāt, and some reciting the Qur'ān and some were discussing what is permissible and what is fŏrbidden. Abu Hurairah said: Woe unto you, that is the inheritance of Muḥammad Ṣallallāhu 'alaihi wasallam. (Ṭabarānī, Majma-'uz-Zawāid)

٢٠ – عَنْ عَبْدِ اللهِ يَعْنِي ابْنَ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْرًا فَقَّهَهُ فِي الدِّيْنِ، وَأَلْهَمَهُ رُشْدَهُ. رواه البزار والطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١/ ٣٢٧

20. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh intends to endow His slave a good, He gives him understanding of Deen and inspires him with proper guidance. (Bazzār, Ṭabarānī, Majma-'uz-Zawāid)

٢١ – عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُوْلِ اللهِ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُوْلِ اللهِ ﷺ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيْهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُوْلُ اللهِ ﷺ قَالَ: أَلَا أُخْبِرُكُمْ عَلَى النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللهِ تَعَالَى فَآوَاهُ اللهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللهُ عَنْهُ. رواه البخاري، باب من قعد حيث ينتهي به المجلس ....، رقم: ٦٦

21. Abu Wāqid Al-Laithī Raḍiyallāhu 'anhu narrates that once Rasūlullāh Ṣallallāhu 'alaihi wasallam was sitting in the masjid, and other people were also present. Three men came, two of them turned their attention towards Rasūlullāh Ṣallallāhu 'alaihi wasallam, and one amongst them left. These two men stood near Rasūlullāh Ṣallallāhu 'alaihi wasallam; one of them found some room in the circle, so he sat there, the other one sat behind them and the third one (as mentioned above) turned his back and left. At the end of the gathering, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Should I not inform you about these three persons? One of them came closer to

Allāh by sitting in the circle and so Allāh covered him with His Mercy. And the other one felt shy (to sit in the circle), so Allāh regarded his shyness and did not deprive him of His Mercy and the last one turned away, so Allāh turned away from him. (Bukhārī)

٢٢ – عَنْ أَبِي هَارُوْنَ الْعَبْدِيِّ رَحِمَهُ اللهُ عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَأْتِيْكُمْ رِجَالٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُوْنَ، فَإِذَا جَاؤُوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا، قَالَ: فَكَانَ أَبُوْسَعِيْدٍ إِذَا رَآنَا قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُوْلِ اللهِ ﷺ. رواه الترمذي، باب ما جاء في الإستيصاء ....، رقم: ٢٦٥١

22. Abu Hārūn Al-'Abdī Raḥimahullāh reports from Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu, who narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: People from the East will come to you to seek knowledge of Deen, and when they come to you, treat them well. Abu Hārūn 'Abdī, says: Whenever Abu Sa'īd would see us, he would say: Welcome to those about whom Rasūlullāh Ṣallallāhu 'alaihi wasallam advised us. (Tirmidhī)

٢٣ – عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ طَلَبَ عِلْمًا فَأَدْرَكَهُ كَتَبَ اللهُ لَهُ كِفْلَيْنِ مِنَ الْأَجْرِ، وَمَنْ طَلَبَ عِلْمًا فَلَمْ يُدْرِكْهُ كَتَبَ اللهُ لَهُ كِفْلًا مِنَ الْأَجْرِ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١/ ٣٣٠

23. Wāthilah ibnil-Asqa' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who seeks knowledge and attains it, Allāh writes for him a double reward, and he who seeks knowledge but does not attain it, Allāh writes for him a single reward. (Tabarānī, Majma-'uz-Zawāid)

٢٤ – عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ مُتَّكِئٌ عَلَى بُرْدٍ لَهُ أَحْمَرَ، فَقُلْتُ لَهُ: يَا رَسُوْلَ اللهِ! إِنِّيْ جِئْتُ أَطْلُبُ الْعِلْمَ، فَقَالَ: مَرْحَبًا بِطَالِبِ الْعِلْمِ، إِنَّ طَالِبَ الْعِلْمِ لَتَحُفُّهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا، ثُمَّ يَرْكَبُ بَعْضُهُمْ بَعْضًا حَتَّى يَبْلُغُوا السَّمَاءَ الدُّنْيَا مِنْ مَحَبَّتِهِمْ لِمَا يَطْلُبُ. رواه الطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد ١/ ٣٤٣

24. Safwān ibne-'Assāl Al-Murādī Raḍiyallāhu 'anhu narrates: I went to Nabī Ṣallallāhu 'alaihi wasallam, he was in the masjid, reclining on his red striped sheet. I said: O Rasūlallāh! I have come

to seek knowledge. He said: Welcome to the seeker of knowledge. Indeed, the angels cover the seeker of knowledge by their wings and they start gathering one upon another till they reach the sky, for the love of the knowledge which is being sought. (Tabarānī, Majma-'uz-Zawāid)

٢٥ – عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ الصَّحَابِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَقُوْلُ اللهُ عَزَّوَجَلَّ لِلْعُلَمَاءِ يَوْمَ الْقِيَامَةِ إِذَا قَعَدَ عَلٰى كُرْسِيِّهِ لِفَصْلِ عِبَادِهِ: إِنِّيْ لَمْ أَجْعَلْ عِلْمِيْ وَحِلْمِيْ فِيْكُمْ إِلَّا وَأَنَا أُرِيْدُ أَنْ أَغْفِرَ لَكُمْ عَلٰى مَا كَانَ فِيْكُمْ وَلَا أُبَالِيْ. رواه الطبراني في الكبير ورواته ثقات، الترغيب ١/١٠١

25. Tha'labah ibnil-Ḥakam Aṣ-Ṣahābī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh 'Azza wa Jall, when seated on His Chair to judge His slaves on the Day of Resurrection, will say to the 'Ulamā (Islāmic Scholars): I blessed you with My knowledge and My kind forbearance in order to pardon you despite your faults, and I care not, as to the magnitude of your sins, as forgiving you is of no consequence to Me. (Tabarānī, Targhīb)

٢٦ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: إِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَلَكَ طَرِيْقًا يَطْلُبُ فِيْهِ عِلْمًا سَلَكَ اللهُ بِهِ طَرِيْقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ وَالْحِيْتَانُ فِيْ جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلٰى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِيْنَارًا وَلَا دِرْهَمًا، وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ. رواه أبو داود، باب في فضل العلم، رقم: ٣٦٤١

26. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whoever travels on a path in search of knowledge, Allāh will enable him to travel on one of the paths to Paradise. And verily, the angels spread their wings with pleasure for one who seeks knowledge. Indeed the inhabitants of the skies and the earth and the fish in the depths of the water, all supplicate forgiveness for the *'Ālim* (Islāmic Scholar). Verily, the eminence of an *'Ālim* over a devout worshipper is that of the full moon over the stars. And indeed, the 'Ulamā are heirs of the prophets. And verily, the prophets did not leave behind as inheritance any Dinār or Dirham, rather they leave 'Ilm as inheritance. So, whoever acquired this, received an abundant portion. (Abu Dāwūd)

٢٧ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: وَمَوْتُ (الْعَالِمِ) مُصِيْبَةٌ لَا تُجْبَرُ وَثُلْمَةٌ لَا تُسَدُّ وَهُوَ نَجْمٌ طُمِسَ، مَوْتُ قَبِيْلَةٍ أَيْسَرُ مِنْ مَوْتِ عَالِمٍ. (وهو بعض الحديث) رواه البيهقي في شعب الإيمان ٢/٢٦٤

27. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The death of an *'Ālim*, is such a calamity that it can neither be made up nor compensated for; and he was a star (of guidance and due to his death) his light is lost. The death of a whole tribe is less significant than the death of an *'Ālim*. (Baihaqī)

٢٨ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ مَثَلَ الْعُلَمَاءِ كَمَثَلِ النُّجُوْمِ فِي السَّمَاءِ يُهْتَدَى بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا انْطَمَسَتِ النُّجُوْمُ أَوْشَكَ أَنْ تَضِلَّ الْهُدَاةُ. رواه أحمد ٣/١٥٧

28. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, the example of the 'Ulamā is like that of stars in the sky by which guidance is obtained in the darkness of the land and water; when stars lose their radiance, it is likely that travellers will go astray. (Musnad Aḥmad)

Note: This refers to the absence of 'Ulamā, which invariably leads to the straying of mankind from the straight path.

٢٩ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فَقِيْهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ. رواه الترمذي وقال: هذا حديث غريب، باب ماجاء في فضل الفقه على العبادة، رقم: ٢٦٨١

29. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasulullah Sallallahu 'alaihi wasallam said: One *Faqīh* (learned man) has more power over Shaitān than a thousand devout worshippers. (Tirmidhī)

Note: This means that it is easier for a Shaiṭān to deceive a thousand *'Ābid* (devout worshippers) than to deceive an *'Ālim* who has a thorough knowledge of Deen.

٣٠ – عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: ذُكِرَ لِرَسُوْلِ اللهِ ﷺ رَجُلَانِ أَحَدُهُمَا: عَابِدٌ

وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِيْ عَلٰى أَدْنَاكُمْ، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمٰوٰتِ وَالْأَرَضِيْنَ حَتَّى النَّمْلَةَ فِيْ جُحْرِهَا وَحَتَّى الْحُوْتَ لَيُصَلُّوْنَ عَلٰى مُعَلِّمِ النَّاسِ الْخَيْرَ. رواه الترمذي وقال: هذا حديث حسن غريب صحيح، باب ما جاء في فضل الفقه على العبادة، رقم: ٢٦٨٥

30. Abu Umāmah Al-Bāhilī Raḍiyallāhu 'anhu narrates that two men were mentioned to Rasūlullāh Ṣallallāhu 'alaihi wasallam, one of them learned and the other devout worshipper. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The superiority of an *'Ālim* over an *'Ābid* is like that of mine over the least amongst you. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh, His angels, the inhabitants of the skies and the earths, even the ants in their holes and even fish invoke mercy, grace and honour on him who teaches people good deeds. (Tirmidhī)

٣١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَلَا إِنَّ الدُّنْيَا مَلْعُوْنَةٌ مَلْعُوْنٌ مَا فِيْهَا إِلَّا ذِكْرُ اللهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ. رواه الترمذي وقال: هذا حديث حسن غريب، باب منه حديث إن الدنيا ملعونة، رقم: ٢٣٢٢

31. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Behold! Indeed, the world is accursed, and all that it contains is accursed except the Dhikr of Allāh, and that which brings one closer to Allāh, an *'Ālim* or a seeker of knowledge of Deen. (Tirmidhī)

٣٢- عَنْ أَبِيْ بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: اغْدُ عَالِمًا، أَوْ مُتَعَلِّمًا، أَوْ مُسْتَمِعًا، أَوْ مُحِبًّا، وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ وَالْخَامِسَةُ أَنْ تُبْغِضَ الْعِلْمَ وَأَهْلَهُ. رواه الطبراني في الثلاثة والبزار ورجاله موثقون، مجمع الزوائد ١/٣٢٨

32. Abu Bakrah Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: You should become either (1) an 'Ālim or (2) a seeker of knowledge of Deen, or (3) an attentive listener to the knowledge of Deen, or (4) a lover of knowledge of Deen and Ulamā. Do not be of the fifth kind, otherwise you will be ruined. The fifth kind is that you bear malice towards knowledge of Deen and those who possess it. (Tabrānī, Bazzār, Majma-'uz-Zawāid)

٣٣- عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللهُ مَالًا فَسَلَّطَهُ عَلٰى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِيْ بِهَا وَيُعَلِّمُهَا. رواه البخاري، باب إنفاق المال في حقه، رقم: ١٤٠٩

33. Ibne-Mas'ūd Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: There are only two people worthy of envy: A person whom Allāh has given wealth, and empowers him to spend it in righteous causes; and the other, whom Allāh has given knowledge by means of which he makes sound judgements, and teaches it to others. (Bukhārī)

٣٤- عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُوْلِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ، شَدِيْدُ سَوَادِ الشَّعَرِ، لَا يُرٰى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتّٰى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلٰى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلٰى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِيْ عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: اَلْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ ﷺ، وَتُقِيْمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُوْمَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيْلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِيْ عَنِ الْإِيْمَانِ؟ قَالَ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِيْ عَنِ الْإِحْسَانِ؟ قَالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِيْ عَنِ السَّاعَةِ؟ قَالَ: مَا الْمَسْئُوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِيْ عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُوْنَ فِي الْبُنْيَانِ، قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِيْ: يَا عُمَرُ! أَتَدْرِيْ مَنِ السَّائِلُ؟ قُلْتُ: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيْلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ. رواه مسلم، باب بيان الإيمان والإسلام.....، رقم: ٩٣

34. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu narrates that one day while we were sitting with Rasūlullāh Ṣallallāhu 'alaihi wasallam, a man with extremely white clothing and very black hair came to us. No signs of travel were visible on him and none of us recognised him. Sitting down close to Rasūlullāh Ṣallallāhu 'alaihi wasallam, resting his knees against his and placing his palms on his own thighs, he said: O Muhammad! Tell me about Islām. Rasūlullāh Ṣallallāhu

'alaihi wasallam replied: Islām is to testify that none is worthy of worship but Allāh, and Muhammad is the Messenger of Allāh, to establish Ṣalāt, to pay Zakāt, to fast in Ramaḍan, and to perform Ḥajj to Baitullāh, provided you have resources for it. The man said: You have spoken the truth. 'Umar Raḍiyallāhu 'anhu said: We were amazed at his asking the question and endorsing the answer. Then he said: Tell me about Īmān (faith)? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Īmān is to believe in Allāh, His angels, His books, His Messengers, and the Last Day, and to believe in the Divine Destiny - both good and bad of it. He said: You have spoken the truth. And then asked: Tell me about Iḥsān? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Iḥsān is to worship Allāh as though you are seeing Him; and even if you do not see Him, He certainly sees you. Then he said: Tell me about the Hour? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: The one who is asked about it knows no more than the one who is asking. He said: Then tell me about its signs. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: That a slave-girl will give birth to her mistress; and you will see barefooted, naked and destitute shepherds competing with one another in constructing lofty buildings. 'Umar Raḍiyallāhu 'anhu said: Then he went away and I stayed for a while. Then, Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: O 'Umar! Do you know who the questioner was? I said: Allāh and His Messenger know best. He said: He was Jibraīl, who came to teach you your Deen (Islam). (Muslim)

Note: In ḥadīth, amongst the signs of the Last Day is that a slave girl will give birth to her owner (mistress); which means that disobedience of parents will become rampant at the approach of the Last Day, so much so that girls, in whose nature obedience to their mother is more ingrained, would not only become disobedient, but dominate over their mothers, like a lady mistress orders her maid-servant. This is why Rasūlullāh Ṣallallāhu 'alaihi wasallam has described a slave-girl giving birth to her mistress. The second sign of the Last Day means, such people shall be in possession of wealth who would not be worthy of it. Their interest will be in constructing high buildings and they would compete with one another in it. (Ma'āriful Ḥadīth)

٣٥– عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: سُئِلَ رَسُوْلُ اللهِ ﷺ عَنْ رَجُلَيْنِ كَانَا فِي بَنِي إِسْرَائِيْلَ،

أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ، وَالْآخَرُ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ، أَيُّهُمَا أَفْضَلُ؟ قَالَ رَسُوْلُ اللهِ ﷺ: فَضْلُ هٰذَا الْعَالِمِ الَّذِي يُصَلِّي الْمَكْتُوْبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِي يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ كَفَضْلِي عَلَى أَدْنَاكُمْ رَجُلًا. رواه الدارمي ١/١٠٩

35. Ḥasan Rahimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked about two men from the Banī Isrā'īl as to which of them was superior. One of them was an *'Ālim*, who observed the obligatory Ṣalāt, and then sat and taught the people good; the other one fasted by day, and worshipped during the night. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: The superiority of that *'Ālim* who observed the obligatory Ṣalāt then sat and taught good, over a devout worshipper who fasted by day and worshipped during the night, is like my superiority over the least amongst you. (Sunan-ud-dārmī)

٣٦– عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوْهُ النَّاسَ وَتَعَلَّمُوا الْعِلْمَ وَعَلِّمُوْهُ النَّاسَ وَتَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوْهَا النَّاسَ فَإِنِّي امْرُؤٌ مَقْبُوْضٌ وَإِنَّ الْعِلْمَ سَيُقْبَضُ حَتّٰى يَخْتَلِفَ الرَّجُلَانِ فِي الْفَرِيْضَةِ لَا يَجِدَانِ مَنْ يُخْبِرُهُمَا بِهَا. رواه البيهقي في شعب الإيمان ٢/٢٥٥

36. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Learn the Qur'ān and teach it to people; acquire knowledge of Deen and teach it to people; learn the obligatory Commandments (of Allāh) and teach these to people: Indeed I would die and verily the knowledge will also be lifted soon, so much so that two people will disagree on an obligatory command, and there will be no one who could guide them correctly about it. (Baihaqī)

٣٧– عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يٰأَيُّهَا النَّاسُ! خُذُوْا مِنَ الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ الْعِلْمُ وَقَبْلَ أَنْ يُرْفَعَ الْعِلْمُ. (الحديث) رواه أحمد ٥/٢٦٦

37. Abu Umāmah Al-Bāhilī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O people! Acquire knowledge, before knowledge is withdrawn, and before it is eliminated. (Musnad Aḥmad)

٣٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيْلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِيْ صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. رواه ابن ماجه، باب ثواب معلم الناس الخير، رقم: ٢٤٢

38. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, among the actions and good deeds for which a believer will continue to receive rewards even after his death are: (i) Knowledge which he taught and spread (ii) righteous children whom he left behind (iii) the Qur'ān which he left as an inheritance (iv) a masjid which he built (v) a rest house which he built for the travellers (vi) a stream which he caused to flow (vii) a charity that he gave from his wealth, while he was alive and healthy. For all these, he will continue to receive rewards after his death. (Ibne-Mājah)

٣٩ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ. (الحديث) رواه البخاری، باب من أعاد الحديث ...، رقم: ٩٥

39. Anas Raḍiyallāhu 'anhu says about Nabī Ṣallallāhu 'alaihi wasallam that (at times and according to the needs of the moment) whenever he said something, he would repeat it thrice so that the meaning would be fully understood. (Bukhārī)

٤٠ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُوْسًا جُهَّالًا، فَسُئِلُوا فَأَفْتَوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا. رواه البخاری، باب كيف يقبض العلم؟ رقم: ١٠٠

40. 'Abdullāh ibne-'Amr ibnil-'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh will not take away knowledge of Deen from people at once, but will withdraw knowledge by the death of 'Ulamā until no *'Ālim* will be left, people will take ignorant men as their leaders. They will be asked question relating to Deen and they will give verdict without knowledge. They being astray will lead others astray. (Bukhārī)

٤١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ يُبْغِضُ كُلَّ جَعْظَرِيٍّ جَوَّاظٍ سَخَّابٍ بِالْأَسْوَاقِ، جِيْفَةٍ بِاللَّيْلِ، حِمَارٍ بِالنَّهَارِ، عَالِمٍ بِأَمْرِ الدُّنْيَا، جَاهِلٍ بِأَمْرِ الْآخِرَةِ. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط مسلم ١/ ٢٧٤

41. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh hates every harsh man, who eats excessively, shouts in the bāzār, sleeps at night like a corpse, passes the day like a donkey, and well aware of worldly matters but totally ignorant about matters of the Hereafter. (Ibne-Ḥibbān)

٤٢ – عَنْ يَزِيْدَ بْنِ سَلَمَةَ الْجُعْفِيِّ رَضِيَ اللهُ عَنْهُ قَالَ قُلْتُ: يَا رَسُوْلَ اللهِ! إِنِّيْ قَدْ سَمِعْتُ مِنْكَ حَدِيْثًا كَثِيْرًا أَخَافُ أَنْ يُنْسِيَ أَوَّلَهُ آخِرُهُ فَحَدِّثْنِيْ بِكَلِمَةٍ تَكُوْنُ جِمَاعًا، قَالَ: اتَّقِ اللهَ فِيْمَا تَعْلَمُ. رواه الترمذی وقال: هذا حديث ليس إسناده بمتصل وهو عندی مرسل، باب ما جاء فی فضل الفقه على العبادة، رقم: ٢٦٨٣

42. Yazīd ibne-Salama Al-Ju'fī Raḍiyallāhu 'anhu narrates: I said: O Rasūlallāh! I have heard many ahādith from you; I fear that recent ahādith may cause me to forget the earlier ones. So, tell me something comprehensive. He said: Fear and obey Allāh to the best of your knowledge. (Tirmidhī)

٤٣ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَا تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ وَلَا تُمَارُوا بِهِ السُّفَهَاءَ، وَلَا تَخَيَّرُوا بِهِ الْمَجَالِسَ فَمَنْ فَعَلَ ذٰلِكَ، فَالنَّارُ النَّارُ. رواه ابن ماجه، باب الإنتفاع بالعلم والعمل به، رقم: ٢٥٤

43. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not acquire knowledge of Deen for showing superiority over 'Ulamā and do not use this knowledge to quarrel with the ignorant and do not use this knowledge to hold assemblies. He who has done like this (for him) there is Fire, and Fire. (Ibne-Mājah)

Note: Acquiring knowledge of Deen is not to be used for diverting the attention of people towards one's self.

٤٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَلْجَمَهُ اللهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ. رواه أبو داود، باب كراهية منع العلم، رقم: ٣٦٥٨

44. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who is asked something about knowledge (of Deen) and he conceals it, Allāh will put a bridle of fire on him on the Day of Resurrection. (Abu Dāwūd)

٤٥ – عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَثَلُ الَّذِىْ يَتَعَلَّمُ الْعِلْمَ ثُمَّ لَا يُحَدِّثُ بِهِ كَمَثَلِ الَّذِىْ يَكْنِزُ الْكَنْزَ ثُمَّ لَا يُنْفِقُ مِنْهُ. رواه الطبرانى فى الأوسط وفى إسناده ابن لهيعة، الترغيب ١/١٢٢

45. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of the person who acquires knowledge of Deen and then does not convey it to others, is like the one who has collected a treasure but does not spend (and benefit) from it. (Tabarānī Targhīb)

٤٦ – عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقُوْلُ: اللّٰهُمَّ! إِنِّى أَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا. (وهو قطعة من الحديث) رواه مسلم، باب فى الأدعية، رقم: ٦٩٠٦

46. Zaid ibne-Arqam Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to invoke:

اللّٰهُمَّ! إِنِّى أَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

O Allāh! I seek refuge in You from that knowledge which does not give benefit, and from that heart which does not fear You, and from that inner-self which does not get satisfied, and from that supplication which is not accepted.

(Muslim)

٤٧ – عَنْ أَبِىْ بَرْزَةَ الْأَسْلَمِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَزُوْلُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتّٰى يُسْأَلَ عَنْ عُمْرِهِ فِيْمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيْمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيْمَا أَبْلَاهُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب فى القيامة، رقم: ٢٤١٧

47. Abu Barzah Aslamī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The feet of the slave of Allāh will not move from its place on the Day of Judgment until he is questioned about his life, how he spent it; about his knowledge of

Deen, whether he practiced it; about his wealth, from where he acquired it and where he spent it; and about his body (in which activities) did he age it. (Tirmidhī)

٤٨ – عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ الْأَزْدِىِّ رَضِىَ اللهُ عَنْهُ صَاحِبِ النَّبِىِّ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَثَلُ الَّذِىْ يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ كَمَثَلِ السِّرَاجِ يُضِىْءُ لِلنَّاسِ وَيَحْرِقُ نَفْسَهُ. رواه الطبرانى فى الكبير وإسناده حسن إن شاء الله تعالٰى، الترغيب ١/١٢٦

48. Jundub ibne-'Abdullāh Al-Azdī Raḍiyallāhu 'anhu a sahābi of Nabī Ṣallallāhu 'alaihi wasallam narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of the person who teaches people good and neglects himself (does not practice himself), is like a lamp which is a source of illumination for people and burns itself. (Tabarānī, Targhīb)

٤٩ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: رُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيْهٍ، وَمَنْ لَمْ يَنْفَعْهُ عِلْمُهُ ضَرَّهُ جَهْلُهُ، اقْرَإِ الْقُرْآنَ مَا نَهَاكَ، فَإِنْ لَمْ يَنْهَكَ فَلَسْتَ تَقْرَءُهُ. رواه الطبرانى فى الكبير وفيه شهر بن حوشب وهو ضعيف وقد وثق، مجمع الزوائد ١/٤٤٠

49. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Some people having knowledge of Deen, lack its understanding. And he whose knowledge does not benefit him, his ignorance will harm him. You will indeed be considered amongst those who recite the Qur'ān as long as it restrains you from the forbidden. If it does not restrain you, then you are not from those who recite the Qur'ān. (Tabarānī, Majma-'uz-Zawāid)

٥٠ – عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَامَ لَيْلَةً بِمَكَّةَ مِنَ اللَّيْلِ فَقَالَ: اللّٰهُمَّ هَلْ بَلَّغْتُ؟ ثَلَاثَ مَرَّاتٍ، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَوَّاهًا، فَقَالَ: اللّٰهُمَّ نَعَمْ، وَحَرَّضْتَ وَجَهَدْتَ وَنَصَحْتَ، فَقَالَ: لَيَظْهَرَنَّ الْإِيْمَانُ حَتّٰى يُرَدَّ الْكُفْرُ إِلٰى مَوَاطِنِهِ، وَلَتُخَاضَنَّ الْبِحَارُ بِالْإِسْلَامِ، وَلَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَعَلَّمُوْنَ فِيْهِ الْقُرْآنَ يَتَعَلَّمُوْنَهُ وَيَقْرَءُوْنَهُ وَيَقُوْلُوْنَ: قَدْ قَرَأْنَا وَعَلِمْنَا، فَمَنْ ذَا الَّذِىْ هُوَ خَيْرٌ مِنَّا؟ (ثُمَّ قَالَ لِأَصْحَابِهِ) فَهَلْ فِي أُولٰئِكَ مِنْ خَيْرٍ؟ قَالُوا: يَارَسُوْلَ اللهِ وَمَنْ أُولٰئِكَ؟ قَالَ: أُولٰئِكَ مِنْكُمْ وَأُولٰئِكَ وَقُوْدُ النَّارِ. رواه الطبرانى فى الكبير ورجاله ثقات

إلا أن هند بنت الحارث الخَثْعَمِيَّة التابعية لم أر من وثقها ولا جرحها، مجمع الزوائد ١/١٩١ طبع مؤسسة المعارف، بيروت.
هند مقبولة، تقريب التهذيب

50. 'Abdullāh Ibne-'Abbās Raḍiyallāhu 'anhuma that one night Rasūlullāh Ṣallallāhu 'alaihi wasallam stood in Makkah and said this three times: O Allāh! Have I conveyed (the Message)? 'Umar Ibnil-Khaṭṭāb, who was most tender hearted, got up and said: Yes! O Allāh! I make you witness You (O Rasūlallāh) have strongly motivated, striven hard and sincerely advised. He said: Īmān will indeed prevail till infidelity will be pushed to its origins, and surely you will sail on high seas for spreading Islām. And a time will certainly come, when people will learn the Qur'ān; learning it and reciting it, and then saying: We have learnt it and know it. So, who is better than us? (Then Rasūlullāh Ṣallallāhu 'alaihi wasallam told his Ṣahāba): Can there be any good in them? The Ṣaḥāba asked: O Rasūlallāh! Who would be these people? He said: They are from amongst you and they are the fuel of Fire! (Tabarānī, Majma-'uz-Zawāid)

٥١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوْسًا عِنْدَ بَابِ رَسُوْلِ اللهِ ﷺ نَتَذَاكَرُ يَنْزِعُ هٰذَا بِآيَةٍ وَيَنْزِعُ هٰذَا بِآيَةٍ فَخَرَجَ عَلَيْنَا رَسُوْلُ اللهِ ﷺ كَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ فَقَالَ: يَا هٰؤُلَآءِ بِهٰذَا بُعِثْتُمْ أَمْ بِهٰذَا أُمِرْتُمْ؟ لَا تَرْجِعُوا بَعْدِيْ كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. رواه الطبراني في الأوسط ورجاله ثقات أثبات، مجمع الزوائد ١/٣٨٩

51. Anas Raḍiyallāhu 'anhu narrates that we were sitting by the door of Rasūlullāh Ṣallallāhu 'alaihi wasallam, and were discussing . One man was arguing and quoting one verse of the Qur'ān, and the other quoting another verse. At this, Rasūlullāh Ṣallallāhu 'alaihi wasallam came out to us. His face was red (in anger), as if (the juice of) pomegranate was spread on his face and he said: O people! Have you been sent for this, or have you been ordered to do so? Do not return to infidelity after me by cutting one another's necks! (Tabarānī, Majma-'uz-Zawāid)

٥٢ - عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّ عِيْسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: إِنَّمَا الْأُمُوْرُ ثَلَاثَةٌ: أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ فَاتَّبِعْهُ، وَأَمْرٌ تَبَيَّنَ لَكَ غَيُّهُ فَاجْتَنِبْهُ، وَأَمْرٌ اخْتُلِفَ فِيْهِ فَرُدَّهُ إِلٰى عَالِمِهِ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ١/٣٩٠

52. 'Abdullāh ibne-'Abbās Raḍiyallāhu 'anhuma narrates from Nabī

Ṣallallāhu 'alaihi wasallam that 'Īsā Ibne-Marym 'alaihis salam said: Indeed matters are of three kinds: A matter whose righteousness is evident to you, so follow it; a matter whose error is evident to you, so leave it; a matter which is disputable, so refer it to an *'Ālim* who is knowledgeable about it. (Tabarānī, Majma-'uz-Zawāid)

٥٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: اتَّقُوا الْحَدِيْثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في الذي يفسر القرآن برأيه، رقم: ٢٩٥١

53. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Avoid relating a ḥadīth from me, unless you know it for a certainty. He who deliberately narrates from me falsely, then let him prepare for himself an abode in the Hell-Fire. And he who interprets the Qur'ān according to his own opinion, then let him prepare for himself an abode in the Hell-Fire. (Tirmidhī)

٥٤ - عَنْ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ فِي كِتَابِ اللهِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ. رواه أبو داود، باب الكلام في كتاب الله بلا علم، رقم: ٣٦٥٢

54. Jundub Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who interprets the Qur'ān according to his opinion and that happens to be correct, even then he has erred. (Abu Dāwūd)

Note: This means, that if someone interprets the Qur'ān in the light of his own opinion and that interpretation incidentally turns out to be correct; even so he has erred, because he did not refer (for this commentary) to the Prophet's Aḥādīth and nor to the 'Ulamā of this Ummah. (Mazāhir-e-Ḥaque)

TO BE INSPIRED BY THE QUR'ĀN AND ḤADĪTH

VERSES OF QUR'ĀN

قال الله تعالى:

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ [المائدة:٨٣]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:
When they listen to that which has been revealed to the Messenger; you see their eyes overflow with tears, because of their recognition of the Truth (in the Qur'ān).
Al-Mā'idah 5: 83

وقال تعالى:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ [الأعراف:٢٠٤]

Allāh Subḥānahū wa Ta'ālā says:
And when the Qur'ān is recited, give ear to it and pay heed, so that you may obtain Mercy.
Al-A'rāf 7: 204

وقال تعالى:

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَن شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا [الكهف:٧٠]

Allāh Subḥānahū wa Ta'ālā says:
He (Allāh's favoured bondsman) said (to Mūsa 'Alaihis Salām): Then if you follow me (to acquire knowledge) ask me not about anything till I myself mention of it to you.
Al-Kahf 18: 70

وقال تعالى:

فَبَشِّرْ عِبَادِ

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:
Therefore give glad tidings to (those of) my servants

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ [الزمر:١٧-١٨]

who listen carefully to all that is said, and follow the best of it; (For) it is they whom Allāh has graced with his guidance, and it is they who are men of understanding.
Az-Zumar 39: 17-18

وقال تعالى:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ [الزمر:٢٣]

Allāh Subhānahū wa Ta'ālā says :
Allāh has revealed the best of all teachings, a book (Qur'ān), its contents resembling each other (in goodness and truth) and repeating each statement (of the truth) many times. The skin of those who fear their Rabb, shiver from it (when they recite it or hear it). Then their skins and their hearts soften to the remembrance of Allāh..
Az-Zumar 39: 23

AḤĀDĪTH

٥٥ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: اِقْرَأْ عَلَيَّ. قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: فَإِنِّيْ أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِيْ، فَقَرَأْتُ عَلَيْهِ سُوْرَةَ النِّسَاءِ حَتّٰى بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا﴾ قَالَ: أَمْسِكْ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ. رواه البخاري، باب فكيف إذا جئنا من كل أمة بشهيد ... الآية، رقم: ٤٥٨٢

55. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me to recite the Qur'ān; I submitted: Shall I recite the Qur'ān to you while it has been revealed to you? He said: I like to hear it from someone else. So, I recited to him Sūrah An-Nisa. When I came to the Verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا

So how will it be with them, when We bring of every people a witness; and We shall bring you O Muḥammad, a witness

against these people –i.e. your Ummah.

He said: Stop, I saw tears were rolling from his eyes. (Bukhārī)

٥٦- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: إِذَا قَضَى اللّٰهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلٰى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ قَالُوْا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوْا: الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيْرُ. رواه البخاري، باب قول الله تعالى ولا تنفع الشفاعة عنده إلا لمن أذن له الآية، رقم: ٧٤٨١

56. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh decrees a matter in heaven, the angels strike their wings in fear and submission to His word. The decree of Allāh sounds to them like the chiming of a chain on a smooth rock. When their hearts are relieved from fear, they ask one another: What did your Rabb say? They say: He commanded the Truth, and He is the Most High, the Most Great. (Bukhārī)

٥٧- عَنْ أَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ رَحِمَهُ اللّٰهُ قَالَ: الْتَقٰى عَبْدُ اللّٰهِ بْنُ عُمَرَ وَعَبْدُ اللّٰهِ بْنُ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمْ عَلَى الْمَرْوَةِ فَتَحَدَّثَا ثُمَّ مَضٰى عَبْدُ اللّٰهِ بْنُ عَمْرٍو وَبَقِيَ عَبْدُ اللّٰهِ بْنُ عُمَرَ يَبْكِيْ فَقَالَ لَهُ رَجُلٌ: مَا يُبْكِيْكَ يَا أَبَا عَبْدِ الرَّحْمٰنِ؟ قَالَ: هٰذَا يَعْنِيْ عَبْدَ اللّٰهِ بْنَ عَمْرٍو وَزَعَمَ أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ كَانَ فِيْ قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ كِبْرٍ كَبَّهُ اللّٰهُ لِوَجْهِهِ فِي النَّارِ. رواه أحمد والطبراني في الكبير ورجاله رجال الصحيح، مجمع الزوائد ١/٢٨٢

57. Abu Salama ibne-'Abdur Raḥmān ibne-'Auf Raḥimahullāh narrates that 'Abdullāh ibne-'Umar and 'Abdullāh ibne-'Amr ibnil-'Āṣ Raḍiyallāhu 'anhum met each other at *Marwah* (Mount). Both of them talked to each other for sometime. Then 'Abdullāh ibne-'Amr left, and 'Abdullāh ibne-'Umar remained there weeping. A man asked him: What has made you weep? O Abu 'Abdur Raḥman! Ibn 'Umar said: This man 'Abdullāh ibn 'Amr has just told me that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, in whose heart there is pride equal to a mustard seed, Allāh will throw him upside down into the Fire. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

DHIKR
REMEMBRANCE OF ALLĀH TA'ĀLĀ

Fulfilling the Commandments of Allāh Ta'ālā with the complete attention that Allāh Ta'ālā is in front of me and seeing me

VIRTUES OF AL-QUR'ĀN

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

قال الله تعالى:

O mankind! There has come to you a heart rending advise from your Sustainer (The Qur'ān, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breast, a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers. Say: In the Bounty of Allāh, and in His mercy (Islām and the Qur'ān); therein let them rejoice. That is better than what (the wealth) they amass. Yūnus 10:57-58

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ [يونس: ٥٧-٥٨]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

وقال تعالى:

Say: The Holy Spirit (Jibraīl) has

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ

بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ [النحل:١٠٢]

revealed it from Your Sustainer with truth, that it may give firmness to those who believe, and as guidance and good tidings for those who have submitted (to Allāh). An-Naḥl 16:102

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ [الإسراء:٨٢]

And We reveal of the Qur'ān that which is a healing (from incorrect beliefs, doubts, suspicions and bad conduct) and a mercy for believers. Al-Isrā' 17: 82

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ [العنكبوت:٤٥]

Recite that which has been revealed upon you of the Book (Qur'ān). Al-'Ankabūt 29: 45

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ [فاطر:٢٩]

Verily! Those who recite the Book of Allāh, and establish Ṣalāt, and spend out of that which We have bestowed on them, secretly and openly, they look forward to a bargain that can never fail. Fāṭir 35: 29

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

Nay, I swear by the settings of the stars.
And Indeed! that verily is a tremendous oath, if you but knew.
That (this) is indeed an honourable recitation (the noble Qur'ān).

فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾ [الواقعة: ٧٥ - ٨١]

In a Book well guarded.
Which none can touch but the purified.
A revelation from the Sustainer of the Worlds.
Is it this Statement that you consider unimportant? Al-Wāqi'ah 56: 75-81

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ [الحشر: ٢١]

(The grandeur of the Qur'ān is such that) Had We sent down the Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. (Alas, hard hearted man is not affected by the words of the Qur'ān). Al-Ḥashr 59: 21

AḤĀDĪTH

١ - عَنْ أَبِي سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي، وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِيْنَ، فَضْلُ كَلَامِ اللهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللهِ عَلَى خَلْقِهِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب فضائل القرآن، رقم: ٢٩٢٦

1. Abu Sa'īd Raḍiyallāhu 'anhu reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam narrated in a Ḥadīth Qudsī that Rabb Tabāraka wa Ta'ālā, says: He who is unable to do my Dhikr and make supplications because of pre-occupation with the Qur'ān, I grant him better than what is given to the supplicators. The Excellence of Allāh's words (Al-Qur'ān) over all other words is like the Excellence of Allāh over all His creations. (Tirmidhī)

٢ - عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّكُمْ لَا تَرْجِعُوْنَ إِلَى اللهِ

بِشَيْءٍ أَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ١/٥٥٥

2. Abu Dhar Ghifārī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is nothing that facilitates nearness to Allāh better than that which has come directly from Allāh, that is Al-Qur'ān. (Mustadrak Ḥākim)

٣- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْقُرْآنُ مُشَفَّعٌ وَمَاحِلٌ مُصَدَّقٌ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ. رواه ابن حبان، قال المحقق: إسناده جيد ١/٣٣١

3. Jābir Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The Qur'ān is an accepted intercessor and a disputant whose claim is upheld. He who keeps the Qur'ān in front of him, it will lead him to Paradise, and he who kept it behind his back, it will drive him into the Fire. (Ibne-Ḥibbān)

Note: "Qur'ān is an accepted intercessor and a disputant whose claims are upheld", means that, it will successfully argue in the court of Allāh Subḥānahū wa Ta'ālā, for those who recited and acted upon it and it will demand its rights from those who ignored it.

٤- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصِّيَامُ: أَيْ رَبِّ مَنَعْتُهُ الطَّعَامَ وَالشَّهْوَةَ فَشَفِّعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِي فِيهِ، قَالَ: فَيُشَفَّعَانِ لَهُ. رواه أحمد والطبراني في الكبير ورجال الطبراني رجال الصحيح، مجمع الزوائد ٣/٤١٩

4. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Ṣiyām* (Fasting) and the Qur'ān, both will intercede for the slave of Allāh on the Day of Resurrection. *Ṣiyām* will say: O my Rabb! I kept him away from food and human desires, so accept my intercession for him. And the Qur'ān will say: I did not let him sleep at night, so accept my intercession for him. So both of them will intercede for him. (Musnad-Aḥmad, Ṭabrāni, Majma-'uz-Zawāid)

٥- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ. رواه مسلم، باب فضل من يقوم بالقرآن ....، رقم: ١٨٩٧

5. 'Umar Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh elevates through this Book (Al-Qur'ān) many people and degrades others by it. (Muslim)

Note: Those who act upon the Qur'ān, Allāh Subḥānahū wa Ta'ālā honours them with respect and dignity in this life and in the Hereafter, and those who do not act upon it are humiliated.

٦- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ (لِأَبِي ذَرٍّ): عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ، وَذِكْرِ اللهِ عَزَّ وَجَلَّ فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ، وَنُورٌ لَكَ فِي الْأَرْضِ. (وهو جزء من الحديث) رواه البيهقي في شعب الإيمان ٤/٢٤٢

6. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said (to Abu Dhar): Make the recitation of the Qur'ān and the Dhikr of Allāh, The Mighty and The Exalted, obligatory on yourself, because it is indeed, a remembrance for you in the heavens and a light (guidance) for you on the earth. (Baihaqī)

٧- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ، رَجُلٌ آتَاهُ اللهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللهُ مَالًا، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. رواه مسلم، باب فضل من يقوم بالقرآن ....، رقم: ١٨٩٤

7. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: It is not permissible to have jealousy except for two persons: A man whom Allāh has blessed with the Qur'ān and he recites it during some hours of the day and some hours of the night; and the man on whom Allāh has bestowed wealth and he spends (to please Allāh) during some hours of the day and some hours of the night. (Muslim)

٨- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ. رواه مسلم، باب فضيلة حافظ القرآن، رقم: ١٨٦٠

8. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of a Mu'min who

recites the Qur'ān is like the citron, its fragrance is pleasing and its taste is good; and the example of a Mu'min who does not recite the Qur'ān is like a date, which has no fragrance but its taste is sweet. And the example of a hypocrite who recites the Qur'ān is like a flower, its fragrance is good, but its taste is bitter; and the example of a hypocrite who does not recite the Qur'ān is like colocynth, which has no fragrance, and its taste is bitter. (Muslim)

Note: Colocynth is a fruit similar to melon in appearance.

٩– عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُوْلُ الٓمٓ حَرْفٌ وَلٰكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيْمٌ حَرْفٌ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ما جاء في من قرأ حرفا ....، رقم: ٢٩١٠

9. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites one letter of the Qur'ān, it is one good deed for him, and one good deed is rewarded ten times. I am not saying that *Alif-Lām-Mīm* is one letter, but that *Alif* is one letter, *Lām* is one letter and *Mīm* is one letter. (Tirmidhī)

١٠– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَعَلَّمُوا الْقُرْآنَ، فَاقْرَءُوْهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوْحُ رِيْحُهُ فِيْ كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِيْ جَوْفِهِ كَمَثَلِ جِرَابٍ أُوْكِيَ عَلٰى مِسْكٍ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في سورة البقرة وآية الكرسي، رقم: ٢٨٧٦

10. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Learn the Qur'ān and then recite it. For indeed, the likeness of the one who learnt the Qur'ān, recited it, and (then) stood up reciting it (in *Tahajjud*), is like a bag filled with Musk, whose fragrance spreads all over the place. The likeness of the one who learnt the Qur'ān and slept at night and did not recite (in *Tahajjud Ṣalāt*), while he had the Qur'ān within him, is like a bag of Musk whose mouth was sealed. (Tirmidhī)

١١– عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ فَإِنَّهُ سَيَجِيْءُ أَقْوَامٌ يَقْرَءُوْنَ الْقُرْآنَ يَسْأَلُوْنَ بِهِ النَّاسَ. رواه الترمذي وقال: هذا حديث حسن، باب من قرأ القرآن فليسأل الله به، رقم: ٢٩١٧

11. 'Imrān ibne-Ḥuṣain Raḍiyallāhu 'anhuma said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Anyone who recites the Qur'ān let him ask by it from Allāh alone. For soon such people will come who will recite the Qur'ān and ask for their reward from people. (Tirmidhī)

١٢– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ لَيْلَةً، يَقْرَأُ فِيْ مِرْبَدِهِ، إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرٰى، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضًا، قَالَ أُسَيْدٌ: فَخَشِيْتُ أَنْ تَطَأَ يَحْيٰى، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظُّلَّةِ فَوْقَ رَأْسِي، فِيْهَا أَمْثَالُ السُّرُجِ، عَرَجَتْ فِي الْجَوِّ حَتّٰى مَا أَرَاهَا، قَالَ: فَغَدَوْتُ عَلٰى رَسُوْلِ اللهِ ﷺ فَقُلْتُ: يَا رَسُوْلَ اللهِ! بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مِرْبَدِي، إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُوْلُ اللهِ ﷺ: اقْرَإِ ابْنَ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا فَقَالَ رَسُوْلُ اللهِ ﷺ: اقْرَإِ ابْنَ حُضَيْرٍ! قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا فَقَالَ رَسُوْلُ اللهِ ﷺ: اقْرَإِ ابْنَ حُضَيْرٍ! قَالَ: فَانْصَرَفْتُ، وَكَانَ يَحْيٰى قَرِيْبًا مِنْهَا، خَشِيْتُ أَنْ تَطَأَهُ، فَرَأَيْتُ مِثْلَ الظُّلَّةِ، فِيْهَا أَمْثَالُ السُّرُجِ، عَرَجَتْ فِي الْجَوِّ حَتّٰى مَا أَرَاهَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ قَرَأْتَ لَأَصْبَحَتْ يَرَاهَا النَّاسُ، مَا تَسْتَتِرُ مِنْهُمْ. رواه مسلم، باب نزول السكينة لقراءة القرآن، رقم: ١٨٥٩

12. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrated that Usaid ibne-Huḍair was reciting Qur'ān one night in his courtyard, when his mare suddenly began to shy and started to move around. He continued to recite, the mare once again moved around, but he continued to recite, and the mare continued to move around. Usaid Raḍiyallāhu 'anhu says: I feared that the mare might trample my son Yaḥyā. So I stood near the mare and saw something like a canopy above my head, with what seemed to be lamps in it. Then this (object) started ascending towards sky; until I could not see it any more. He said: I went to Rasūlullāh Sallallāhu 'alaihi wasallam in the morning and I said: O Rasūlallāh! Late last night I was reciting (the Qur'ān) in my courtyard, when my mare started to shy and move around. Rasūlullāh Sallallāhu 'alaihi wasallam said: You should have kept on reciting, Ibne-Huḍair! He replied: I kept on reciting, and the mare moved around again. So, Rasūlullāh Ṣallallāhu 'alaihi wasallam again said: You should have kept on reciting, Ibne-Huḍair! He submitted: So, I kept on reciting, and the mare moved around

again. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You should have kept on reciting, Ibne-Huḍair! He said: Then I turned towards it, as I was afraid that it might trample my son Yaḥyā, who was near to it, and saw above my head something like a canopy, with what seemed to be lamps in it. Then this (object) ascended towards sky, until I could not see it anymore. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Those were the angles who came to listen to your recitation of Qur'ān, and if you would have continued reciting, the people would have seen them in the morning, and they couldnot have stayed hiddenfrom the people. (Muslim)

١٣ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَلَسْتُ فِيْ عِصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِيْنَ، وَإِنَّ بَعْضَهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِنَ الْعُرْيِ، وَقَارِئٌ يَقْرَأُ عَلَيْنَا إِذْ جَاءَ رَسُوْلُ اللهِ ﷺ فَقَامَ عَلَيْنَا، فَلَمَّا قَامَ رَسُوْلُ اللهِ ﷺ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ: مَا كُنْتُمْ تَصْنَعُوْنَ؟ قُلْنَا: يَا رَسُوْلَ اللهِ! إِنَّهُ كَانَ قَارِئٌ لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللهِ تَعَالَى، قَالَ: فَقَالَ رَسُوْلُ اللهِ ﷺ: الْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ مِنْ أُمَّتِيْ مَنْ أُمِرْتُ أَنْ أَصْبِرَ نَفْسِيْ مَعَهُمْ قَالَ: فَجَلَسَ رَسُوْلُ اللهِ ﷺ وَسْطَنَا لِيَعْدِلَ بِنَفْسِهِ فِيْنَا، ثُمَّ قَالَ بِيَدِهِ هٰكَذَا، فَتَحَلَّقُوْا وَبَرَزَتْ وُجُوْهُهُمْ لَهُ قَالَ: فَمَا رَأَيْتُ رَسُوْلَ اللهِ ﷺ عَرَفَ مِنْهُمْ أَحَدًا غَيْرِيْ، فَقَالَ رَسُوْلُ اللهِ ﷺ: أَبْشِرُوْا يَا مَعْشَرَ صَعَالِيْكِ الْمُهَاجِرِيْنَ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيَامَةِ تَدْخُلُوْنَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ بِنِصْفِ يَوْمٍ، وَذٰلِكَ خَمْسُ مِائَةِ سَنَةٍ. رواه أبوداؤد، باب في القصص، رقم: ٣٦٦٦

13. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrated: I was sitting in a group of destitute Muhājirīn (Emigrants from Makkah), and some of them had taken cover behind others as they did not have enough clothes on them, and one of them was reciting the Qur'ān to us, when Rasūlullāh Ṣallallāhu 'alaihi wasallam entered and stood (close) by us. At this, the one who was reciting the Qur'ān became silent. Rasūlullāh Ṣallallāhu 'alaihi wasallam greeted (us) and then said: What were you all doing? We said: O Rasūlallāh, one of our reciters was reciting and we were listening attentively to the Book of Allāh Ta'ālā. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Praise be to Allāh Who has created in my Ummah such a people, with whom I have been ordained to sit. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam sat amongst us, to be equidistant from everyone. Then he gestured with his hand, and we sat in a circle with all of us facing

him. (Abu Sa'īd says) I noticed that Rasūlullāh Ṣallallāhu 'alaihi wasallam did not recognize any of them other than me. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O community of destitute *Muhājirīn*, glad tidings for you of a perfect *Nūr* (light) on the Day of Resurrection. You will enter the Paradise half-a-day before the rich people (Muslims), and that (half-a-day) is (the span of) five hundred years. (Abu Dāwūd)

١٤ – عَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ هٰذَا الْقُرْآنَ نَزَلَ بِحُزْنٍ فَإِذَا قَرَأْتُمُوْهُ فَابْكُوْا، فَإِنْ لَمْ تَبْكُوْا فَتَبَاكَوْا، وَتَغَنَّوْا بِهِ فَمَنْ لَمْ يَتَغَنَّ بِهِ فَلَيْسَ مِنَّا. رواه ابن ماجه، باب في حسن الصوت بالقرآن، رقم: ١٣٣٧

14. Sa'd ibne-Abī Waqqāṣ Raḍiyallāhu 'anhu said that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed, this Qur'ān has been revealed to create a deep grief and restlessness. So when you recite it, weep; and if you are unable to weep, then make a weeping face. And recite it with a pleasing voice, as one who does not (try to) recite with a pleasant voice is not from us. (Ibne-Mājah)

Note: Some scholars have also given another interpretation to this ḥadīth; that the one who does not become contented and free from want of what others have, by the blessing of the Qur'ān, in fact has not properly benefitted from it and hence is not from us.

١٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا أَذِنَ اللهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ. رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٤٥

15. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh never pays so much attention to anything as He pays to the voice of a Prophet reciting the Qur'ān in a sweet tone. (Muslim)

١٦ – عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ فَإِنَّ الصَّوْتَ الْحَسَنَ يَزِيْدُ الْقُرْآنَ حُسْنًا. رواه الحاكم ١/٥٧٥

16. Barā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Beautify the Qur'ān with your voices. For indeed, a beautiful voice adds to the beauty of the Qur'ān. (Mustadrak Ḥākim)

Note: It means that the beauty of the Qur'ān is made even more evident by a beautiful voice.

١٧– عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب من قرأ القرآن فليسأل الله به، رقم: ٢٩١٩

17. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The one who recites the Qur'ān aloud, is like the one who gives ṣadaqah openly, and the one who recites it quietly, is like the one who gives ṣadaqah secretly. (Tirmidhī)

Note: It appears from this ḥadīth that the preference is for reciting the Qur'ān quietly. This is the situation when there is a fear of '*Riyā*' (lack of sincerity). If there is no fear of '*Riyā*' and there is no danger of disturbing others then according to some other traditions it is better to recite in a loud voice as it may become a source of inspiration and encouragement for others. (SharḥṬībī)

١٨– عَنْ أَبِيْ مُوْسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لِأَبِيْ مُوْسَى: لَوْ رَأَيْتَنِيْ وَأَنَا أَسْتَمِعُ قِرَاءَتَكَ الْبَارِحَةَ لَقَدْ أُوْتِيْتَ مِزْمَارًا مِنْ مَزَامِيْرِ آلِ دَاوُدَ. رواه مسلم، باب استحباب تحسين الصوت بالقرآن، رقم: ١٨٥٢

18. Abu Mūsā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told Abī Mūsā: If you would have seen me last night listening to your recitation keenly, it would have definitely pleased you; as indeed you have been given a share from the pleasant voice of Dāwūd 'Alaihis Salām's vocal gifts. (Muslim)

١٩– عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ يَعْنِيْ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْقَ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا. رواه الترمذى وقال: هذا حديث حسن صحيح، باب إن الذى ليس فى جوفه من القرآن ....، رقم: ٢٩١٤

19. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates from Nabī Ṣallallāhu 'alaihi wasallam: It will be said to the man devoted to the Qur'ān: Recite and ascend (the ranks of Paradise), recite slowly and distinctly as you used to recite in the world, for indeed, your abode will be where you come to the last verse you recite. (Tirmidhī)

Note: "By the man devoted to the Qur'ān" means a Ḥāfiẓ of the Qur'ān, or the one who recites it abundantly, or the one who thoughtfully acts according to the Qur'ān. (Sharh Tībī, Mirqāt)

٢٠– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِيْ يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيْهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ. رواه مسلم، باب فضل الماهر بالقرآن والذى يتتعتع فيه، رقم: ١٨٦٢

20. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The one who is proficient in Qur'ān will be in the company of the angels who are scribes, honoured and righteous. And the one who falters in reciting and endures difficulty thereby, will have a double reward. (Muslim)

Note: The one who falters is a Ḥāfiẓ who may not remember the Qur'ān well; yet he always tries to remember. This also covers that reader of the Qur'ān who falters in its recitation, but tries hard to recite correctly, there is a double reward for such a person: one for recitation, and the other for faltering again and again, and bearing this hardship patiently. (Sharh Tībī, Mirqāt)

٢١– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَجِيْءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُوْلُ: يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ الْكَرَامَةِ، ثُمَّ يَقُوْلُ: يَا رَبِّ زِدْهُ، فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ، ثُمَّ يَقُوْلُ: يَا رَبِّ ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ: اقْرَأْ وَارْقَ وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أن الذى ليس فى جوفه من القرآن كالبيت الخرب، رقم: ٢٩١٥

21. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The man devoted to the Qur'ān will come on the Day of Resurrection and the Qur'ān will submit to Allāh: O my Rabb! Grant him an apparel, so he will be made to wear a Crown of Honour. The Qur'ān will again request: O my Rabb! Give him more, then he will be given a complete Robe of Honour. The Qur'ān will again request: O my Rabb! Be pleased with this person. So He will express His pleasure to him; and then he will be asked to recite and ascend (in the ranks of Paradise). One virtue for each verse will be increased for him. (Tirmidhī)

٢٢– عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَسَمِعْتُهُ يَقُوْلُ: إِنَّ الْقُرْآنَ

يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِيْنَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُوْلُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُوْلُ: مَا أَعْرِفُكَ، فَيَقُوْلُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُوْلُ: مَا أَعْرِفُكَ، فَيَقُوْلُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِىْ أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلَكَ، وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ فَيُعْطَى الْمُلْكَ بِيَمِيْنِهِ وَالْخُلْدَ بِشِمَالِهِ وَيُوْضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ وَيُكْسَى وَالِدَاهُ حُلَّتَيْنِ لَا يَقُوْمُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُوْلَانِ: بِمَ كُسِيْنَا هٰذِهِ؟ فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يُقَالُ لَهُ: اقْرَأْ وَاصْعَدْ فِيْ دَرَجَةِ الْجَنَّةِ وَغُرَفِهَا فَهُوَ فِيْ صُعُوْدٍ مَادَامَ يَقْرَأُ هَذًّا كَانَ أَوْ تَرْتِيْلاً. رواه أحمد، الفتح الربانى ١٨/ ٦٩

22. Buraidah Raḍiyallāhu 'anhu narrates: I was sitting with Nabī Ṣallallāhu 'alaihi wasallam and I heard him saying: When the man devoted to the Qur'ān will come out of the grave upon its splitting, on the Day of Resurrection, indeed the Qur'ān will meet him like a person whose colour has changed due to weakness. The Qur'ān will ask him: Do you recognize me? He will say: No I do not recognize you. The Qur'ān will ask him again: Do you recognize me? He will say: No, I do not recognize you. The Qur'ān will say: I am your mate, The Qur'ān, which kept you thirsty at the mid-day's heat and kept you awake at night. Every trader wishes to earn a profit from his trade, today you are exceptionally rewarded in your trade. So he will be given a kingdom in his right hand; and in the left a certificate to live in Paradise for eternity, and a crown of dignity will be placed on his head. His parents will be given to wear two such pairs of dresses whose value cannot be paid by the people of this world. His parents will say: Why have we been given these dresses to wear? It would be said: For your son's memorizing of the Qur'ān. And then the man devoted to the Qur'ān will be asked: Recite, and rise in ranks to the upper storeys and adorned rooms of Paradise. He will ascend as long as he recites, whether it be fast and fluently or slowly with pauses and distinctly. (Musnad Aḥmed Fataḥ-ur-Rabbānī)

Note: The personification of the Qur'ān as a weak and pale man is in fact a portrait of the man devoted to the Qur'ān. He had become weak because of reciting the Qur'ān at night, and acting upon its commandments during the day. (Anjahul Hajah)

٢٣ – عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ لِلّٰهِ أَهْلِيْنَ مِنَ النَّاسِ قَالُوا: مَنْ هُمْ يَا

رَسُوْلَ اللّٰهِ؟ قَالَ: أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللّٰهِ وَخَاصَّتُهُ. رواه الحاكم، وقال الذهبى: روى من ثلاثة أوجه عن أنس هذا أجودها ١/ ٥٥٦

23. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed for Allāh, from amongst people are some (like people) of His Household. Ṣaḥābah asked: O Rasūlallāh! Who are those people? He said: The people of the Qur'ān, they are the Household of Allāh and His favoured ones. (Mustadrak Ḥākim)

٢٤ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ الَّذِىْ لَيْسَ فِيْ جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أن الذى ليس فى جوفه من القرآن ....، رقم: ٢٩١٣

24. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He in whose heart there is no part of the Qur'ān, is like a deserted house. (Tirmidhī)

٢٥ – عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا مِنِ امْرِىءٍ يَقْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللّٰهَ يَوْمَ الْقِيَامَةِ أَجْذَمَ. رواه أبو داوٗد، باب التشديد فيمن حفظ القرآن ....، رقم: ١٤٧٤

25. Sa'ad ibne-'Ubādah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is not a person who learns to read the Qur'ān and then forgets it, except that he will meet Allāh on the Day of Resurrection as a leper. (Abu Dāwūd)

Note: Many meanings have been given to the forgetting of the Qur'ān. One of them is that, one is unable to recite despite looking at the pages of the Qur'ān. Another is that he is unable to recite it from memory. The third is that he is negligent about reciting it. The fourth is that after being aware of the commandments in it, he does not act upon them. (Badhl-ul-Majhūd, Sharḥ Sunan Abī Dāwūd Eini)

٢٦ – عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِيْ أَقَلَّ مِنْ ثَلَاثٍ. رواه أبو داوٗد، باب تحزيب القرآن، رقم: ١٣٩٤

26. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites the complete Qur'ān in less than three days, cannot understand it well. (Abu Dāwūd)

Note: This saying of Rasūlullāh Ṣallallāhu 'alaihi wasallam is for the

common Muslims, as it has been confirmed that some of the Ṣaḥābah Raḍiyallāhu 'anhum completed the recitation of the Qur'ān in even less than three days.

٢٧- عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ وَأُعْطِيْتُ مَكَانَ الزَّبُوْرِ الْمِئِيْنَ وَأُعْطِيْتُ مَكَانَ الْإِنْجِيْلِ الْمَثَانِيَ وَفُضِّلْتُ بِالْمُفَصَّلِ. رواه أحمد ٤/١٠٧

27. Wāthilah ibnil-Asqa' Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: I have been given in place of *Taurat* (Torah), *Sab'ā* (the first seven chapters of the Qur'ān), and I have been given in place of *Zabūr*, *Miyeen* (eleven chapters after the first seven), and I have been given in place of *Injīl* (The New Testament), *Masāni* (twenty chapters after the eighteenth), and I have been given excellence by *Mufassal* (the remaining chapters of the Qur'ān). (Musnad Aḥmad)

٢٨- عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ رَحِمَهُ اللّٰهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ فِيْ فَاتِحَةِ الْكِتَابِ: شِفَاءٌ مِنْ كُلِّ دَاءٍ. رواه الدارمي ٢/٥٣٨

28. 'Abdul Malik ibne-'Umair Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is a cure for all ailments in *Sūrah Fātiḥah,* the opening of the Qur'ān. (Sunan Dāramī)

٢٩- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: إِذَا قَالَ أَحَدُكُمْ: آمِيْنَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِيْنَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرٰى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. رواه البخاري، باب فضل التأمين، رقم: ٧٨١

29. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When anyone of you says Āmīn (at the end of reciting *Sūrah Fātiḥah*), the angels at the same time also say Āmīn in the skies. If the former Āmīn coincides with the latter, then all his past sins are forgiven. (Bukhārī)

٣٠- عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ رَضِيَ اللّٰهُ عَنْهُ يَقُوْلُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: يُؤْتٰى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهِ، تَقْدُمُهُ سُوْرَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ. (الحديث) رواه مسلم، باب فضل قراءة القرآن وسورة البقرة، رقم: ١٨٧٦

30. Nawwās ibne-Sam'ān Alkalabi Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: The Qur'ān with its people who acted according to it, will be brought on the Day of Resurrection, led by *Sūrah Al-Baqarah* and *Āle'Imrān*. (Muslim)

٣١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَا تَجْعَلُوْا بُيُوْتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِيْ تُقْرَأُ فِيْهِ سُوْرَةُ الْبَقَرَةِ. رواه مسلم، باب استحباب صلاة النافلة في بيته .....، رقم: ١٨٢٤

31. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not make your houses graveyards (but fill your homes with the remembrance of Allāh with Salāt and the recitation of the Qur'ān). Indeed, Shaiṭān runs away from the house in which *Sūrah Al-Baqarah* is recited. (Muslim)

٣٢- عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِأَصْحَابِهِ، اقْرَءُوا الزَّهْرَاوَيْنِ: الْبَقَرَةَ وَسُوْرَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ، كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ، تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، اقْرَءُوا سُوْرَةَ الْبَقَرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكَهَا حَسْرَةٌ، وَلَا يَسْتَطِيْعُهَا الْبَطَلَةُ، قَالَ مُعَاوِيَةُ: بَلَغَنِيْ أَنَّ الْبَطَلَةَ السَّحَرَةُ. رواه مسلم، باب فضل قراءة القرآن وسورة البقرة، رقم: ١٨٧٤

32. Abu Umāmah Al-Bāhilī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Recite the Qur'ān, because on the Day of Resurrection it will come as an intercessor for those who recited it. Recite the two shining ones, *Sūrah Al-Baqarah* and *Āle'Imrān* for these will come on the Day of Resurrection as two clouds or two shades or two flocks of birds in rows pleading for those who recited them. Recite *Sūrah Al-Baqarah*, because its reciting, memorizing, and understanding are blessings; and giving it up is grief and regret. The wicked are unable to exploit it. Mu'āwiyah ibne-Salām says that it has been reported to him that by wicked people is meant magicians. (Muslim)

٣٣- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: سُوْرَةُ الْبَقَرَةِ فِيْهَا آيَةٌ سَيِّدَةُ آيِ

الْقُرْآنِ لَا تُقْرَأُ فِيْ بَيْتٍ وَفِيْهِ شَيْطَانٌ إِلَّا خَرَجَ مِنْهُ، آيَةُ الْكُرْسِيِّ. رواه الحاكم وقال: صحيح الإسناد، الترغيب ٢/ ٣٧٠

33. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is one verse in *Sūrah Al-Baqarah* that is the chief of all the verses of the Qur'ān. Never is this verse recited in a house in which Shaiṭān is present except that it flees from it. This verse is *Āyatul kursī.* (Mustadrak Ḥākim, Targhīb)

٣٤– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: وَكَّلَنِيْ رَسُوْلُ اللهِ ﷺ بِحِفْظِ زَكٰوةِ رَمَضَانَ، فَأَتَانِيْ آتٍ فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ، فَأَخَذْتُهُ وَقُلْتُ: لَأَرْفعَنَّكَ إِلٰى رَسُوْلِ اللهِ ﷺ، قَالَ: إِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِيَ حَاجَةٌ شَدِيْدَةٌ، قَالَ: فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: يَا أَبَا هُرَيْرَةَ، مَا فَعَلَ أَسِيْرُكَ الْبَارِحَةَ؟ قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ شَكَا حَاجَةً شَدِيْدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُوْدُ، فَعَرَفْتُ أَنَّهُ سَيَعُوْدُ لِقَوْلِ رَسُوْلِ اللهِ ﷺ: "إِنَّهُ سَيَعُوْدُ" فَرَصَدْتُّهُ، فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلٰى رَسُوْلِ اللهِ ﷺ، قَالَ: دَعْنِيْ فَإِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ، لَا أَعُوْدُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ، فَأَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللهِ ﷺ: يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيْرُكَ؟ قُلْتُ: يَارَسُوْلَ اللهِ، شَكَا حَاجَةً شَدِيْدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيْلَهُ، قَالَ: أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُوْدُ، فَرَصَدْتُّهُ الثَّالِثَةَ فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ فَأَخَذْتُهُ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلٰى رَسُوْلِ اللهِ ﷺ وَهٰذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ لَا تَعُوْدُ ثُمَّ تَعُوْدُ، قَالَ: دَعْنِيْ أُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلٰى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ "اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" (البقرة: ٢٥٥) حَتّٰى تَخْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتّٰى تُصْبِحَ، فَخَلَّيْتُ سَبِيْلَهُ، فَأَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللهِ ﷺ: مَا فَعَلَ أَسِيْرُكَ الْبَارِحَةَ؟ قُلْتُ: يَا رَسُوْلَ اللهِ، زَعَمَ أَنَّهُ يُعَلِّمُنِيْ كَلِمَاتٍ يَنْفَعُنِيَ اللهُ بِهَا فَخَلَّيْتُ سَبِيْلَهُ، قَالَ: مَا هِيَ؟ قُلْتُ: قَالَ لِيْ: إِذَا أَوَيْتَ إِلٰى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتّٰى تَخْتِمَ الْآيَةَ "اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" وَقَالَ لِيْ: لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتّٰى تُصْبِحَ، وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ، فَقَالَ النَّبِيُّ ﷺ: أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوْبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُذْ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟ قَالَ: لَا، قَالَ: ذَاكَ شَيْطَانٌ. رواه البخاري، باب إذا وكل رجلا فترك الوكيل شيئا ...، رقم: ٢٣١١

وفي رواية الترمذي عَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ اقْرَأْهَا فِي بَيْتِكَ فَلَا يَقْرَبُكَ شَيْطَانٌ وَلَا غَيْرُهُ. رقم: ٢٨٨٠

34. Abu Hurairah Raḍiyallāhu 'anhu said: Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed me for the safekeeping of the Zakāt of Ramaḍān. Someone came and began to take up handfuls of food. I got hold of him, and told him: I am certainly going to take you to Rasūlullāh Ṣallallāhu 'alaihi wasallam. He said: I am needy, I have children dependent on me, and my need is severe. I let him go. In the morning Nabī Ṣallallāhu 'alaihi wasallam asked: O Abu Hurairah! What did your prisoner do last night? (Allāh Subḥānahū wa Ta'ālā informed him of this) I replied: O Rasūlallāh! He complained of dire need, and of having children dependent on him, so I had pity on him and let him go his way. He said: Beware! He lied to you, and will come back. I was sure that he would return, because Rasūlullāh Ṣallallāhu 'alaihi wasallam had told me so. Therefore, I layed down, waiting for him. When he came and began to take handfuls of food, I got hold of him and told him: I must take you to Rasūlullāh Ṣallallāhu 'alaihi wasallam. He said: Leave me, for I am a needy man, I support a big family. I shall not come again. I had pity on him and let him go his way. In the morning, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O Abu Hurairah! What did your prisoner do last night? I replied: O Rasūlallāh! He complained of pressing wants and support of a family, so I had pity on him and let him go his way. Rasūlūllah Ṣallallāhu 'alaihi wasallam said: Beware, he has certainly lied to you, and will come back. So I layed down, waiting for him for the third time. When he came and took handfuls of food, I got hold of him and said: I must take you to Rasūlullāh Ṣallallāhu 'alaihi wasallam, and this is the last of the three times. Verily, you claimed that you will not return, but you have returned. He said: Leave me, I shall teach you some words through which Allāh will give you benefit. I asked: What are those? He said: When you go to bed, recite *Āyatul kursī* all the way till the end of the verse. Allāh will appoint a guard for you who will stay with you and no Shaitān will come near you till the morning. So I let him go his way. Next morning Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me What did your prisoner do last night? I answered: O Rasūlallāh! He claimed to teach me some words, by which Allāh will benefit me. So I let him go his way. Rasūlullāh

Ṣallallāhu 'alaihi wasallam said: What are those? He (the prisoner) told me: When you go to bed, recite *Āyatul kursī*, from its beginning to the end. Allāh will appoint a guard for you who will stay with you and no Shaiṭān will come near you till the morning. The narrator says the Ṣaḥābah were eagerly desirous of all that was good. Nabi Ṣallallāhu 'alaihi wasallam said: Verily, he has spoken the truth to you, though he is a great liar. Do you know with whom you have been speaking for the past three nights O Abu Hurairah? I said No. Rasūlullah Ṣallallāhu 'alaihi wasallam said: That was Shaiṭān. (Bukhārī)

According to what was narrated by Abu Ayyūb Al-Anṣārī Raḍiyallāhu 'anhu, Shaiṭān said: You should recite *Āyatul Kursī* in your house, as no Shaiṭān, or anyone else will ever come to you. (Tirmidhī)

٣٥- عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِىْ أَىُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: يَا أَبَا الْمُنْذِرِ! أَتَدْرِىْ أَىُّ آيَةٍ مِنْ كِتَابِ اللهِ مَعَكَ أَعْظَمُ؟ قَالَ: قُلْتُ: "اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" قَالَ: فَضَرَبَ فِىْ صَدْرِىْ وَقَالَ: وَاللهِ! لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ. رواه مسلم، باب فضل سورة الكهف وآية الكرسى، رقم: ١٨٨٥، وفى رواية: وَالَّذِىْ نَفْسِىْ بِيَدِهِ إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ الْعَرْشِ.

قُلْتُ: هو فى الصحيح باختصار رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ٧/٣٩

35. Ubayy ibne-Ka'b Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: O Abu Munḍhir! Do you know which verse from the Book of Allāh is the greatest? I replied: Allāh and His Messenger know best! Rasūlūllah Ṣallallāhu 'alaihi wasallam asked: O Abu Munḍhir. Do you know which verse from the Book of Allāh is the greatest? I said: "اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" (*Āyatul kursī*). He then struck my chest and said: By Allāh! Congratulation to you for this knowledge O Abu Munḍhir! (Muslim)

It is narrated in another tradition, in regard to (*Āyatul kursī*), Rasūlūllah Ṣallallāhu 'alaihi wasallam said: I swear by the One in Whose Hand my soul is, that this verse indeed has a tongue and two lips which glorify the Lord under the *'Arsh*, the Divine Throne. (Musnad Aḥmad, Majma-'uz-Zawāid)

٣٦- عَنْ أَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لِكُلِّ شَىْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُوْرَةُ الْبَقَرَةِ، وَفِيْهَا آيَةٌ هِىَ سَيِّدَةُ آيِ الْقُرْآنِ هِىَ آيَةُ الْكُرْسِىِّ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى سورة البقرة وآية الكرسى، رقم: ٢٨٧٨

36. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: For every thing there is a crest, and indeed the crest of the Qur'ān is *Sūrah Al-Baqarah.* And in it there is a verse, which is the chief of all the verses in the Qur'ān, and that is *Āyatul kursī.* (Tirmidhī)

٣٧- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَا جِبْرِيْلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَقِيْضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هٰذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُوْرَيْنِ أُوْتِيْتَهُمَا، لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ، فَاتِحَةُ الْكِتَابِ وَخَوَاتِيْمُ سُوْرَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ. رواه مسلم، باب فضل الفاتحة .....، رقم: ١٨٧٧

37. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that once Jibraīl 'Alaihis Salām was sitting beside Nabī Ṣallallāhu 'alaihi wasallam, when they heard a rattling sound from the sky. He (Jibraīl) raised his head and said: This is a door which has been opened in the sky today, which was never opened before except today, and an angel has descended from it. He (Jibraīl) said, this angel had never come down on earth except today. The angel offered salutation, and said: Take glad tidings! You have been given two lights, which were not given to any prophet before you. *Sūrah Al-Fātiḥāh* and the last (two) verses of *Sūrah Al-Baqarah.* You do not recite even a word from them, but you are rewarded for it. (Muslim)

Note: The last sentence of this Ḥadīth means that if you recite words praising Allāh, you will get the reward for praising Allāh; and if it is a word of supplication, it will granted to you. (Sharh Tībī)

٣٨- عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمٰوٰتِ وَالْأَرْضَ بِأَلْفَيْ عَامٍ، أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُوْرَةَ الْبَقَرَةِ، وَلَا يُقْرَآنِ فِىْ دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى آخر سورة البقرة، رقم: ٢٨٨٢

38. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed Allāh inscribed a book, two thousand years before creating the heavens and the earth. He sent down two verses with which He ended *Sūrah Al-Baqarah.* When these verses are being recited in a house for three nights, Shaiṭān will not come near it. (Tirmidhī)

٣٩ – عَنْ أَبِيْ مَسْعُوْدٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُوْرَةِ الْبَقَرَةِ فِيْ لَيْلَةٍ كَفَتَاهُ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب ما جاء فی آخر سورة البقرة، رقم: ٢٨٨١

39. Abu Mas'ūd Alansari Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites the last two verses of *Sūrah Al-Baqarah* at night, these will suffice for him. (Tirmidhī)

Note: These two verses will suffice means: 1. He will be protected from every evil throughout the night. 2. The reward of reciting these two verses will be as much as that of *Tahajjud.* (Nawawī)

٤٠ – عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ يَقْرَأُ سُوْرَةً مِنْ كِتَابِ اللهِ إِلَّا وَكَّلَ اللهُ مَلَكًا فَلَا يَقْرَبُهُ شَيْءٌ يُؤْذِيْهِ حَتّٰى يَهُبَّ مَتٰى هَبَّ. رواه الترمذی، كتاب الدعوات، رقم: ٣٤٠٧

40. Shaddād ibne-Aws Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: None amongst Muslims goes to bed and recites any Sūrah of the Book of Allāh, except that Allāh deputes an angel and nothing harmful will come near him until he awakes, (no matter) whenever he awakes. (Tirmidhī)

٤١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ فِيْ لَيْلَةٍ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ. (وهو بعض الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبی ١/٣٠٨

41. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites one hundred verses of (the Qur'ān) in a night, would be written amongst the devout worshippers of Allāh. (Mustadrak Ḥākim)

٤٢ – عَنْ فَضَالَةَ بْنِ عُبَيْدٍ وَتَمِيْمٍ الدَّارِيِّ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِيْ لَيْلَةٍ كُتِبَ لَهُ قِنْطَارٌ، وَالْقِنْطَارُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. (الحديث) رواه الطبرانی فی الكبير والأوسط وفيه: اسماعيل بن عياش ولكنه من روايته عن الشاميين وهی مقبولة، مجمع الزوائد ٢/٥٤٧

42. Faḍālah ibne-'Ubaid and Tamīmdārī Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣalla'alaihi wasallam said: The one who recites ten verses in a night, (the reward of) a *Qinṭār* is written for him. And a *Qinṭār* is better than the world and whatever it contains. (Ṭabarānī, Majma-'uz-Zawāid)

٤٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ فِيْ لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِيْنَ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبی ١/٥٥٥

43. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The one who recites ten verses at night, is not written amongst the negligent. (Mustadrak Ḥākim)

٤٤ – عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنِّيْ لَأَعْرِفُ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيِّيْنَ بِالْقُرْآنِ حِيْنَ يَدْخُلُوْنَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُم حِيْنَ نَزَلُوا بِالنَّهَارِ. (الحديث) رواه مسلم، باب من فضائل الأشعريين رضی الله عنهم، رقم: ٦٤٠٧

44. Abu Mūsā Raḍiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: Indeed I recognise the voices of the companions belonging to the tribe of *'Ash'ar'*, when they enter their houses and recite Qur'ān at night. I recognize their houses from their recitation of the Qur'ān at night; although I may not have seen them entering their houses during daytime. (Muslim)

٤٥ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُوْتِرْ مِنْ أَوَّلِهِ، وَمَنْ طَمِعَ مِنْكُمْ أَنْ يَقُوْمَ مِنْ آخِرِ اللَّيْلِ فَلْيُوْتِرْ مِنْ آخِرِ اللَّيْلِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِيْ آخِرِ اللَّيْلِ مَحْضُوْرَةٌ، وَهِيَ أَفْضَلُ. رواه الترمذی، باب ما جاء فی كراهية النوم قبل الوتر، رقم: ٤٥٥

45. Jābir Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The one amongst you who is apprehensive of not being able to wake up in the last part of the night, he should offer his

Witr in its first part. And the one who expects to get up in the last part of night, should offer his *Witr* then, because as the angels are present during recitation of the Qur'ān in the last part of the night, and this recitation is better. (Tirmidhī)

٤٦ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ماجاء فى فضل سورة الكهف، رقم:٢٨٨٦

46. Abu Dardā' Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The one who recites the three verses of the beginning of *Sūrah Al-Kahf* will be protected from the trial of *Dajjāl*. (Tirmidhī)

٤٧ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُوْرَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ، وفى رواية: مِنْ آخِرِ الْكَهْفِ. رواه مسلم، باب فضل سورة الكهف وآية الكرسى، رقم:١٨٨٣

47. Abu Dardā' Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who memorizes the first ten verses of *Sūrah Al-Kahf* will be protected from the trial of *Dajjāl*. In another narration, it is the last ten verses of *Sūrah Al-Kahf*. (Muslim)

٤٨ – عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ الْعَشْرَ الْأَوَاخِرَ مِنْ سُوْرَةِ الْكَهْفِ فَإِنَّهُ عِصْمَةٌ لَهُ مِنَ الدَّجَّالِ. رواه النسائى فى عمل اليوم والليلة، رقم:٩٤٨ قال المحقق: هذا الإسناد رجاله ثقات

48. Thawbān Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The one who recites the last ten verses of *Sūrah Al-Kahf*, this will indeed be for him a protection from *Dajjāl*. (Amalul Yaumi wal Lailah by Nasaī).

٤٩ – عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ مَرْفُوْعًا: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُوْمٌ إِلَى ثَمَانِيَةِ أَيَّامٍ مِنْ كُلِّ فِتْنَةٍ، وَإِنْ خَرَجَ الدَّجَّالُ عُصِمَ مِنْهُ. التفسير لابن كثير عن المختارة للحافظ الضياء المقدسى٣/٧٥

49. 'Alī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who recites *Sūrah Al-Kahf* on Friday, will be protected from all kinds of trials for eight days, and if *Dajjāl*

appears, (during these eight days) he would be even saved from him. (Tafsīr ibne-Kathīr)

٥٠ – عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ كَمَا أُنْزِلَتْ كَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَّالُ لَمْ يُسَلَّطْ عَلَيْهِ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبى١/٥٦٤

50. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: The one who recites *Sūrah Al-Kahf* as it was revealed, it will become a *Nur* for him on the Day of Resurrection, from his place to Makkah. And the one who recites the last ten verses of it, even if the *Dajjāl* appears, the *Dajjāl* will not be able to overpower him. (Mustadrak Ḥākim)

٥١ – عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: الْبَقَرَةُ سَنَامُ الْقُرْآنِ وَذُرْوَتُهُ، نَزَلَ مَعَ كُلِّ آيَةٍ مِنْهَا ثَمَانُوْنَ مَلَكًا، وَاسْتُخْرِجَتْ "اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" مِنْ تَحْتِ الْعَرْشِ، فَوُصِلَتْ بِسُوْرَةِ الْبَقَرَةِ، وَ"يٰسٓ" قَلْبُ الْقُرْآنِ لَا يَقْرَأُهَا رَجُلٌ يُرِيْدُ اللهَ –تَبَارَكَ وَتَعَالَى– وَالدَّارَ الْآخِرَةَ إِلَّا غُفِرَ لَهُ وَاقْرَؤُوْهَا عَلَى مَوْتَاكُمْ. رواه أحمد٥/٢٦

51. Ma'qil ibne-Yasār Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The crest, and apex of Qur'ān is *Sūrah Al-Baqarah*. With every verse of it, eighty angels descend. The *Āyatul kursī* "اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ" has been revealed from beneath the Divine Throne, then it was integrated into *Sūrah Al-Baqarah*. *Sūrah Yāsīn* is the heart of the Qur'ān. Whoever recites it, to please Allāh Tabārak wa Ta'ālā and for the Hereafter, but he is pardoned. So recite this near your dying people. (Musnad Aḥmad)

Note: *Sūrah Al-Baqarah* has been termed the crest or peak of the Qur'ān because the fundamental principles of Islam, its beliefs and the commandments of the Sharīa'h (Islamic Jurisprudence), have been dealt with in more detail than in any other Sūrah of the Qur'ān. (Ma'āriful Ḥadīth)

٥٢ – عَنْ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ يٰسٓ فِيْ لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللهِ غُفِرَ لَهُ. رواه ابن حبان، قال المحقق: رجاله ثقات٦/٣١٢

52. Jundub Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who recites *Sūrah Yāsīn* in the night to please Allāh, he is forgiven. (Ibne-Ḥibbān)

٥٣– عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ يَفْتَقِرْ. رواه البيهقي في شعب الإيمان ٢/٤٩١

53. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: One who recites *Sūrah Al-Wāqi'ah* every night will never be afflicted by poverty. (Baihaqī)

٥٤– عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتّٰى يَقْرَأَ الٓمّٓ تَنْزِيْلُ، وَتَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ. رواه الترمذي، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩٢

54. Jābir Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam did not use to sleep until he recited *Alif Lām Mīm Sajdah*, (Sūrah 32) and *Tabarakalladhī biyadihil mulk* (Sūrah 67). (Tirmidhī)

٥٥– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ سُوْرَةً مِنَ الْقُرْآنِ ثَلَاثُوْنَ آيَةً شَفَعَتْ لِرَجُلٍ حَتّٰى غُفِرَ لَهُ وَهِيَ سُوْرَةُ تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩١

55. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, there is a *Sūrah* in the Qur'ān having thirty verses, which intercedes for its reciter until he is forgiven. And that *Sūrah* is: *Tabarakalladhī biyadihil mulk* (Sūrah 67). (Tirmidhī)

٥٦– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِبَاءَهُ عَلٰى قَبْرٍ وَهُوَ لَا يَحْسَبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيْهِ قَبْرُ إِنْسَانٍ يَقْرَأُ سُوْرَةَ الْمُلْكِ حَتّٰى خَتَمَهَا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! إِنِّيْ ضَرَبْتُ خِبَائِيْ وَأَنَا لَا أَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا فِيْهِ إِنْسَانٌ يَقْرَأُ سُوْرَةَ الْمُلْكِ حَتّٰى خَتَمَهَا، فَقَالَ النَّبِيُّ ﷺ: هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ تُنْجِيْهِ مِنْ عَذَابِ الْقَبْرِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل سورة الملك، رقم: ٢٨٩٠

56. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that someone, amongst the companions of Nabī Ṣallallāhu 'alaihi wasallam, set up his tent over a grave, without realizing that it was a grave. Suddenly

he heard the person of the grave reciting *Sūrah Mulk*, upto to end of the *Sūrah*. He came to Nabī Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh I set up my tent unknowingly over a grave, and suddenly I heard someone reciting *Sūrah Mulk* up to its end. Nabī Ṣallallāhu 'alaihi wasallam said: It is the defender; it is the protector which safeguards him from the Punishment in the grave. (Tirmidhī)

٥٧– عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ: يُؤْتَى الرَّجُلُ فِيْ قَبْرِهِ، فَتُؤْتٰى رِجْلَاهُ، فَتَقُوْلُ رِجْلَاهُ لَيْسَ لَكُمْ عَلٰى مَا قِبَلِيْ سَبِيْلٌ، كَانَ يَقُوْمُ يَقْرَأُ بِيْ سُوْرَةَ الْمُلْكِ، ثُمَّ يُؤْتٰى مِنْ قِبَلِ صَدْرِهِ أَوْ قَالَ بَطْنِهِ فَيَقُوْلُ لَيْسَ لَكُمْ عَلٰى مَا قِبَلِيْ سَبِيْلٌ، كَانَ يَقْرَأُ بِيْ سُوْرَةَ الْمُلْكِ، ثُمَّ يُؤْتٰى رَأْسُهُ فَيَقُوْلُ لَيْسَ لَكُمْ عَلٰى مَا قِبَلِيْ سَبِيْلٌ، كَانَ يَقْرَأُ بِيْ سُوْرَةَ الْمُلْكِ، فَهِيَ الْمَانِعَةُ تَمْنَعُ مِنْ عَذَابِ الْقَبْرِ وَهِيَ فِي التَّوْرَاةِ سُوْرَةُ الْمُلْكِ، مَنْ قَرَأَهَا فِيْ لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطْنَبَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢/٤٩٨

57. Ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that: The torment starts from the side of the feet of a dead man in the grave. The feet say: There is no way for you to come through us, for he used to recite *Sūrah Mulk* (*Sūrah* 67). Then the torment advances towards him from his chest or the stomach. It says: There is no way for you to come through me, for he used to recite *Sūrah Mulk*. Then the torment advances from towards his head. The head says: There is no way for you to come through me, as he used to recite *Sūrah Mulk*. ('Abdullāh ibne-Mas'ūd says) This *Sūrah* prevents the torments of the grave. It was also called *Sūrah Mulk* in the *Taurāt* (Torah). He who recites it at night, is indeed blessed with a tremendous reward. (Mustadrak Ḥākim)

٥٨– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلٰى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: "إِذَا الشَّمْسُ كُوِّرَتْ" وَ "إِذَا السَّمَآءُ انْفَطَرَتْ" وَ "إِذَا السَّمَآءُ انْشَقَّتْ". رواه الترمذي وقال: هذا حديث حسن غريب، باب ومن سورة "إذا الشمس كورت"، رقم: ٣٣٣٣

58. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone would like to see the Day of Resurrection, as if it was before his eyes, he should recite the Sūrah *Idhash shamsu kuwwirat* (*Takwīr:81*); Sūrah *Idhas samāun fatarat* (*Infiṭār:82*) and *Sūrah Idhas samāun Shaqqat* (*Inshiqāq:84*). (Tirmidhī)

٥٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَقُلْ هُوَ اللهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلْ يٰأَيُّهَا الْكٰفِرُوْنَ تَعْدِلُ رُبُعَ الْقُرْآنِ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى إذا زلزلت، رقم: ٢٨٩٤

59. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Sūrah Idhā zulzilat* (*Zilzāl:99*) is equivalent to half of the Qur'ān; *Sūrah Qul huwal lāhu aḥad* (*Ikhlās:112*) is equivalent to one third of the the Qur'ān; and *Sūrah Qul yā ayyuhal kāfirūn* (*Kāfirūn:109*) is equivalent to a quarter of the Qur'ān.

Note: The Qur'ān describes the life of a man in this world and in the Hereafter and *Sūrah Idhā zulzilat* describes the Hereafter in a very effective manner. Therefore, this Sūrah is equivalent to half of the Qur'ān. *Sūrah Qul huwallāhu aḥad* is equivalent, to one third of the Qur'ān, as in the Qur'ān there are three fundamental topics i.e. historical events, commandments, and the Unity of Allāh. This Sūrah describes very beautifully the Oneness of Allāh Subh'ānahū wa Ta'ālā. *Sūrah Qul yā Ayyuhal Kāfirūn*, is equivalent to one-fourth of the Qur'ān, on the understanding that there are four subjects dealt with in the Qur'ān; namely the Oneness, (of Allāh), Prophethood, Commandments and historical events. And this Sūrah carries an excellent description of the Oneness of Allāh Subh'ānahū waTa'ālā. According to some Islamic scholars, these three Sūrah are equivalent to half, one-third and one-fourth of the Qur'ān respectively; meaning thereby that the reciter of these Sūrahs will get the reward of half, one-third, and one-fourth of the Qur'ān respectively. (Maẓāhir-e- Ḥaque)

٦٠- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِيْ كُلِّ يَوْمٍ، قَالُوْا: وَمَنْ يَسْتَطِيْعُ ذٰلِكَ، قَالَ: أَمَا يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْهَاكُمُ التَّكَاثُرُ. رواه الحاكم وقال: رواة هذا الحديث كلهم ثقات وعقبة هذا غير مشهور ووافقه الذهبى ١/٥٦٧

60. 'Abdullāh Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Can any one of you recite a thousand verses daily? Ṣaḥābah replied: Who has the ability to do so? He said: Can any one of you not recite: Sūrah *Alhākumut Takāthur* (*Takāthur:102*), (its reward is equivalent to the reciting of a thousand verses). (Mustadrak Ḥākim)

٦١- عَنْ نَوْفَلٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: اقْرَأْ "قُلْ يٰأَيُّهَا الْكٰفِرُوْنَ" ثُمَّ نَمْ عَلٰى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ. رواه أبو داوُد، باب ما يقول عند النوم، رقم: ٥٠٥٥

61. Nawfal Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam advised Nawfal: Recite *Sūrah Qul yā ayyuhal kāfirūn,* (*Kāfirūn:109*) then go to sleep after reciting it, as it is an immunity from polytheism. (Abu Dāwūd)

٦٢- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: هَلْ تَزَوَّجْتَ يَا فُلَانُ؟ قَالَ: لَا، وَاللهِ يَا رَسُوْلَ اللهِ وَلَا عِنْدِىْ مَا أَتَزَوَّجُ بِهِ قَالَ: أَلَيْسَ مَعَكَ قُلْ هُوَ اللهُ أَحَدٌ؟ قَالَ: بَلٰى، قَالَ: ثُلُثُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ؟ قَالَ: بَلٰى، قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ قُلْ يٰأَيُّهَا الْكٰفِرُوْنَ؟ قَالَ: بَلٰى، قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الْأَرْضُ؟ قَالَ: بَلٰى، قَالَ: رُبُعُ الْقُرْآنِ، قَالَ: تَزَوَّجْ تَزَوَّجْ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى إذا زلزلت، رقم: ٢٨٩٥

62. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to one of his companions: Are you married, O! so and so? He said: No, By Allāh, O Rasūlallāh, nor do I have anything to get married. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Have you not memorized *Qul huwal lāhu aḥad?* He replied: Indeed I have! Rasūlullāh Ṣallallāhu 'alaihi wasallam said: This is one-third of the Qur'ān. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Have you not memorized *Idhā Jā a nasrullāhi wal fatḥ*? (*Nasr:110*). He replied: Indeed I have! He said: It is one -fourth of the Qur'ān. Nabī Ṣallallāhu 'alaihi wasallam asked: Have you not memorized *Qul yā ayyuhal kāfirūn?* (*Kāfirūn:109*). He replied: Indeed I have! Nabī Ṣallallāhu 'alaihi wasallam said: It is one-fourth of Qur'ān. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Have you not memorized *Idha zulzilatil ardu* (*Surah 99*)? He replied: Indeed I have! Nabī Ṣallallāhu 'alaihi wasallam said: It is one-fourth of the Qur'ān. Nabī Ṣallallāhu 'alaihi wasallam said: (So) Get Married! Get Married! (Tirmidhī)

Note: The objective of Rasūlullāh Ṣallallāhu 'alaihi wasallam in saying this was to point out the value of these *Sūrahs*; when you have them memorized, then you are not a poor, but a wealthy man, and should get married. (Āriḍatul Aḥwadī)

٦٣- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: أَقْبَلْتُ مَعَ رَسُوْلِ اللهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللهُ أَحَدٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: وَجَبَتْ، فَسَأَلْتُهُ: مَاذَا يَارَسُوْلَ اللهِ؟ قَالَ: الْجَنَّةُ، قَالَ أَبُوْهُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: فَأَرَدْتُ أَنْ أَذْهَبَ إِلَى الرَّجُلِ فَأُبَشِّرَهُ ثُمَّ فَرِقْتُ أَنْ يَفُوْتَنِي الْغَدَآءُ مَعَ رَسُوْلِ اللهِ ﷺ، فَآثَرْتُ الْغَدَآءَ، ثُمَّ ذَهَبْتُ إِلَى الرَّجُلِ فَوَجَدْتُهُ قَدْ ذَهَبَ. رواه الإمام مالك في الموطا، ماجاء في قراءة قل هو الله أحد ص١٩٣

63. Abu Hurairah Raḍiyallāhu 'anhu narrates that I came along with Rasūlullāh Ṣallallāhu 'alaihi wasallam and heard a person reciting: *Qul huwal lāhu aḥad* (Ikhlās:112). So Rasūlullāh Ṣallallāhu 'alaihi wasallam said: It is incumbent. I asked him: What, O Rasūlullāh? He said: Paradise. Abu Hurairah Raḍiyallāhu 'anhu says: I intended to go to that person and give this glad tidings to him, but I feared, lest I may miss my lunch with Rasūlullāh Ṣallallāhu 'alaihi wasallam, so I preferred to have lunch. Then I went to the person, but found that he had already left. (Muaṭṭa Imām Mālik)

٦٤- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ قَالُوْا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ "قُلْ هُوَ اللهُ أَحَدٌ" يَعْدِلُ ثُلُثَ الْقُرْآنِ. رواه مسلم، باب فضل قراءة قل هو الله أحد، رقم: ١٨٨٦

64. Abu Dardā' Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Is anyone of you unable to recite one-third of the Qur'ān in a night? It was asked how can one recite one-third of the Qur'ān. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Recite: *Qul huwal lāhu aḥad* (Ikhlās:112), it is equal to one-third of the Qur'ān! (Muslim)

٦٥- عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ "قُلْ هُوَ اللهُ أَحَدٌ" حَتّٰى يَخْتِمَهَا عَشْرَ مَرَّاتٍ بَنَى اللهُ لَهُ قَصْرًا فِي الْجَنَّةِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ: إِذًا أَسْتَكْثِرُ يَا رَسُوْلَ اللهِ! فَقَالَ رَسُوْلُ اللهِ ﷺ: اَللهُ أَكْثَرُ وَأَطْيَبُ. رواه أحمد ٣/٤٣٧

65. Mu'ādh ibne-Anas Al-Juhanī Raḍiyallāhu 'anhu companion of Nabī Ṣallallāhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The one who recites *Qul huwal lāhu aḥad* (Ikhlās:112) till he completes it ten times, a palace will be built for him in Paradise.

'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu said: O Rasūlāllāh, then I will recite it abundantly. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh Ta'āla is more Generous and more Kind. (Musnad Aḥmad)

٦٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِيْ صَلَاتِهِ فَيَخْتِمُ بِـ "قُلْ هُوَ اللهُ أَحَدٌ" فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُوْهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ؟ فَسَأَلُوْهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمٰنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أَخْبِرُوْهُ أَنَّ اللهَ يُحِبُّهُ. رواه البخاري، باب ما جاء في دعاء النبي ﷺ ....، رقم: ٧٣٧٥

66. 'Ā'ishah Raḍiyallāhu 'anha said Rasūlullāh Ṣallallāhu 'alaihi wasallam sent a man in-charge of an expedition; and while leading the Ṣalāt with his companions, he would recite in the end *Qul huwal lāhu aḥad* (apart from any Sūrah that he had recited). When they returned, they mentioned this to Rasūlullāh Ṣallallāhu 'alaihi wasallam. Nabī Ṣallallāhu 'alaihi wasallam said: Ask him why he did that? He replied: Because in it is a description of Ar-Raḥmān (the Compassionate), and I love to recite it. At this Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Tell him that Allāh loves him too. (Bukhārī)

٦٧- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيْهِمَا فَقَرَأَ فِيْهِمَا: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾، وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ. رواه أبو داود، باب ما يقول عند النوم، رقم: ٥٠٥٦

67. 'Ā'ishah Raḍiyallāhu 'anha narrated that every night when Rasūlullāh Ṣallallāhu 'alaihi wasallam went to his bed, he joined his palms, blowing into them reciting *Qul huwal lāhu āhād* (Ikhlās:112), and *Qul A'ūdhu birabbil falaq* (Falaq:113) and *Qul A'ūdhu birabbin nās* (Nās:114). Then he would perform *Masah* (that is passing his hands) over as much of his body as he could, beginning with his head, his face, and then the front of his body, repeating this three times. (Abu Dāwūd)

٦٨- عَنْ عَبْدِ اللهِ بْنِ خُبَيْبٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ

قَالَ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَقُلْتُ: مَا أَقُوْلُ يَارَسُوْلَ اللهِ؟ قَالَ: قُلْ هُوَ اللهُ أَحَدٌ وَالْمُعَوَّذَتَيْنِ، حِيْنَ تُمْسِيْ وَحِيْنَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ، تَكْفِيْكَ مِنْ كُلِّ شَيْءٍ. رواه أبوداوُد، باب ما يقول إذا أصبح، رقم:٥٠٨٢

68. 'Abdullāh ibne-Khubaib Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told me: Speak! I remained silent. He (again) said: Speak! I remained silent. He said again: Speak! I asked him: O Rasūlallāh! What should I say? He said: Recite *Sūrah Qul huwal lāhu aḥad (Ikhlās:112); Sūrah Qul A'ūdhu birabbil falaq (falaq:113)*; *Sūrah Qul A'ūdhu birabbin nās (Nās:114)*, three times in the morning and evening; these will suffice you for every purpose, or will protect you from every thing harmful. (Abu Dāwūd)

Note: According to some scholars, the objective of Rasūlullāh Ṣallallāhu 'alaihi wasallam prescribing the above is that if a person is unable to recite more, then he should at least recite these three Sūrahs in the morning and evening, and this alone will suffice for him Inshaallāh. (Sharḥ-ut-Ṭībī)

٦٩- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَا عُقْبَةَ بْنَ عَامِرٍ! إِنَّكَ لَنْ تَقْرَأَ سُوْرَةً أَحَبَّ إِلَى اللهِ، وَلَا أَبْلَغَ عِنْدَهُ، مِنْ أَنْ تَقْرَأَ " قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ" فَإِنِ اسْتَطَعْتَ أَنْ لَا تَفُوْتَكَ فِيْ صَلَاةٍ فَافْعَلْ. رواه ابن حبان، قال المحقق: إسناده قوى٥/١٥٠

69. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O 'Uqbah ibne-'Āmir! Indeed you cannot recite a dearer and more readily acceptable Sūrah to Allāh than *Qul A'ūdhu birabbil falaq (Falaq:113)*. Therefore, if you can recite it in your Ṣalāt, then do it. (Ibne-Ḥibbān)

٧٠- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَمْ تَرَ آيَاتٍ أُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ "قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ، قُلْ أَعُوْذُ بِرَبِّ النَّاسِ". رواه مسلم، باب فضل قراءة المعوذتين، رقم:١٨٩١

70. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do you not know what unique verses have been revealed tonight, the like of which has never been seen before? These are: *Qul A'ūdhu birabbil falaq (Falaq:113)*; *Qul A'ūdhu birabbin nās (Nās:114)*. (Muslim)

٧١- عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَسِيْرُ مَعَ رَسُوْلِ اللهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيْحٌ وَظُلْمَةٌ شَدِيْدَةٌ، فَجَعَلَ رَسُوْلُ اللهِ ﷺ يَتَعَوَّذُ بِـ"أَعُوْذُ بِرَبِّ الْفَلَقِ" وَ"أَعُوْذُ بِرَبِّ النَّاسِ" وَهُوَ يَقُوْلُ: يَا عُقْبَةُ! تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا قَالَ: وَسَمِعْتُهُ يَؤُمُّنَا بِهِمَا فِي الصَّلٰوةِ. رواه أبوداوُد، باب في المعوذتين، رقم:١٤٦٣

71. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates: I was travelling with Rasūlullāh Ṣallallāhu 'alaihi wasallam between *Al-Juḥfa* and *Al-Abwa*, when suddenly a wind and intense darkness enveloped us. Rasūlullāh Ṣallallāhu 'alaihi wasallam began to seek refuge by reciting: *Qul A'ūdhu birabbil falaq (Falaq:113)*, *Qul A'ūdhu birabbin nās (Nās:114)*. And He said: O 'Uqbah! Seek refuge of Allāh by reciting these two. No one, seeking refuge ever, got such refuge like the one obtained through these two. 'Uqbah said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam reciting these Sūrahs when leading us in *Ṣalāt*. (Abu Dāwūd)

Note: *Juḥfa* and Abwa were two famous places between the cities of Makkah and Madīnah.

VIRTUES OF REMEMBERING ALLĀH TA'ĀLĀ

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

Therefore, remember Me, I will remember you, (My bounties and blessings will be with you in this world and in the Hereafter).
Al-Baqarah 2: 152

قال الله تعالى:
فَاذْكُرُونِي أَذْكُرْكُمْ
[البقرة:١٥٢]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
So, remember the name of your Sustainer, and devote yourself to him with a complete devotion.
Al-Muzzammil 73: 8

وقال تعالى:
وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ [المزمل:٨]

Allāh Subḥānahū wa Ta'ālā says:

Verily, in the remembrance of Allāh hearts do find peace and satisfaction. Ar-Ra'd 13: 28

وقال تعالى:
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ [الرعد:٢٨]

Allāh Subḥānahū wa Ta'ālā says:

And verily, the remembrance of Allāh is the greatest.(virtue and a means of Allāh remembring you)
Al-'Ankabūt 29: 45

وقال تعالى:
وَلَذِكْرُ اللَّهِ أَكْبَرُ
[العنكبوت:٤٥]

Allāh Subḥānahū wa Ta'ālā says:

(The wise are) those who remember Allāh, (always) standing, sitting, and reclining.
Āle-'Imrān 3: 191

وقال تعالى:
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ [آل عمران:١٩١]

Allāh Subḥānahū wa Ta'ālā says:

Then remember Allāh as you remember your fathers (and forefathers) or with a stronger remembrance. Al-Baqarah 2: 200

وقال تعالى:
فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا [البقرة:٢٠٠]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
And remember your Sustainer in the morning and evening within yourself humbly and with fear and without raising your voice. And be not amongst the neglectful.
Al-A'rāf 7: 205

وقال تعالى:
وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾
[الأعراف:٢٠٥]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
And in whatever condition you may find yourself, and whatever portion of the Qur'ān you may be reciting and (O mankind) whatever deed you may do (remember that) We are your witness (from the moment) you enter upon it.
Yūnus 10: 61

وقال تعالى:
وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ [يونس:٦١]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
And put your trust in the Almighty, the most Merciful.

وقال تعالى:
وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

Who sees you when you stand up (for *Tahajjud* Ṣalāt).
And (sees) your movements among those, who prostrate themselves.
Indeed! He, only He, is the Hearer, the Knower.
Ash-Shu'ara 26: 217-220

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ (٢١٨)
وَتَقَلُّبَكَ فِى ٱلسَّـٰجِدِينَ (٢١٩)
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ (٢٢٠)
[الشعراء: ٢١٧-٢٢٠]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And He (Allāh) is with you wherever you may be. Al-Ḥadīd 57: 4

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ [الحديد: ٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And as for any one who chooses to remain blind to the remembrance of the most Gracious, to him We assign a devil who becomes his companion. Az-Zukhraf 43: 36

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَـٰنِ نُقَيِّضْ لَهُۥ
شَيْطَـٰنًا فَهُوَ لَهُۥ قَرِينٌ (٣٦) [الزخرف: ٣٦]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And had he not been one of those who glorify (Allāh);
He would have remained in its belly till the day when all shall be raised from the dead.
Aṣ-Ṣāfāt 37: 143-144

فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ (١٤٣)
لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٤٤)
[الصافات: ١٤٣-١٤٤]

Note: These verses are referring to incident of Yūnus Alaihis salām in the belly of the Fish, when he recited this supplication:

لَآ إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

Lā ilāha illā anta subḥānaka innī kuntu minaz ẓālimīn:
None is worthy of worship but You; Glory be to You; indeed I am among the wrongdoers (transgressors).

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

So remember Allāh's limitless

فَسُبْحَـٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ

glory when you enter upon the evening hours, and when you rise in the morning. Ar-Rūm 30: 17

تُصْبِحُونَ (١٧) [الروم: ١٧]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

O you who believe! Remember Allāh with much remembrance.
And glorify His praises in the morning and in the evening.
Al-Aḥzāb 33: 41-42

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا
كَثِيرًا (٤١)
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢)
[الأحزاب: ٤١-٤٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Verily Allāh and His angels bless the Prophet. O you who believe! Send your Ṣalawāt on him and salute him with all respect.
Al-Aḥzāb 33: 56

إِنَّ ٱللَّهَ وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ
وَسَلِّمُوا۟ تَسْلِيمًا (٥٦) [الأحزاب: ٥٦]

Note: Allāh Subḥānahū wa Ta'ālā bestows His Nabī with His choosiest blessings; and the angels pray to Allāh for the showering of His special blessings. Therefore, Muslims should also pray to Allāh Subḥānahū wa Ta'ālā to grant special blessings upon Rasūlullāh Ṣallallāhu 'alaihi wasallam; and salute him in abundance.

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And those who, when they openly commit a shameful act, or have wronged themselves, remember Allāh, and ask forgiveness for their sins and none can forgive sins but Allāh. And they do not persist in what wrong they have done. And they know (that Allāh forgives sins with repentance)
The reward of such will be forgiveness from their Sustainer,

وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَـٰحِشَةً أَوْ ظَلَمُوٓا۟
أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ
وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ
يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ
يَعْلَمُونَ (١٣٥)
أُو۟لَـٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ

and Gardens underneath where rivers flow, wherein they will abide forever. And what an excellent is the reward for the doers (of good deeds)!
Āle-'Imrān 3: 135-136

وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾

[آل عمران: ١٣٥-١٣٦]

Allāh Subḥānahū wa Ta'ālā says:

And Allāh would not punish them; till you (O' Muhammad) are in between them and Allāh would not punish them while they (continued) to seek (His) forgiveness.
Al-Anfāl 8: 33

وقال تعالى:

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾ [الأنفال: ٣٣]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
Then verily! Your Sustainer, for those who do evil in ignorance, and afterwards repent and amend themselves. indeed! (For them) Your Sustainer is thereafter, Forgiving, most Merciful.
An-Naḥl 16: 119

وقال تعالى:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾ [النحل: ١١٩]

Allāh Subḥānahū wa Ta'ālā says:

Why do you not ask Allāh of forgiveness, so that you would have received Mercy.
An-Naml 27: 46

وقال تعالى:

لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ [النمل: ٤٦]

Allāh Subḥānahū wa Ta'ālā says:

O you believers- all of you- turn to Allāh in repentance in order that you may succeed.
An-Nūr 24: 31

وقال تعالى:

وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

[النور: ٣١]

Allāh Subḥānahū wa Ta'ālā says:

O you who believe! Turn to Allāh in sincere repentance (let not the thought of sin remain in your hearts).
At-Taḥrīm 66: 8

وقال تعالى:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا [التحريم: ٨]

Aḥādīth-un-Nabawī

٧٢- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: مَا عَمِلَ آدَمِيٌّ عَمَلًا أَنْجٰى لَهُ مِنَ الْعَذَابِ مِنْ ذِكْرِ اللهِ تَعَالٰى، قِيْلَ: وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ؟ قَالَ: وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللهِ إِلَّا أَنْ يَضْرِبَ بِسَيْفِهِ حَتّٰى يَنْقَطِعَ. رواه الطبرانى فى الصغير والأوسط ورجالهما رجال الصحيح، مجمع الزوائد ١٠/٧١

72. Jābir ibne-Abdullah Raḍiyallāhu 'anhumā narrates that Nabī Ṣallallāhu 'alaihi wasallam said: No deed of a man is more calculated to save him from Allāh's Punishment than the remembrance of Allāh. It was asked: Not even fighting in the path of Allāh? He replied: Not even fighting in the path of Allāh, except the one who fights bravely with his sword till it breaks. (Ṭabarānī, Majma-'uz-Zawāid)

٧٣- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَقُوْلُ اللهُ تَعَالٰى: أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ، وَأَنَا مَعَهُ إِذَا ذَكَرَنِيْ، فَإِنْ ذَكَرَنِيْ فِيْ نَفْسِهِ ذَكَرْتُهُ فِيْ نَفْسِيْ، وَإِنْ ذَكَرَنِيْ فِيْ مَلَإٍ ذَكَرْتُهُ فِيْ مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِيْ يَمْشِيْ أَتَيْتُهُ هَرْوَلَةً. رواه البخارى، باب قول الله تعالى ويحذّركم الله نفسه ٦/٢٦٩٤ طبع دار ابن كثير بيروت

73. Abu Hurairah Raḍiyallāhu 'anhu reports that Nabī Ṣallallāhu 'alaihi wasallam in a Ḥādīth Qudsī narrated that Allāh Ta'ālā says: I treat My slave according to his expectations from Me. I am with him when he remembers Me; and if he remembers Me in his heart, I remember him in My heart; and if he remembers Me in a gathering, I remember him in a better and nobler gathering (of angels). If he comes closer to Me by one span, I go closer to him an arm's length;

if he comes towards Me an arm's length, I go towards him two-arm's length; and if he comes to Me walking, I run to him. (Bukhārī)

Note: When a person strives to get closer to Allāh through good deeds, then Allāh Subḥānahū wa Ta'ālā turns towards His slave with much more attention, mercy and help.

٧٤- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ يَقُوْلُ: أَنَا مَعَ عَبْدِيْ إِذَا هُوَ ذَكَرَنِيْ وَتَحَرَّكَتْ بِيْ شَفَتَاهُ. رواه ابن ماجه، باب فضل الذكر، رقم: ٣٧٩٢

74. Abu Hurairah Raḍiyallāhu 'anhu reports that Nabī Ṣallallāhu 'alaihi wasallam in a Ḥādīth Qudsī narrated that Allāh the Almighty and Majestic says: I am with My slave when he remembers Me and till his lips move while remembering Me. (Ibne-Mājah)

٧٥- عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ! إِنَّ شَرَائِعَ الإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِيْ بِشَيْءٍ أَتَشَبَّثُ بِهِ، قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى فضل الذكر، رقم: ٣٣٧٥

75. 'Abdullāh ibne-Busr Raḍiyallāhu 'anhu narrates that a man said: O Rasūlallāh! I know that the commandments of Sharīa'h are many, so please tell me the one to which I may adhere to. He replied: Your toungue should always remain busy and fresh with the Dhikr of Allāh. (Tirmidhī)

٧٦- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: آخِرُ كَلِمَةٍ فَارَقْتُ عَلَيْهَا رَسُوْلَ اللهِ ﷺ قُلْتُ يَا رَسُوْلَ اللهِ! أَخْبِرْنِي بِأَحَبِّ الْأَعْمَالِ إِلَى اللهِ عَزَّوَجَلَّ؟ قَالَ: أَنْ تَمُوْتَ وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللهِ تَعَالٰى. رواه ابن السنى فى عمل اليوم والليلة، رقم: ٢، وقال المحقق: أخرجه البزار كما فى كشف الأستار ولفظه: قُلْتُ: يَا رَسُوْلَ اللهِ أَخْبِرْنِيْ بِأَفْضَلِ الْأَعْمَالِ وَأَقْرَبِهَا إِلَى اللهِ... الحديث، وحسن الهيثمى إسناده فى مجمع الزوائد ١٠/٧٤.

76. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that the last words I had with Rasūlullāh Ṣallallāhu 'alaihi wasallam, at the time of bidding him farewell, was that; I said: O Rasūlallāh! Inform me about the deeds which are the most beloved to Allāh 'Azza wa Jall. He replied: When you die, your tongue should be engaged in and refreshed with the Dhikr of Allāh Ta'ālā.

In another narration, it is stated that Mu'ādh Raḍiyallāhu 'anhu

asked: O Rasūlallāh! Tell me the best deed which would bring me closest to Allāh. ('Amalul Yaumi wal Lailah li Ibn-us-Sunnī, Bazzār, Majma-'uz-Zawāid)

Note: 'At the time of bidding him farewell' refers to the time when Rasūlullāh Ṣallallāhu 'alaihi wasallam sent Mu'ādh Raḍiyallāhu 'anhu as a Governor to Yemen.

٧٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَأَرْفَعِهَا فِيْ دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلٰى، قَالَ: ذِكْرُ اللهِ تَعَالٰى. رواه الترمذى، باب منه كتاب الدعوات، رقم: ٣٣٧٧

77. Abu Dardā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam asked: Would you like me to tell you the best of all your deeds and the purest of them to your Lord, which raises your ranks to the highest and is better for you than the spending of gold and silver (in the path of Allāh), and better for you than that you encounter your enemy whose necks you cut and who cut your necks? The Ṣaḥābah replied: Yes, indeed! He said: It is the Dhikr of Allāh, the Exalted. (Tirmidhī)

٧٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ فَقَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ: قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَبَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً لَا تَبْغِيْهِ خَوْنًا فِيْ نَفْسِهَا وَلَا مَالِهِ. رواه الطبرانى فى الكبير والأوسط ورجال الأوسط رجال الصحيح، مجمع الزوائد ٤/٥٠٢

78. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: There are four characteristics of such a nature that one who has been blessed with them has been blessed with what is the best in this world and the Hereafter: (1) A thankful heart, (2) A tongue which remembers Allāh, (3) A body which endures hardships and (4) A wife who does not desire to breach the trust of her husband or squander his wealth. (Ṭabarānī)

٧٩- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ يَوْمٍ وَلَيْلَةٍ إِلَّا لِلّٰهِ مَنٌّ يَمُنُّ بِهِ عَلٰى عِبَادِهِ وَصَدَقَةٌ، وَمَا مَنَّ اللهُ عَلٰى أَحَدٍ مِنْ عِبَادِهِ أَفْضَلُ مِنْ أَنْ يُلْهِمَهُ ذِكْرَهُ. (وهو جزء من

الحديث) رواه الطبراني في الكبير، وفيه: موسٰى بن يعقوب الزمعي، وثقه ابن معين وابن حبان، وضعفه ابن المديني وغيره، وبقية رجاله ثقات، مجمع الزوائد ٢/ ٤٩٤

79. Abu Dardā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Every day and night Allāh showers kindness and charity on his slaves. And no kindness is better than the inspiration of His remembrance that Allāh grants to any of His slaves. (Ṭabarānī, Majma-'uz-Zawāid)

٨٠– عَنْ حَنْظَلَةَ الْأُسَيْدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ! إِنْ لَوْ تَدُوْمُوْنَ عَلٰى مَا تَكُوْنُوْنَ عِنْدِيْ، وَفِي الذِّكْرِ، لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلٰى فُرُشِكُمْ، وَفِيْ طُرُقِكُمْ، وَلٰكِنْ، يَا حَنْظَلَةُ! سَاعَةً وَسَاعَةً ثَلَاثَ مِرَارٍ. رواه مسلم، باب فضل دوام الذكر...، رقم: ٦٩٦٦

80. Ḥanẓalah Al-Usaidī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I swear by the One in Whose Hand is my life that if you were to maintain the state in which you are with me, and continue the remembrance of Allāh, the angels would shake hands with you on your beds and in your walkways; but O Ḥanẓalah! There is a time for every thing. He said this three times.

Note: This ḥadīth means that one cannot maintain the same state and level of feelings continually, rather the state of one's heart keeps changing with the happenings of daily life. (Muslim)

٨١– عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ عَلٰى شَيْءٍ إِلَّا عَلٰى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللهَ عَزَّوَجَلَّ فِيْهَا. رواه الطبراني في الكبير والبيهقي في شعب الإيمان وهو حديث حسن، الجامع الصغير ٢/ ٤٦٨

81. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The dwellers of Paradise will not regret anything except the moment spent by them (in the worldly life) without the remembrance of Allāh 'Azza wa Jall. (Ṭabarānī, Baihaqī, Jāmi'uṣ-Ṣaghīr)

٨٢– عَنْ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَدُّوا حَقَّ الْمَجَالِسِ: اذْكُرُوا اللهَ كَثِيْرًا. (الحديث) رواه الطبراني في الكبير وهو حديث حسن، الجامع الصغير ١/ ٥٣

82. Sahl ibne-Ḥunaif Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu

'alaihi wasallam said: Fulfil the rights of gatherings by remembering Allāh profusely. (Ṭabarānī, Jāmi-'uṣ-Ṣaghīr)

٨٣– عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ رَاكِبٍ يَخْلُوْ فِيْ مَسِيْرِهِ بِاللهِ وَذِكْرِهِ إِلَّا رَدِفَهُ مَلَكٌ، وَلَا يَخْلُوْ بِشِعْرٍ وَنَحْوِهِ إِلَّا رَدِفَهُ شَيْطَانٌ. رواه الطبراني وإسناده حسن، مجمع الزوائد ١٠/ ١٨٥

83. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Any rider who keeps his heart free for Allāh and his remembrance during a journey, then an angel becomes his companion. And one who engages in nothing but absurd poetry and similar useless things is accompanied by the Shaiṭān. (Ṭabarānī, Majma-'uz-Zawāid)

٨٤– عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهُ وَالَّذِيْ لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ. رواه البخاري، باب فضل ذكر الله عزوجل، رقم: ٦٤٠٧، وفي رواية لمسلم: مَثَلُ الْبَيْتِ الَّذِيْ يُذْكَرُ اللهُ فِيْهِ وَالْبَيْتِ الَّذِيْ لَا يُذْكَرُ اللهُ فِيْهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ. باب استحباب صلاة النافلة في بيته...، رقم: ١٨٢٣

84. Abu Mūsā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The example of one who remembers his Rabb and the one who does not remember his Rabb is like the example of the living and the dead. It is also mentioned in another narration: The example of a house in which Allāh is remembered and of a house in which Allāh is not remembered is like the example of the living and the dead. (Bukhārī, Muslim)

٨٥– عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلّٰهِ تَبَارَكَ وَتَعَالٰى ذِكْرًا قَالَ: فَأَيُّ الصَّائِمِيْنَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلّٰهِ تَبَارَكَ وَتَعَالٰى ذِكْرًا ثُمَّ ذَكَرَ لَنَا الصَّلٰوةَ وَالزَّكٰوةَ وَالْحَجَّ وَالصَّدَقَةَ كُلُّ ذٰلِكَ وَرَسُوْلُ اللهِ ﷺ يَقُوْلُ: أَكْثَرُهُمْ لِلّٰهِ تَبَارَكَ وَتَعَالٰى ذِكْرًا فَقَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: يَا أَبَا حَفْصٍ! ذَهَبَ الذَّاكِرُوْنَ بِكُلِّ خَيْرٍ، فَقَالَ رَسُوْلُ اللهِ ﷺ: أَجَلْ. رواه أحمد ٣/ ٤٨٣

85. Mu'ādh Raḍiyallāhu 'anhu narrates that a man asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: Which Jihād has the highest reward? He replied: (Jihād) In which the remembrance of Allāh Tabāraka wa

Ta'ālā is done excessively. The man asked: Among those fasting, who has the highest reward? He replied: The one who remembers Allāh Tabāraka wa Ta'ālā excessively. Then similarly, Ṣalāt, Zakāt, Ḥajj and Ṣadaqah all were mentioned, and for each of them, Rasūlullāh Ṣallallāhu 'alaihi wasallam kept on saying that the highest reward will be for the one who remembers Allāh Tabāraka wa Ta'ālā excessively (in all these deeds). Abu Bakr Raḍiyallāhu 'anhu said to 'Umar Raḍiyallāhu 'anhu: O Abu Ḥafṣah! Those who remember Allāh have taken away all the virtues. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You are absolutely right! (Musnad Aḥmad)

Note: Abu Ḥafsah means father of Ḥafsah. Ḥafsah Raḍiyallāhu 'anha is the daughter of 'Umar Raḍiyallāhu 'anhu and the wife of Rasūlullāh Ṣallallāhu 'alaihi wasallam.

٨٦– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: سَبَقَ الْمُفَرِّدُوْنَ. قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللّٰهِ يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا. رواه الترمذى وقال: هذا حديث حسن غريب، باب سبق المفردون ....، رقم: ٣٥٩٦

86. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The *Mufarridūn* have gone ahead! Ṣahābah asked: Who are the *Mufarridūn,* O Rasulāllah? He replied: Those who are devoted intensively to the remembrance of Allāh. Allāh's remembrance reduces their burdens. Hence, they will come with a little burden on the Day of Resurrection. (Tirmidhī)

٨٧– عَنْ أَبِيْ مُوْسٰى رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَوْ أَنَّ رَجُلًا فِيْ حِجْرِهِ دَرَاهِمُ يُقَسِّمُهَا، وَآخَرُ يَذْكُرُ اللّٰهَ كَانَ ذِكْرُ اللّٰهِ أَفْضَلَ. رواه الطبرانى فى الأوسط ورجاله وثقوا، مجمع الزوائد ١٠/٧٢

87. Abu Mūsā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If a person has plenty of money which he is distributing and another is remembering Allāh, then (the one engaged in) the remembrance of Allāh (Dhikr) is better. (Ṭabarānī, Majma-'uz-Zawāid)

٨٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ أَكْثَرَ ذِكْرَ اللّٰهِ فَقَدْ بَرِئَ مِنَ النِّفَاقِ. رواه الطبرانى فى الصغير وهو حديث صحيح، الجامع الصغير ٢/٥٧٩

88. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who remembers Allāh excessively is freed from hypocrisy. (Ṭabarānī, Jāmi-'uṣ-Ṣaghīr)

٨٩– عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَيَذْكُرَنَّ اللّٰهَ قَوْمٌ عَلَى الْفُرُشِ الْمُمَهَّدَةِ يُدْخِلُهُمُ الْجَنَّاتِ الْعُلٰى. رواه أبويعلى وإسناده حسن، مجمع الزوائد ١٠/٨٠

89. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that, indeed, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, there are many a people who remember Allāh on their soft beddings and for this they will enter the highest positions of Paradise. (Abu Ya'la, Majma'uz-Zawāid)

٩٠– عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتّٰى تَطْلُعَ الشَّمْسُ حَسْنَاءَ. رواه أبوداود، باب فى الرجل يجلس متربعا، رقم: ٤٨٥٠

90. Jābir ibne-Samurah Raḍiyallāhu 'anhu narrates that when Nabī Ṣallallāhu 'alaihi wasallam offered *Salāt-ul-Fajr,* he would sit cross-legged where he was till the sun had come well up. (Abu Dāwūd)

٩١– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللّٰهَ تَعَالٰى مِنْ صَلَاةِ الْغَدَاةِ حَتّٰى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً مِنْ وُلْدِ إِسْمَاعِيْلَ، وَلَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللّٰهَ مِنْ صَلَاةِ الْعَصْرِ إِلٰى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً. رواه أبوداود، باب فى القصص، رقم: ٣٦٦٧

91. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: To sit with people who are doing the Dhikr of Allāh after *Salāt-ul-Fajr* till the sun rises is more pleasing to me than setting free four slaves from the progeny of Ismā'īl 'Alaihis Salām. And to sit with people who are doing the Dhikr of Allāh after *Salāt-ul-'Asr* till the sun sets is more pleasing to me than setting free four slaves from the progeny of Ismā'il 'Alaihis Salām. (Abu Dāwūd)

Note: The slaves from the progeny of Ismā'il 'Alaihis Salām are mentioned in this ḥadīth as they were considered the most noble amongst the Arabs, and so more valuable.

٩٢– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ لِلّٰهِ مَلَائِكَةً يَطُوْفُونَ فِي الطُّرُقِ

يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللهَ تَنَادَوا هَلُمُّوا إِلَى حَاجَتِكُمْ، فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ عَزَّوَجَلَّ، وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُوْلُ عِبَادِيْ؟ تَقُوْلُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ فَيَقُوْلُ: هَلْ رَأَوْنِيْ؟ فَيَقُوْلُونَ: لَا، وَاللهِ مَا رَأَوْكَ، فَيَقُوْلُ: كَيْفَ لَوْ رَأَوْنِيْ؟ يَقُوْلُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيْدًا، وَأَكْثَرَ لَكَ تَسْبِيْحًا، يَقُوْلُ: فَمَا يَسْأَلُونِيْ؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، يَقُوْلُ: وَهَلْ رَأَوْهَا؟ يَقُوْلُونَ: لَا، وَاللهِ يَا رَبِّ مَا رَأَوْهَا، فَيَقُوْلُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ يَقُوْلُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيْهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ يَقُوْلُونَ: مِنَ النَّارِ، يَقُوْلُ: وَهَلْ رَأَوْهَا؟ يَقُوْلُونَ: لَا، وَاللهِ يَا رَبِّ مَا رَأَوْهَا، يَقُوْلُ: فَكَيْفَ لَوْ رَأَوْهَا؟ يَقُوْلُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً، فَيَقُوْلُ: فَأُشْهِدُكُمْ أَنِّيْ قَدْ غَفَرْتُ لَهُمْ يَقُوْلُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيْهِمْ فُلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْقَى جَلِيْسُهُمْ. رواه البخارى، باب فضل ذكر الله عزوجل، رقم: ٦٤٠٨

92. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Verily, Allāh has such angels who move on the paths seeking those who remember Allāh. And when they find such a people engaged in remembering Allāh, they call one another: Come to what you are looking for! Then they surround them with their wings up to the sky of the world. Rabb 'Azza wa Jall asks them, though He knows better than them: What are My slaves saying? The angels submit: They are glorifying and magnifying and praising and exalting You. Allāh asks: Have they seen Me? The angels reply: No! By Allāh, they have not seen You. Allāh asks: What if they had seen Me? The angels submit: Had they seen You, they would have worshipped You more devotedly and would have engaged more earnestly in glorifying and praising You. Then Allāh says: What were they asking for? The angels reply: They were asking for Paradise. Allāh asks: Have they seen it? The angels reply: No! By Allāh. O Rabb! They have not seen it. Allāh then asks them: What if they had seen it? The angels reply: Had they seen it, they would have been more eager, and more desiring for it, and more longing for it! Then Allāh asks: What were they seeking refuge from? The angels submit: They were seeking refuge from the Fire. He asks: Have they seen it? The angels reply:

No! By Allāh. O Rabb! They have not seen it. Allāh then asks: What if they had seen it? The angels reply: Had they seen it, they would have been more earnest in fleeing from it, and more intense in fearing it. Allāh then says: I call you to witness that I have, indeed, forgiven them. One of the angels says: Among them was such a person who was not one of them but had come there only for some need. Allāh says: They are such people that whoever sits with them is not deprived of (My Mercy). (Bukhārī)

٩٣- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ لِلّٰهِ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حِلَقَ الذِّكْرِ، فَإِذَا أَتَوا عَلَيْهِمْ وَحَفُّوا بِهِمْ، ثُمَّ بَعَثُوا رَائِدَهُمْ إِلَى السَّمَاءِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالٰى، فَيَقُوْلُونَ: رَبَّنَا أَتَيْنَا عَلٰى عِبَادٍ مِنْ عِبَادِكَ يُعَظِّمُونَ آلَاءَكَ، وَيَتْلُونَ كِتَابَكَ، وَيُصَلُّونَ عَلٰى نَبِيِّكَ مُحَمَّدٍ ﷺ، وَيَسْأَلُونَكَ لِآخِرَتِهِمْ وَدُنْيَاهُمْ، فَيَقُوْلُ تَبَارَكَ وَتَعَالٰى: غَشُّوهُمْ رَحْمَتِيْ، فَيَقُوْلُونَ يَا رَبِّ، إِنَّ فِيْهِمْ فُلَانًا الْخَطَّاءُ إِنَّمَا اعْتَنَقَهُمُ اعْتِنَاقًا، فَيَقُوْلُ تَبَارَكَ وَتَعَالٰى: غَشُّوهُمْ رَحْمَتِيْ، فَهُمُ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيْسُهُمْ. رواه البزار من طريق زائدة بن أبي الرقاد، عن زياد النميرى، وكلاهما وثق على ضعفه، فعاد هذا إسناده حسن، مجمع الزوائد ١٠/٧٧

93. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Allāh has roving angels who seek gatherings of remembrance of Allāh. When they reach them, they surround them and depute a messenger to go to their Rabbul 'Izzat Tabāraka wa Ta'ālā in the heavens. The angel says on their behalf: O our Rabb! We have reached those slaves amongst Your slaves who are glorifying You for Your bounties, they are reciting Your Book, offering salutations to Your Prophet, Muḥammad Ṣallallāhu 'alaihi wasallam, and begging for the good of this world and of the Hereafter. Allāh Tabāraka wa Ta'ala directs: Cover them with My Mercy. The angel says: O our Rabb! Verily, amongst them is a sinful person who incidently accompanied them. Allāh Tabāraka wa Ta'ālā says: Cover all of them with My Mercy, for this is an assembly of such people, that none sitting amongst them is deprived of. (Bazzār, Majma-'uz-Zawāid)

٩٤- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا يَذْكُرُونَ اللهَ عَزَّوَجَلَّ لَا يُرِيْدُونَ بِذٰلِكَ إِلَّا وَجْهَهُ إِلَّا نَادَاهُمْ مُنَادٍ مِنَ السَّمَاءِ: أَنْ قُوْمُوا مَغْفُوْرًا لَكُمْ، فَقَدْ

بُدِّلَتْ سَيِّئَاتُكُمْ حَسَنَاتٍ. رواه أحمد وأبويعلى والبزار والطبرانى فى الأوسط، وفيه: ميمون المرئى، وثقه جماعة، وفيه ضعف، وبقية رجال أحمد رجال الصحيح، مجمع الزوائد ١٠/٧٥

94. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When some people who gather and engage in remembring Allāh 'Azza wa Jall, not intending anything except Allāh's pleasure, an angel calls them from the heavens: Get up duly forgiven! As indeed your sins have been replaced with virtues. (Musnad Aḥmad, Ṭabarānī, Abu Ya'la, Bazzār, Majma-'uz-Zawāid)

٩٥- عَنْ أَبِيْ هُرَيْرَةَ وَأَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللّٰهَ عَزَّوَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ، وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهُ. رواه مسلم، باب فضل الإجتماع على تلاوة القرآن ٠٠٠٠، رقم: ٦٨٥٥

95. Abu Hurairah and Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhuma both bear witness that Nabī Ṣallallāhu 'alaihi wasallam said: People will not sit remembring Allāh 'Azza wa Jall, without the angels surrounding them, Mercy covering them, *sakīnah* (peace of heart) descending on them and Allāh mentioning them with those who are with Him. (Muslim)

٩٦- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَيَبْعَثَنَّ اللّٰهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِيْ وُجُوْهِهِمُ النُّوْرُ عَلٰى مَنَابِرِ اللُّؤْلُؤِ، يَغْبِطُهُمُ النَّاسُ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ. قَالَ: فَجَثَا أَعْرَابِيٌّ عَلٰى رُكْبَتَيْهِ، فَقَالَ: يَا رَسُوْلَ اللّٰهِ! حَلِّهِمْ لَنَا نَعْرِفْهُمْ، قَالَ: هُمُ الْمُتَحَابُّوْنَ فِي اللّٰهِ، مِنْ قَبَائِلَ شَتّٰى وَبِلَادٍ شَتّٰى يَجْتَمِعُوْنَ عَلٰى ذِكْرِ اللّٰهِ يَذْكُرُوْنَهُ. رواه الطبرانى وإسناده حسن، مجمع الزوائد ١٠/٧٧

96. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh will resurrect a certain group of people on the Day of Resurrection whose faces will be shining, and (they will be) sitting on pulpits of pearls. People will envy them; they will neither be prophets nor martyrs. A villager sitting on his knees said: O Rasūlallāh! Describe them to us so we may recognize them. He said: They are those who love one another for Allāh and those who get together from various tribes and different places for the remembrance of Allāh and are engaged in remembering Him. (Ṭabarānī, Majma-'uz-Zawāid)

٩٧-عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: عَنْ يَمِيْنِ الرَّحْمٰنِ -وَكِلْتَا يَدَيْهِ يَمِيْنٌ- رِجَالٌ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْشَى بَيَاضُ وُجُوْهِهِمْ نَظَرَ النَّاظِرِيْنَ، يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ بِمَقْعَدِهِمْ وَقُرْبِهِمْ مِنَ اللّٰهِ عَزَّوَجَلَّ، قِيْلَ: يَا رَسُوْلَ اللّٰهِ! مَنْ هُمْ؟ قَالَ: هُمْ جُمَّاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ، يَجْتَمِعُوْنَ عَلٰى ذِكْرِ اللّٰهِ، فَيَنْتَقُوْنَ أَطَايِبَ الْكَلَامِ كَمَا يَنْتَقِيْ آكِلُ التَّمْرِ أَطَايِبَهُ. رواه الطبرانى ورجاله موثقون، مجمع الزوائد ١٠/٧٨

97. 'Amr ibne 'Abasah Raḍiyallāhu 'anhu narrates: he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: On the right of Ar-Raḥmān (the Most Beneficent) - and His both hands are the right hands - there will be such people who will neither be Prophets, nor martyrs. The luminance of their face will attract other peoples attention to them. Even Prophets and martyrs will envy them for their high ranks and closeness to Allāh 'Azza wa Jall. It was asked: O Rasūlullāh! who will be they? He replied: these are people from different families and tribes who leave their homes and relations to gather at a place for the remembrance of Allāh. In conversation they use the best of words, like a date eater who selectively picks the best to eat (from a heap of dates). (Ṭabarānī and Majma-'uz-Zawāid)

Note: 1- In this *Hadīth*, being on the right side of Ar-Raḥmān means that these people will have a pre-eminent rank and status with Allāh Subḥānahū wa Ta'ālā . by the Most Beneficent's both hands being right hands, implies that, as the right hand has all the best attributes, likewise, the entire personage of Allāh has all the best attributes. 2-These honoured people being the object of envy of Prophets and martyrs implies that they will have a special rank, although the status of Prophets and martyrs is far more elevated. (Majma' Biḥār-ul-Anwār)

٩٨-عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: نَزَلَتْ هٰذِهِ الْآيَةَ عَلَى النَّبِيِّ ﷺ وَهُوَ فِيْ بَعْضِ أَبْيَاتِهِ ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ﴾، خَرَجَ يَلْتَمِسُ فَوَجَدَ قَوْمًا يَذْكُرُوْنَ اللّٰهَ، مِنْهُمْ ثَائِرُ الرَّأْسِ وَجَافُّ الْجِلْدِ وَذُو الثَّوْبِ الْوَاحِدِ، فَلَمَّا رَآهُمْ جَلَسَ مَعَهُمْ فَقَالَ: الْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ فِيْ أُمَّتِيْ مَنْ أَمَرَنِيْ أَنْ أَصْبِرَ نَفْسِيْ مَعَهُمْ. رواه الطبرانى ورجاله رجال الصحيح، مجمع الزوائد ٧/٨٩

98. 'Abdur Raḥmān ibne-Sahl ibne-Ḥunaif Raḍiyallāhu 'anhu narrates that this verse was revealed to Nabī Ṣallallāhu 'alaihi wasallam when he was in one of his houses:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ

Be patient in keeping yourself with those who call their Sustainer in the morning and evening.

He came out in search of such people and found a group engaged in the remembrance of Allāh. Among them were a few with dishevelled hair, dried skins and with only one piece of cloth. When he saw them he sat with them and said: *Alḥamdulillāh* (All Praise be to Allāh), Who has raised such people in my Ummah that I have been commanded to keep myself with them. (Ṭabarānī, Majma-'uz-Zawāid)

٩٩ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! مَا غَنِيْمَةُ مَجَالِسِ الذِّكْرِ؟ قَالَ: غَنِيْمَةُ مَجَالِسِ الذِّكْرِ الْجَنَّةُ الْجَنَّةُ. رواه أحمد والطبرانى وإسناد أحمد حسن، مجمع الزوائد ١٠/٧٨

99. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that he asked: O Rasūlallāh! What is the reward for the gatherings of Dhikr (remembrance) of Allāh. He replied: The reward for the gatherings of Dhikr is Paradise! Paradise! (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

١٠٠ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَقُوْلُ اللهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ: سَيَعْلَمُ أَهْلُ الْجَمْعِ مَنْ أَهْلُ الْكَرَمِ، فَقِيْلَ: وَمَنْ أَهْلُ الْكَرَمِ يَا رَسُوْلَ اللهِ؟ قَالَ: مَجَالِسُ الذِّكْرِ فِي الْمَسَاجِدِ. رواه أحمد بإسنادين وأحدهما حسن وأبويعلى كذلك، مجمع الزوائد ١٠/٧٥

100. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Allāh 'Azza wa Jall will say on the Day of Resurrection: Soon the people gathered will know who are the honoured ones. It was asked: Who are the honoured people, O Rasūlallāh? He replied: Those who assemble for the Dhikr of Allāh in the masjids. (Musnad Aḥmad, Abu Ya'la, Majma-'uz-Zawāid)

١٠١ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: حِلَقُ الذِّكْرِ. رواه الترمذى، وقال: هذا حديث حسن غريب، باب حديث فى أسماء الله الحسنى، رقم: ٣٥١٠

101. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu 'alaihi wasallam said: When you pass the gardens of paradise, graze to your heart's content. It was asked: What are the gardens of Paradise? He replied: The gatherings for performing the Dhikr of Allāh. (Tirmidhī)

١٠٢ – عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ خَرَجَ عَلٰى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ وَنَحْمَدُهُ عَلٰى مَا هَدَانَا لِلإِسْلَامِ، وَمَنَّ بِهِ عَلَيْنَا، قَالَ: آللهِ! مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللهِ! مَا أَجْلَسَنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّيْ لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَلٰكِنَّهُ أَتَانِيْ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِيْ أَنَّ اللهَ عَزَّوَجَلَّ يُبَاهِيْ بِكُمُ الْمَلَائِكَةَ. رواه مسلم، باب فضل الإجتماع على تلاوة القرآن وعلى الذكر، رقم: ٦٨٥٧

102. Mu'āwiyah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came to a group of Ṣaḥābah and asked them: What made you sit together? They replied: We are sitting here to remember Allāh, and praise Him for guiding us to Islām, and bestowing favours on us through it. He asked: By Allāh! Are you sitting only for this? They replied: By Allāh! Nothing else has made us sit together but this. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I did not swear because I doubt you but Jibrāīl 'Alaihis Salām came to me and informed me that verily Allāh 'Azza wa Jall mentions you amongst the angels proudly. (Muslim)

١٠٣ – عَنْ أَبِيْ رَزِيْنٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لَهُ رَسُوْلُ اللهِ ﷺ: أَلَا أَدُلُّكَ عَلٰى مِلَاكِ هٰذَا الْأَمْرِ الَّذِيْ تُصِيْبُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ؟ عَلَيْكَ بِمَجَالِسِ أَهْلِ الذِّكْرِ، وَإِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللهِ. (الحديث) رواه البيهقى فى شعب الإيمان، مشكوة المصابيح، رقم: ٥٠٢٥

103. Abu Razīn Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Should I not guide you to the fundamentals of Deen by which you will obtain the best of this world and the Hereafter? Make it incumbent upon yourself to frequent the gatherings of those who engage in Dhikr. And when you are alone, engage your tongue in the remembrance of Allāh as much as you can. (Baihaqī, Mishkāt)

١٠٤ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قِيْلَ: يَا رَسُوْلَ اللهِ! أَيُّ جُلَسَائِنَا خَيْرٌ؟ قَالَ: مَنْ

ذَكَّرَكُمُ اللهَ رُؤْيَتُهُ وَزَادَ فِي عَمَلِكُمْ مَنْطِقُهُ، وَذَكَّرَكُمْ بِالْآخِرَةِ عَمَلُهُ. رواه أبويعلى وفيه مبارك بن حسان، وقد وثق وبقية رجاله رجال الصحيح، مجمع الزوائد ٣٨٩/١٠

104. Ibne-'Abbās Raḍiyalāhlu 'anhuma narrates that it was asked: O Rasūlallāh! With whom is it best for us to sit? He replied: The one whose sight makes you remember Almighty Allāh, and whose words improve your deeds and whose deeds remind you of the Hereafter. (Abu Ya'la, Majma-'uz-Zawāid)

١٠٥ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ ذَكَرَ اللهَ فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللهِ حَتَّى يُصِيبَ الْأَرْضَ مِنْ دُمُوعِهِ لَمْ يُعَذِّبْهُ اللهُ تَعَالَى يَوْمَ الْقِيَامَةِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢٦٠/٤

105. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A person who remembers Allāh and his eyes overflow due to the fear of Allāh, such that a few tears fall on the ground, Allāh Ta'ālā will not punish him on the Day of Resurrection. (Mustadrak Ḥākim)

١٠٦ – عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ: قَطْرَةٌ مِنْ دُمُوعٍ مِنْ خَشْيَةِ اللهِ، وَقَطْرَةُ دَمٍ تُهْرَاقُ فِي سَبِيلِ اللهِ، وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللهِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل المرابط، رقم: ١٦٦٩

106. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Nothing is dearer to Allāh than two drops and two marks: A drop of tears shed due to the fear of Allāh, and a drop of blood shed in the path of Allāh. Regarding the two marks, they are: A mark received in the cause of Allāh (mark of a wound, signs of walking in the path of Allāh, a layer of dust), and a mark caused in observing one of the obligatory commandments of Allāh (as for example mark of prostration, or a mark attained during the journey of Ḥajj). (Tirmidhī)

١٠٧ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي

اللهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ. رواه البخاري، باب الصدقة باليمين، رقم: ١٤٢٣

107. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: There are seven persons whom Allāh will cover with His Shade of Mercy on the day when there will be no other shade but His: (1) A just ruler, (2) A young man who grows up worshiping Allāh, (3) A man whose heart is attached to the masjid, (4) Two men who love one another for the sake of Allāh, meeting thus and separating thus, (5) A man whom a woman of rank and beauty tempts and he says: I fear Allāh, (6) A man who gives alms conceiling it so that his left hand does not know what his right hand spends, and (7) A man who remembers Allāh in solitude with his eyes overflowing. (Bukhārī)

١٠٨ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةً فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في القوم يجلسون ولا يذكرون الله، رقم: ٣٣٨٠

108. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: If people sit in a gathering in which they do not do the Dhikr of Allāh nor send Salawāt on the Prophet, such a gathering becomes a cause of dismay and loss for them. If Allāh wills, He will punish them and if He wills, He will forgive them. (Tirmidhī)

١٠٩ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ وَمَنِ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ. رواه أبو داود، باب كراهية أن يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٦

109. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone sits in a place and does not remember Allāh there, then this sitting will cause him a loss from Allāh and if anyone lies down in a place and does not remember Allāh, then this will cause him a loss from Allāh. (Abu Dāwūd)

١١٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ما قعدَ قَوْمٌ مَقْعَدًا لَا يَذْكُرُونَ اللهَ فِيْهِ وَيُصَلُّونَ عَلَى النَّبِيِّ، إِلَّا كَانَ عَلَيْهِمْ حَسْرَةً يَوْمَ الْقِيَامَةِ، وَإِنْ أُدْخِلُوا الْجَنَّةَ لِلثَّوَابِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٢/٣٥٢

110. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: If people sit together without doing the Dhikr of Allāh and without sending Salawāt on Nabī Ṣallallāhu 'alaihi wasallam, then this gathering will be a cause of regret for them on the Day of Resurrection even though they might enter Paradise as a reward of their good deeds. (Ibne-Ḥibbān)

١١١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ قَوْمٍ يَقُوْمُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللهَ فِيْهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيْفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةً. رواه أبوداؤد، باب كراهية أن يقوم الرجل من مجلسه ولا يذكر الله، رقم: ٤٨٥٥

111. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is not a people who disperse from an assembly where they did not remember Allāh, except that it is as if they had stood up from the decaying corpse of a donkey, and it will be a cause of regret for them (on the Day of Resurrection). (Abu Dāwūd)

Note: The assembly will be a cause of regret means that usually there is always a time when some useless and senseless conversation takes place in gatherings which can become a severe cause of interrogation (from Allāh). However, if Allāh is remembered in these gatherings, then this may protect them from such interrogations. (Badhl-ul-Majhūd)

١١٢ – عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُوْلِ اللهِ ﷺ فَقَالَ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: يُسَبِّحُ مِائَةَ تَسْبِيْحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَتُحَطُّ عَنْهُ أَلْفُ خَطِيْئَةٍ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٥٢

112. Sa'd Raḍiyallāhu 'anhu narrates that we were with Rasūlullāh Ṣallallāhu 'alaihi wasallam and he asked: Is anyone of you unable to earn a thousand virtues daily? One of those sitting with him asked: How can one earn a thousand virtues in a day? He replied: If one glorifies Allāh one hundred times (as for example, says *Subḥanallāh*

Glory be to Allāh who is above all faults, one hundred times), a thousand virtues are recorded for him and a thousand sins are removed from him. (Muslim)

١١٣ – عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللهِ، التَّسْبِيْحَ وَالتَّهْلِيْلَ وَالتَّحْمِيْدَ يَنْعَطِفْنَ حَوْلَ الْعَرْشِ، لَهُنَّ دَوِيٌّ كَدَوِيِّ النَّحْلِ، تُذَكِّرُ بِصَاحِبِهَا، أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُوْنَ لَهُ، أَوْ لَايَزَالُ لَهُ، مَنْ يُذَكِّرُ بِهِ؟ رواه ابن ماجه، باب فضل التسبيح، رقم: ٣٨٠٩

113. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Among the words by which you glorify Allāh are: *Subḥanallāh* (Glory be to Allāh who is above all faults), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Alḥamdulillāh* (All Praises be to Allāh). These words circle around the Throne of Allāh, and sound like the buzzing of bees, mentioning their reciter to Allāh. Would anyone of you not like that someone always mentions him in front of Allāh? (Ibne-Mājah)

١١٤ – عنْ يُسَيْرَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ لَنَا رَسُوْلُ اللهِ ﷺ: عَلَيْكُنَّ بِالتَّسْبِيْحِ وَالتَّهْلِيْلِ وَالتَّقْدِيْسِ وَاعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْؤُوْلَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتَنْسَيْنَ الرَّحْمَةَ. رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضل التسبيح ٠٠٠٠، رقم: ٣٥٨٣

114. Yusairah Raḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told us: Make it obligatory upon yourselves to say *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and sanctifying His Holiness (words like *Subḥānal Malikil Quddūs* — Glory be to the Holy King). Count them on your fingers, for these will be questioned and will be given power to speak; and do not be negligent of it or you will be deprived of Mercy. (Tirmidhī)

١١٥ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ. رواه البزار وإسناده جيد، مجمع الزوائد ١٠/١١١

115. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says:

سُبْحَانَ اللهِ وَبِحَمْدِهِ

Glory be to Allāh Who is above all faults, and all Praise be to Him

a date tree will be planted for him in Paradise. (Bazzār, Majma-'uz-Zawāid)

١١٦ – عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ سُئِلَ أَيُّ الْكَلَامِ أَفْضَلُ؟ قَالَ: مَا اصْطَفَاهُ اللهُ لِمَلَائِكَتِهِ أَوْ لِعِبَادِهِ سُبْحَانَ اللهِ وَبِحَمْدِهِ. رواه مسلم، باب فضل سبحان الله وبحمده، رقم: ٦٩٢٥

116. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: Which words are the best? He replied: The words that Allāh has chosen for His angels, or His slaves: *Subḥānallāhi wabiḥamdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

١١٧ – عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ لَآ إِلٰهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ أَوْ وَجَبَتْ لَهُ الْجَنَّةُ. وَمَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ كَتَبَ اللهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَأَرْبَعًا وَعِشْرِيْنَ أَلْفَ حَسَنَةٍ قَالُوا: يَا رَسُوْلَ اللهِ! إِذًا لَا يَهْلِكُ مِنَّا أَحَدٌ؟ قَالَ: بَلٰى، إِنَّ أَحَدَكُمْ لَيَجِيءُ بِالْحَسَنَاتِ لَوْ وُضِعَتْ عَلٰى جَبَلٍ أَثْقَلَتْهُ، ثُمَّ تَجِيءُ النِّعَمُ فَتَذْهَبُ بِتِلْكَ، ثُمَّ يَتَطَاوَلُ الرَّبُّ بَعْدَ ذٰلِكَ بِرَحْمَتِهِ. رواه الحاكم وقال: صحيح الإسناد، الترغيب ٢/٤٢١

117. Abu Ṭalḥah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He, who says *Lā ilāha illallāh* (None is worthy of worship but Allāh), will enter Paradise, or Paradise becomes incumbent upon him. And the one who says, *Subḥānallāhi wabiḥamdihi* (Glory be to Allāh Who is above all faults, and all praise be to Him) one hundred times, then a hundred and twenty four thousand virtues are written for him. The Ṣaḥābah expressed: O Rasūlallāh! If so, none of us would be doomed. He replied: Yes verily! Some people (will still be ruined, though they) will come with so many virtues that these would outweigh a mountain if laid on it. However as compared with the bounties of Allāh, these virtues would be insignificant. Then the Rabb, through His Mercy, will help whomsoever He wills and save him (from doom). (Mustadrak Ḥākim, Targhīb)

١١٨ – عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللهِ؟

قُلْتُ: يَا رَسُوْلَ اللهِ! أَخْبِرْنِيْ بِأَحَبِّ الْكَلَامِ إِلَى اللهِ، فَقَالَ: إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللهِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ. رواه مسلم، باب فضل سبحان الله وبحمده، رقم: ٦٩٢٦، والترمذي إلا أنه قال: سُبْحَانَ رَبِّيْ وَبِحَمْدِهِ وقال: هذا حديث حسن صحيح، باب أي الكلام أحب إلى الله، رقم: ٣٥٩٣

118. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Should I not inform you of the words dearest to Allāh? I said: O Rasūlallāh! Do tell me about the words dearest to Allāh. He said: To Allāh the dearest words are, *Subḥānallāhi wabiḥamdihi* (Glory be to Allāh who is above all faults, and all praise be to Him). (Muslim)

Another narration says, the dearest words to Allāh are: *Subḥānarabbi wabiḥamdihi* (Glory be to my Rabb who is above all faults, and all praise be to Him). (Tirmidhī)

١١٩ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضائل سبحان الله وبحمده...، رقم: ٣٤٦٥

119. Jābir Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who says *Subḥānallāhil 'Aẓīm wabiḥamdihi* (Glory be to Allāh who is above all faults, the incomparably Great, and all praise be to Him), a date tree is planted for him in Paradise. (Tirmidhī)

١٢٠ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: كَلِمَتَانِ حَبِيْبَتَانِ إِلَى الرَّحْمٰنِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِي الْمِيْزَانِ سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْمِ. رواه البخاري، باب قول الله تعالى ونضع الموازين القسط ليوم القيامة، رقم: ٧٥٦٣

120. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Two sentences beloved to Ar-Raḥmān (the Most Beneficent), light on the tongue, (but) heavy on the Scale, are:

سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْمِ

Glory be to Allāh Who is above all faults, and all praise be to Him; Glory be to Allāh Who is above all faults, the incomparably Great.

(Bukhārī)

١٢١ – عَنْ صَفِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُوْلُ اللهِ ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاةٍ أُسَبِّحُ بِهِنَّ فَقَالَ: يَا بِنْتَ حُيَيٍّ! مَا هٰذَا؟ قُلْتُ: أُسَبِّحُ بِهِنَّ، قَالَ: قَدْ سَبَّحْتُ مُنْذُ قُمْتُ عَلَى رَأْسِكِ أَكْثَرَ مِنْ هٰذَا، قُلْتُ: عَلِّمْنِي قَالَ: قُوْلِي سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ. رواه الحاكم في المستدرك وقال: هذا حديث صحيح ولم يخرجاه ووافقه الذهبي ١/٥٤٧

121. Ṣafiyya Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam visited me. There were four thousand date stones lying before me and I was glorifying Allāh (*Tasbīḥ*). He said: O daughter of Ḥuyya (Safīyya)! What are these? I replied: I am glorifying (Allāh) with these date stones. He said: Since the time I have been standing with you, I have glorified Allāh more than you. She said: Teach me, He replied: Say

سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ

I praise Allāh equal to the number of all that He has created!

(Mustadrak Hākim)

١٢٢ – عَنْ جُوَيْرِيَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى، وَهِيَ جَالِسَةٌ، فَقَالَ: مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟ قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. رواه مسلم، باب التسبيح أول النهار وعند النوم، رقم: ٦٩١٣

122. Juwairiyah Raḍiyallāhu 'anha narrates that Nabī Ṣallallāhu 'alaihi wasallam left her for the morning Ṣalāt, while she was in her place of Ṣalāt, and returned after *Salat-ul-Adha* (forenoon) and found her sitting in the same place. He asked: Are you still in the same state (remembering Allāh) as I left you? She replied: Yes. Nabī Ṣallallāhu 'alaihi wasallam said: Since I left you, I have said four phrases three times, if weighed against all that you have remembered Allāh today, it would outweigh them. These phrases are:

سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.

Glory be to Allāh Who is above all faults, and praise be to Him: to the number of His creation, and to please His Self, and to the weight of His Throne, and to the amount of ink used in writing His words.

(Muslim)

١٢٣ – عَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُوْلِ اللهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوًى أَوْ حَصًى تُسَبِّحُ بِهِ فَقَالَ: أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هٰذَا أَوْ أَفْضَلُ؟ فَقَالَ: سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ بَيْنَ ذٰلِكَ، وَسُبْحَانَ اللهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللهُ أَكْبَرُ مِثْلَ ذٰلِكَ، وَالْحَمْدُ لِلّٰهِ مِثْلَ ذٰلِكَ، وَلَا إِلٰهَ إِلَّا اللهُ مِثْلَ ذٰلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ مِثْلَ ذٰلِكَ. رواه أبو داود، باب التسبيح بالحصى، رقم: ١٥٠٠

123. Sa'd ibne-Abi Waqqāṣ Raḍiyallāhu 'anhu narrates that he went with Rasūlullāh Ṣallallāhu 'alaihi wasallam to a Saḥābiyah who had date stones or pebbles in front of her, she was remembering Allāh on them. He asked: Should I not tell you something that is easier or better than this? Then He said:

سُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللهِ عَدَدَ مَا خَلَقَ بَيْنَ ذٰلِكَ، وَسُبْحَانَ اللهِ عَدَدَ مَا هُوَ خَالِقٌ

***Subḥānallāh* –(Glory be to Allāh Who is above all faults) as many times as the number of what He created in the heaven; and *Subḥānallāh*, as many times as the number of what He created in the earth; and *Subḥānallāh*, as many times as the number of what is between these two; and *Subḥānallāh*, as many times as the number of those He will create.**

Then say, اللهُ أَكْبَرُ – (Allāh the Greatest) - in the same way.

Then say: اَلْحَمْدُ لِلّٰهِ – (All praise be to Allāh) - in the same way.

Then say: لَا إِلٰهَ إِلَّا اللهُ – (None is worthy of worship but Allāh) - in the same way. And say:-لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. (There is no might to resist evil and no power to do good, except through Allāh) in the same way. (Abu Dāwūd)

١٢٤ – عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ رَسُوْلُ اللهِ ﷺ وَأَنَا جَالِسٌ أُحَرِّكُ شَفَتَيَّ فَقَالَ: بِمَ تُحَرِّكُ شَفَتَيْكَ؟ قُلْتُ: أَذْكُرُ اللهَ يَا رَسُوْلَ اللهِ قَالَ: أَفَلَا أُخْبِرُكَ بِشَيْءٍ إِذَا قُلْتَهُ ثُمَّ دَأَبْتَ اللَّيْلَ وَالنَّهَارَ لَمْ تَبْلُغْهُ؟ قُلْتُ: بَلٰى، قَالَ: تَقُوْلُ: اَلْحَمْدُ لِلّٰهِ عَدَدَ مَا أَحْصٰى كِتَابُهُ، وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا فِيْ كِتَابِهِ، وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا أَحْصٰى خَلْقُهُ، وَالْحَمْدُ لِلّٰهِ مِلْءَ مَا فِيْ خَلْقِهِ، وَالْحَمْدُ لِلّٰهِ مِلْءَ سَمٰوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلّٰهِ عَدَدَ كُلِّ شَيْءٍ، وَالْحَمْدُ لِلّٰهِ عَلٰى كُلِّ شَيْءٍ،

وَتُسَبِّحُ مِثْلَ ذٰلِكَ، وَتُكَبِّرُ مِثْلَ ذٰلِكَ. رواه الطبرانى من طريقين وإسناد أحدهماحسن، مجمع الزوائد ١٠/١٠٩

124. Abu Umāmah Al-Bāhilī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came, I was sitting and my lips were moving. He asked: Why are you moving your lips? I replied: O Rasūlallāh! I am remembering Allāh. He said: Should not I tell you those words that if you were to say them, then even your remembrance of day and night would not be equal to the reward of these words? I requested: Yes! Do tell me. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Say

الْحَمْدُ لِلّٰهِ عَدَدَ مَا أَحْصٰى كِتَابُهُ، وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا فِيْ كِتَابِهِ، وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا أَحْصٰى خَلْقُهُ، وَالْحَمْدُ لِلّٰهِ مِلْءَ مَا فِيْ خَلْقِهِ، وَالْحَمْدُ لِلّٰهِ مِلْءَ سَمٰوَاتِهِ وَأَرْضِهِ، وَالْحَمْدُ لِلّٰهِ عَدَدَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلّٰهِ "عَلٰى كُلِّ شَيْءٍ،

***Alḥamdulillāh* — (All praises be to Allāh) — equal to the things counted by His Book; and *Alḥamdulillāh*, equal to the things presented in His Book; and *Alḥamdulillāh*, equal to the number as counted by all His creation; and *Alḥamdulillāh*, equal to the count of things needed to fill all His creation; and *Alḥamdulillāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Alḥamdulillāh*, equal to the count of every thing; and *Alḥamdulillāh* on every thing.**

And in the same way say *Subḥānallāh* (Glory be to Allāh Who is above all faults); and in the same way say: *Allāhu Akbar* (Allāh is the Greatest). It will be as follows:

سُبْحَانَ اللهِ عَدَدَ مَا أَحْصٰى كِتَابُهُ، وَ سُبْحَانَ اللهِ عَدَدَ مَا فِيْ كِتَابِهِ، وَ سُبْحَانَ اللهِ عَدَدَ مَا أَحْصٰى خَلْقُهُ، وَ سُبْحَانَ اللهِ مِلْءَ مَا فِيْ خَلْقِهِ، وَ سُبْحَانَ اللهِ مِلْءَ سَمٰوَاتِهِ وَأَرْضِهِ، وَ سُبْحَانَ اللهِ عَدَدَ كُلِّ شَيْءٍ وَ سُبْحَانَ اللهِ عَلٰى كُلِّ شَيْءٍ."

***Subḥānallāh* — (Glory be to Allāh Who is above all faults) — equal to the things counted by His Book; and *Subḥānallāh*, equal to the things presented in His Book; and *Subḥānallāh*, equal to the number as counted by all His creation; and *Subḥānallāh*, equal to the count of things needed to fill all His creation; and *Subḥānallāh*, equal to the count of things needed to fill the space between the heavens and the earth; and *Subḥānallāh*, equal to the count of every thing; and**

***Subḥānallāh* on every thing.**

اللهُ أَكْبَرُ عَدَدَ مَا أَحْصٰى كِتَابُهُ، وَاللهُ أَكْبَرُ عَدَدَ مَا فِيْ كِتَابِهِ، وَاللهُ أَكْبَرُ عَدَدَ مَا أَحْصٰى خَلْقُهُ، وَاللهُ أَكْبَرُ مِلْءَ مَا فِيْ خَلْقِهِ، وَاللهُ أَكْبَرُ مِلْءَ سَمٰوَاتِهِ وَأَرْضِهِ، وَاللهُ أَكْبَرُ عَدَدَ كُلِّ شَيْءٍ وَاللهُ أَكْبَرُ عَلٰى كُلِّ شَيْءٍ.

***Allāhu Akbar* — (Allāh is the greatest) — equal to the things counted by His Book; and *Allāhu Akbar*, equal to the things presented in His Book; and *Allāhu Akbar*, equal to the number as counted by all His creation; and *Allāhu Akbar* equal to the count of things needed to fill all His creation; and *Allāhu Akbar*, equal to the count of things needed to fill the space between the heavens and the earth; and *Allāhu Akbar*, equal to the count of every thing; and *Allāhu Akbar* on every thing.**

(Ṭabarānī, Majma-‘uz-Zawāid)

١٢٥ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَوَّلُ مَنْ يُدْعٰى إِلَى الْجَنَّةِ الَّذِيْنَ يَحْمَدُوْنَ اللهَ فِي السَّرَّاءِ وَالضَّرَّاءِ. رواه الحاكم وقال: صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبى ١/٥٠٢

125. Ibne-‘Abbas Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The first to be invited to Paradise on the Day of Resurrection will be those who praise Allāh in prosperity and in adversity. (Mustadrak Ḥākim)

١٢٦ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَيَرْضٰى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا. رواه مسلم، باب استحباب حمد الله تعالى بعد الأكل والشرب، رقم: ٦٩٣٢

126. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh is pleased with His slave who, when he eats, praises Him; and when he drinks, praises Him. (Muslim)

١٢٧ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كَلِمَتَانِ إِحْدَاهُمَا لَيْسَ لَهَا نَاهِيَةٌ دُوْنَ الْعَرْشِ، وَالْأُخْرٰى تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ: لَا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ. رواه الطبرانى ورواته إلى معاذ بن عبد الله ثقة سوى ابن لهيعة ولحديثه هذا شواهد، الترغيب ٢/٤٣٤

127. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: There are two phrases, one of them does not stop before reaching the Divine Throne and the other one fills the space between the heavens and the earth. These are *Lā ilāha illallāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Ṭabarānī, Targhīb)

١٢٨ – عَنْ رَجُلٍ مِنْ بَنِيْ سُلَيْمٍ قَالَ: عَدَّهُنَّ رَسُوْلُ اللهِ ﷺ فِي يَدِي –أَوْ فِي يَدِهِ– التَّسْبِيْحُ نِصْفُ الْمِيْزَانِ وَالْحَمْدُ لِلّٰهِ يَمْلَؤُهُ وَالتَّكْبِيْرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. (الحديث) رواه الترمذى وقال: حديث حسن، باب فيه حديث أن التسبيح نصف الميزان، رقم: ٩١٥٣

128. A Ṣaḥābī from the tribe of Banī Sulaim narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam counted these words on my hand or on his hand, and said: *Subḥānallāh* (Glory be to Allāh who is above all faults) fills half the Scale; and *Alḥamdulillāh* (All praise be to Allāh), fills it fully and *Allāhu Akbar* (Allāh is the Greatest) fills the space between the sky and the earth. (Tirmidhī)

١٢٩ – عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أَدُلُّكَ عَلٰى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ؟ قُلْتُ: بَلٰى، يَا رَسُوْلَ اللهِ! قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. رواه الحاكم وقال: صحيح على شرطهما ولم يخرجاه ووافقه الذهبى ٤/ ٢٩٠

129. Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Should I not lead you to a door from the doors of Paradise? I said: Do tell me, O Rasūlallāh! He replied:

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ"

There is no might to resist evil, and no power to do good, except through Allāh.

(Mustadrak Ḥākim)

١٣٠ – عَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلٰى إِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا جِبْرِيْلُ مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالَ لَهُ إِبْرَاهِيْمُ عَلَيْهِ السَّلَامُ: مُرْ أُمَّتَكَ فَلْيُكْثِرُوا مِنْ غِرَاسِ الْجَنَّةِ فَإِنَّ تُرْبَتَهَا طَيِّبَةٌ، وَأَرْضَهَا وَاسِعَةٌ قَالَ: وَمَا غِرَاسُ الْجَنَّةِ؟ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. رواه أحمد ورجال أحمد رجال الصحيح غير عبد الله بن عبد الرحمن بن عبد الله بن عمر بن الخطاب وهو ثقة لم يتكلم فيه أحد ووثقه ابن حبان، مجمع الزوائد ١٠/ ١١٩

130. Abu Ayyūb Al-Anṣārī Raḍiyallāhu 'anhu narrates that on the night of *Mai'rāj* (the Ascension), Rasūlullāh Ṣallallāhu 'alaihi wasallam passed by Ibrāhīm 'Alaihis salām. Ibrāhīm 'Alaihis salām asked: O Jibraīl! Who is with you? Jibraīl 'Alaihis salām said: Muḥammad (Ṣallallāhu 'alaihi wasallam). Ibrāhīm 'Alaihis salām said to him: Command your *Ummah* to plant saplings of Paradise plentifully, as the soil of Paradise is fertile, and its plain is spacious. It was asked: What are the saplings of Paradise? He replied:

"لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ"

There is no might to resist evil, and no power to do good, except through Allāh.

(Musnad Aḥmad, Majma'uz-Zawāid)

١٣١ – عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ أَحَبُّ الْكَلَامِ إِلَى اللهِ أَرْبَعٌ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ. (وهو جزء من الحديث) رواه مسلم باب كراهة التسمية بالأسماء القبيحة ....، رقم: ٥٦٠١، وزاد أحمد: أَفْضَلُ الْكَلَامِ بَعْدَ الْقُرْآنِ أَرْبَعٌ وَهِيَ مِنَ الْقُرْآنِ ٥/ ٢٠

131. Samurah ibne-Jundub Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The dearest saying to Allāh are four: *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). It does not matter which you say first. (Muslim)

In another narration it is stated that the best saying besides the Qur'ān are four, and these are from the Qur'ān. (Musnad Aḥmad)

١٣٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَأَنْ أَقُوْلَ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم: ٦٨٤٧

132. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said that: I say; *Subḥānallāh* (Glory be to Allāh who is above all faults), *Alḥamdulillāh* (Praise be to Allāh), *Lā ilāha illallāh* (none is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), is dearer to me than everything on which the sun rises. (Muslim)

١٣٣ – عَنْ أَبِي سَلْمٰى رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: بَخٍ بَخٍ بِخَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيْزَانِ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَالْوَلَدُ الصَّالِحُ يُتَوَفّٰى لِلْمُسْلِمِ فَيَحْتَسِبُهُ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ووافقه الذهبي ١/٥١١

133. Abu Salma Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: How excellent are five things! and how heavy on the Scale: (1) *Subḥānallāh* (Glory be to Allāh who is above all faults), (2) *Alḥamdulillāh* (All Praise be to Allāh), (3) *Lā ilāha illallāh* (None is worthy of worship but Allāh), (4) *Allāhu Akbar* (Allāh is the Greatest), and (5) A righteous son of a Muslim dies and he forbears patiently expecting a reward in return. (Mustadrak Ḥākim)

١٣٤ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَالَ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، كُتِبَ لَهُ بِكُلِّ حَرْفٍ عَشْرُ حَسَنَاتٍ. (وهو جزء من الحديث) رواه الطبراني في الكبير والأوسط ورجالهما رجال الصحيح غير محمد بن منصور الطوسي وهو ثقة، مجمع الزوائد ١٠/١٠٦

134. 'Abdullah ibne-'Umar Raḍiyallāhu 'anhumā narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who says: *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), then for every letter, ten virtues are recorded for him. (Ṭabarānī, Majma'uz-Zawāid)

١٣٥ – عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِيْ طَالِبٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَرَّ بِيْ رَسُوْلُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَقُلْتُ: يَا رَسُوْلَ اللهِ! قَدْ كَبِرْتُ وَضَعُفْتُ، أَوْ كَمَا قَالَتْ: فَمُرْنِيْ بِعَمَلٍ أَعْمَلُ وَأَنَا جَالِسَةٌ؟ قَالَ: سَبِّحِي اللهَ مِائَةَ تَسْبِيْحَةٍ، فَإِنَّهَا تَعْدِلُ لَكِ مِائَةَ رَقَبَةٍ تُعْتِقِيْنَهَا مِنْ وُلْدِ إِسْمَاعِيْلَ، وَاحْمَدِي اللهَ مِائَةَ تَحْمِيْدَةٍ، فَإِنَّهَا تَعْدِلُ مِائَةَ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ تَحْمِلِيْنَ عَلَيْهَا فِيْ سَبِيْلِ اللهِ، وَكَبِّرِي اللهَ مِائَةَ تَكْبِيْرَةٍ، فَإِنَّهَا تَعْدِلُ لَكِ مِائَةَ بَدَنَةٍ مُقَلَّدَةٍ مُتَقَبَّلَةٍ، وَهَلِّلِي اللهَ مِائَةً. قَالَ ابْنُ خَلَفٍ: أَحْسِبُهُ قَالَ: تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ إِلَّا أَنْ يَأْتِيَ بِمِثْلِ مَا أَتَيْتِ.

قلت: رواه ابن ماجه باختصار ورواه أحمد والطبراني في الكبير ولم يقل أحسبه ورواه في الأوسط إلا أنه قال فيه:

قُلْتُ: يَا رَسُوْلَ اللهِ كَبِرَتْ سِنِّيْ، وَرَقَّ عَظْمِيْ فَدُلَّنِيْ عَلٰى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ، فَقَالَ: بَخٍ بَخٍ، لَقَدْ سَأَلْتِ، وَقَالَ خَيْرٌ لَكِ مِنْ مِائَةِ بَدَنَةٍ مُقَلَّدَةٍ مُجَلَّلَةٍ تُهْدِيْنَهَا إِلٰى بَيْتِ اللهِ تَعَالٰى: وَقَوْلِيْ: لَآ إِلٰهَ إِلَّا اللهُ، مِائَةَ مَرَّةٍ، فَهُوَ خَيْرٌ لَكِ مِمَّا أَطْبَقَتْ عَلَيْهِ السَّمَاءُ وَالْأَرْضُ، وَلَا يُرْفَعُ يَوْمَئِذٍ لِأَحَدٍ عَمَلٌ أَفْضَلُ مِمَّا رُفِعَ لَكِ إِلَّا مَنْ قَالَ مِثْلَ مَا قُلْتِ أَوْ زَادَ. وأسانيدهم حسنة، مجمع الزوائد ١٠/١٠٨ ورواه الحاكم وقال: قَوْلِيْ: لَآ إِلٰهَ إِلَّا اللهُ لَا تَتْرُكُ ذَنْبًا، وَلَا يُشْبِهُهَا عَمَلٌ. وقال: هذا حديث صحيح الإسناد ووافقه الذهبي ١/٥١٤

135. Umme Hānī binte Abu Ṭālib Raḍiyallāhu 'anha narrates that one day Rasūlullāh Ṣallallāhu 'alaihi wasallam came to our house. I said: O Rasūlallāh! I am old and weak. Tell me of some deed that I may do while sitting? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Say, *Subḥānallāh* (Glory be to Allāh Who is above all faults) one hundred times; its reward is like setting free one hundred slaves from the descendants of Isma'īl 'Alaihis salām. Say, *Alḥamdulillāh* (All Praise be to Allāh) one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allāh (for *Jihād*). Say, *Allāhu Akbar* (Allāh is the Greatest), one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allāh. Say, *Lā ilāha illallāh* (None is worthy of worship but Allāh) one hundred times; its reward fills the space between the sky and the earth. That day, no one's deed will be better than yours which would be accepted by Allāh, except one who has done the same as you. (Ibne-Mājah, Ṭabarānī, Musnad Aḥmad)

In another narration, Umme Hānī Raḍiyallāhu 'anha narrates: I asked: O Rasūlallāh! I have become old and my bones have become weak. Tell me of a deed that will enter me into Paradise. He replied: Excellent! You have asked a very good question. And said: Say, *Allāhu Akbar* (Allāh is the Greatest) one hundred times; it is better for you than those hundred sacrificial camels having straps around their necks, to be taken to the House of Allāh. Say, *Lā ilāha illallāh* (None is worthy of worship but Allāh) a hundred times; it is better for you than everything covered by the heavens and the earth. And on that day out of all the deeds that are raised up to Allāh, none will be better than yours except for a person who said what you said or said more. (Ṭabarānī, Majma-'uz-Zawāid)

In another narration it is also stated: Say, *Lā ilāha illallāh* (None is

worthy of worship but Allāh), it does not leave any sin (absolved), and there is no deed like it. (Mustadrak Ḥākim)

١٣٦ – عن أبي هريرة رضي الله عنه أن رسول الله ﷺ مر به وهو يغرس غرسا، فقال: يا أبا هريرة! ما الذي تغرس؟ قلت: غراسا لي، قال: ألا أدلك على غراس خير لك من هذا؟ قال: بلى، يا رسول الله! قال: قل: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، يغرس لك بكل واحدة شجرة في الجنة. رواه ابن ماجة، باب فضل التسبيح، رقم:٣٨٠٧

136. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam passed by me and I was planting a sapling. He asked: O Abu Hurairah! What are you planting? I replied: Saplings for myself. He said: Shall I not tell you of better saplings than these? I said: Yes O Rasūlallāh! He said: Say, *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest); for each one of these words a tree will be planted for you in Paradise. (Ibne-Mājah)

١٣٧ – عن أبي هريرة رضي الله عنه قال: خرج علينا رسول الله ﷺ فقال: خذوا جنتكم، قلنا: يا رسول الله! أمن عدو حضر؟ فقال: خذوا جنتكم من النار، قولوا: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، ولا حول ولا قوة إلا بالله، فإنهن يأتين يوم القيامة مستقدمات، ومستأخرات، ومنجيات ومجنبات وهن الباقيات الصالحات. مجمع البحرين في زوائد المعجمين ٣٢٩/٧، قال المحشي: أخرجه الطبراني في الصغير، وقال الهيثمي في المجمع: ورجاله رجال الصحيح غير داود بن بلال وهو ثقة

137. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came to us and said: Take your shields! Ṣaḥābah asked: O Rasūlallāh! Has any of the enemy come? He said: Take your shields as a protection from the Hell-Fire! Say *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest) and *Walā ḥaula walā qūwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). These words will come from the front, back, right, and left and these are those

good deeds for which the reward will be given eternally. (Ṭabarānī, Majma'ul-Baḥrain)

Note: 'These words will come from the front,' implies that these words will come forward to intercede for him; while, 'back, right, and left,' implies that these words will protect him from the Punishment. (Majma-'ul-Baḥrain)

١٣٨ – عن أنس رضي الله عنه أن رسول الله ﷺ قال إن سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر تنفض الخطايا كما تنفض الشجرة ورقها. رواه أحمد ١٥٢/٣

138. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest), this causes the sins to fall like leaves fall from trees. (Musnad Aḥmad)

١٣٩ – عن عمران –يعني: ابن حصين– رضي الله عنهما قال: قال رسول الله ﷺ: أما يستطيع أحدكم أن يعمل كل يوم مثل أحد عملا؟ قالوا: يا رسول الله! ومن يستطيع أن يعمل في كل يوم مثل أحد عملا؟ قال: كلكم يستطيعه، قالوا: يا رسول الله! ماذا؟ قال: سبحان الله أعظم من أحد، والحمد لله أعظم من أحد، ولا إله إلا الله أعظم من أحد، والله أكبر أعظم من أحد. رواه الطبراني والبزار ورجالهما رجال الصحيح، مجمع الزوائد ١٠٥/١٠

139. 'Imrān ibne-Ḥaṣain Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Who amongst you can do a deed every day equal to mount Uḥud? *Ṣaḥābah* submitted: O Rasūlallāh! Who has the ability to do a deed every day, like that of Uḥud? He replied: Everyone of you has ability to do this. The *Ṣaḥābah* asked: O Rasūlallāh! What is that? He said: The reward for *Subḥānallāh* (Glory be to Allāh Who is above all faults) is more than Uḥud! The reward for *Alḥamdulillāh* (All Praise be to Allāh) is more than Uḥud! The reward for *Lā ilāha illallāh* (None is worthy of worship but Allāh) is more than Uḥud! The reward for *Allāhu Akbar* (Allāh is Greatest) is more than Uḥud. (Ṭabarānī, Bazzār, Majma-'uz-Zawāid)

١٤٠ – عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: إذا مررتم برياض الجنة

فَارْتَعُوا قُلْتُ: يَا رَسُوْلَ اللهِ وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: الْمَسَاجِدُ قُلْتُ: وَمَا الرَّتْعُ يَا رَسُوْلَ اللهِ؟ قَالَ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ. رواه الترمذى وقال: حديث حسن غريب، باب حديث فى أسماء الله الحسنى مع ذكرها تماما، رقم: ٣٥٠٩

140. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When you pass by the gardens of Paradise, feed well. I inquired: O Rasūlallāh! What are the gardens of Paradise? He replied: Masjids. I asked O Rasūlallāh! What is the feed? He replied: To say: *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), and *Allāhu Akbar* (Allāh is the Greatest). (Tirmidhī)

١٤١ – عَنْ أَبِى هُرَيْرَةَ وَأَبِى سَعِيْدٍ الْخُدْرِىِّ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قَالَ: إِنَّ اللهَ اصْطَفٰى مِنَ الْكَلَامِ أَرْبَعًا: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، فَمَنْ قَالَ: سُبْحَانَ اللهِ كُتِبَ لَهُ عِشْرُوْنَ حَسَنَةً، وَحُطَّتْ عَنْهُ عِشْرُوْنَ سَيِّئَةً، وَمَنْ قَالَ: اللهُ أَكْبَرُ فَمِثْلُ ذٰلِكَ، وَمَنْ قَالَ لَآ إِلٰهَ إِلَّا اللهُ فَمِثْلُ ذٰلِكَ، وَمَنْ قَالَ: الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ مِنْ قِبَلِ نَفْسِهِ كُتِبَتْ لَهُ ثَلَاثُوْنَ حَسَنَةً وَحُطَّتْ عَنْهُ ثَلَاثُوْنَ سَيِّئَةً. رواه النسائى فى عمل اليوم والليلة، رقم: ٨٤٠

141. Abu Hurairah and Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhumā narrate that Nabī Ṣallallāhu 'alaihi wasallam said: Allāh has chosen from His Book four things *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest). He who says *Subḥānallāh* (Glory be to Allāh Who is above all faults) twenty virtues are written for him, and twenty sins are erased. He who says *Allāhu Akbar* (Allāh is the Greatest), he gets the same reward. He who says *Lā ilāha illallāh* (None is worthy of worship but Allāh), he gets the same reward. And he who says from the depth of his heart *Alḥamdulillāhi-rabbil-'ālamīn* (All Praise be to Allāh, the Rabb of all the worlds), thirty virtues are written for him, and thirty sins are erased. ('Amalul Yaumi wal Lailah lin Nasaī)

١٤٢ – عَنْ أَبِى سَعِيْدٍ الْخُدْرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اسْتَكْثِرُوا مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ. قِيْلَ: وَمَا هُنَّ يَا رَسُوْلَ اللهِ؟ قَالَ: الْمِلَّةُ، قِيْلَ وَمَا هِىَ؟ قَالَ: التَّكْبِيْرُ وَالتَّهْلِيْلُ،

وَالتَّسْبِيْحُ، وَالتَّحْمِيْدُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. رواه الحاكم وقال: هذا أصح إسناد المصريين ووافقه الذهبى ١/٥١٢

142. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Excessively repeat the everlasting good deeds. It was asked : What are those, O Rasūlallāh? He replied: These are the fundamentals of Deen. It was asked: What are these? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say, *Allāhu Akbar* (Allāh is the Greatest) — *Lā ilāha illallāh* (None is worthy of worship but Allāh) — *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), and *Walā ḥaula walā qūwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). (Mustadrak Ḥākim)

Note: 'Everlasting good deeds,' implies those good deeds for which rewards will be given eternally. (The Arabic word *'Al-Millah'*, refers to the fact that these words have a fundamental significance in Deen). (Fatḥ-ur-Rabbānī)

١٤٣ – عَنْ أَبِى الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قُلْ سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، فَإِنَّهُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ، وَهُنَّ يَحْطُطْنَ الْخَطَايَا كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا، وَهُنَّ مِنْ كُنُوْزِ الْجَنَّةِ. رواه الطبرانى بإسنادين فى أحدهما: عمر بن راشد اليمامى، وقد وُثق على ضعفه وبقية رجاله رجال الصحيح، مجمع الزوائد ١٠/١٠٤

143. Abu Dardā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say, *Subḥānallāh* (Glory be to Allāh Who is above all faults), *Alḥamdulillāh* (All Praise be to Allāh), *Lā ilāha illallāh* (None is worthy of worship but Allāh), *Allāhu Akbar* (Allāh is the Greatest), and *Walā ḥaula walā qūwwata illā billāh* (There is no might to resist evil, and no power to do good, except through Allāh). These are from the everlasting good deeds, which remove sins like the leaves shed from the trees. These are from the treasures of Paradise. (Ṭabarānī, Majma-'uz-Zawāid)

١٤٤ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا عَلَى الْأَرْضِ أَحَدٌ يَقُوْلُ: لَآ إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى فضل التسبيح والتكبير والتحميد،

رقم: ٣٤٦٠ وزاد الحاكم: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ وقال الذهبي: حاتم ثقة، وزيادته مقبولة ١/٥٠٣

144. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever says on earth,

لَآ إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

None is worthy of worship but Allāh, Allāh is the Greatest, there is no might to resist evil, and no power to do good, except through Allāh.

his sins are forgiven, even if those are like the foam of the ocean. (Tirmidhī)

In another narration, the same reward is with the addition of سُبْحَانَ اللهِ (Glory be to Allāh Who is above all faults), and وَالْحَمْدُ لِلّٰهِ (All Praise be to Allāh). (Mustadrak Ḥākim)

١٤٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ قَالَ: سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللّٰهُ، وَاللّٰهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، قَالَ اللّٰهُ: أَسْلَمَ عَبْدِى وَاسْتَسْلَمَ. رواه الحاكم وقال: صحيح الإسناد ووافقه الذهبي ١/٥٠٢

145. Abu Hurairah Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whoever (sincerely) says:

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَآ إِلٰهَ إِلَّا اللّٰهُ، وَاللّٰهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Glory be to Allāh Who is above all faults and All Praise be to Allāh, and none is worthy of worship but Allāh, and Allāh is the Greatest, and there is no might to resist evil, and no power to do good, except through Allāh.

On this Allāh says: My slave has become obedient, and has surrendered himself to Me. (Mustadrak Ḥākim)

١٤٦ – عَنْ أَبِيْ سَعِيْدٍ وَأَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ: لَآ إِلٰهَ إِلَّا اللّٰهُ، وَاللّٰهُ أَكْبَرُ، صَدَّقَهُ رَبُّهُ وَقَالَ: لَا إِلٰهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ قَالَ: يَقُوْلُ اللّٰهُ: لَا إِلٰهَ إِلَّا أَنَا وَأَنَا وَحْدِىْ، وَإِذَا قَالَ: لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، قَالَ اللّٰهُ: لَا إِلٰهَ إِلَّا أَنَا وَحْدِىْ لَا شَرِيْكَ لِىْ، وَإِذَا قَالَ: لَآ إِلٰهَ إِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللّٰهُ: لَا إِلٰهَ إِلَّا أَنَا لِىَ الْمُلْكُ وَلِىَ الْحَمْدُ، وَإِذَا قَالَ: لَآ إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ، قَالَ

اللّٰهُ: لَا إِلٰهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِىْ. وَكَانَ يَقُوْلُ: مَنْ قَالَهَا فِىْ مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء ما يقول العبد إذا مرض، رقم: ٣٤٣٠

146. Abu Sa'īd Al-Khudrī and Abu Hurairah Raḍiyallāhu 'anhumā both witness that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Whosoever says: لَآ إِلٰهَ إِلَّا اللّٰهُ، وَاللّٰهُ أَكْبَرُ (None is worthy of worship but Allāh, and Allāh is the Greatest), his *Rabb* confirms and says: لَا إِلٰهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ (None is worthy of worship but Me, and I am the Greatest).

And when he says: لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ (None is worthy of worship but Allāh, The Alone), Allāh Ta'āla says: لَا إِلٰهَ إِلَّا أَنَا وَأَنَا وَحْدِىْ (None is worthy of worship but Me and I am Alone).

And when he says: لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ (None is worthy of worship but Allāh, the Alone, Who has no partner), Allāh Ta'āla says: لَا إِلٰهَ إِلَّا أَنَا وَحْدِىْ لَا شَرِيْكَ لِىْ (None is worthy of worship but Me, and I am Alone, I have no partner).

And when he says, لَآ إِلٰهَ إِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ (None is worthy of worship but Allāh, to Whom belongs the Kingdom, and to Whom all praise is due), Allāh Ta'āla says: لَا إِلٰهَ إِلَّا أَنَا لِىَ الْمُلْكُ وَلِىَ الْحَمْدُ (None is worthy of worship but Me, to Me belongs the Kingdom, and to Me all praise is due).

And when he says: لَآ إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ "None is worthy of worship but Allāh, and there is no might to resist evil, and no power to do good, except through Allāh", Allāh Ta'āla says: لَا إِلٰهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِىْ "None is worthy of worship but Me, and there is no might to resist evil, and no power to do good, except through Me".

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever says the above words in his illness, and then dies, the Hell-Fire will not even taste (touch) him. (Tirmidhī)

Note: It means that when anyone is suffering from illness and he says the following then the Fire of Hell will not even taste (touch) him.

لَآ إِلٰهَ إِلَّا اللّٰهُ، وَاللّٰهُ أَكْبَرُ – لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ – لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

لَآ إِلٰهَ إِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ – لَآ إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

١٤٧ – عَنْ يَعْقُوْبَ بْنِ عَاصِمٍ رَحِمَهُ اللّٰهُ أَنَّهُ سَمِعَ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُمَا سَمِعَا رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَا قَالَ عَبْدٌ قَطُّ: لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَعَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، مُخْلِصًا بِهَا رُوْحُهُ، مُصَدِّقًا بِهَا قَلْبُهُ لِسَانَهُ إِلَّا فُتِقَ لَهُ أَبْوَابُ السَّمَاءِ حَتّٰى يَنْظُرَ اللهُ إِلٰى قَائِلِهَا وَحُقَّ لِعَبْدٍ نَظَرَ اللهُ إِلَيْهِ أَنْ يُعْطِيَهُ سُؤْلَهُ. رواه النسائى فى عمل اليوم والليلة، رقم:٢٨

147. Ya'qūb ibne-'Āṣim Raḥimahullāhu narrates that two Ṣaḥābah Raḍiyallāhu 'anhumā heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Any slave (of Allāh) who says:

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَعَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, the Alone, without any partners, His is the Kingdom, and His is all the praise, and He has power over everything.

with the sincerity of his soul and his heart and testifies this with his tongue, then the doors of the skies are opened for him and Allāh looks at him; and the one on whom Allāh casts a glance, indeed, becomes entitled to whatever he asks. ('Amalul Yaumi wal Lailah lin Nasaī)

١٤٨ – عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّوْنَ مِنْ قَبْلِيْ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب فى دعاء يوم عرفة، رقم:٣٥٨٥

148. 'Abdullah ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The best supplication is the supplication on the day of *'Arafa*, and the best words which I and the prophets before me have said, is

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, the Alone, without any partner, His is the Kingdom, and His is all the praise, and He has Power over everything.

(Tirmidhī)

١٤٩ – رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ. رواه الترمذى، باب ما جاء فى فضل الصلاة على النبى ﷺ، رقم: ٤٨٤

149. It is narrated that Nabī Ṣallallāhu 'alaihi wasallam said: Whosoever sends Ṣalawāt on me once, Allāh will bestow him with ten blessings and ten virtues will be written for him. (Tirmidhī)

١٥٠ – عَنْ عُمَيْرٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِيْ صَلَاةً مُخْلِصًا مِنْ قَلْبِهِ، صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ، وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ، وَكَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ، وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ. رواه النسائى فى عمل اليوم والليلة، رقم: ٦٤

150. 'Umair Al-Anṣārī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever, from my Ummah, sends Ṣalawāt on me once with sincerity of his heart, Allāh will bestow on him ten blessings; raise him by ten ranks, and write for him ten virtues and erase ten sins from him. ('Amalul Yaumi wal Lailah by Nasaī)

١٥١ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيْ كُلِّ يَوْمِ الْجُمُعَةِ، فَإِنَّ صَلَاةَ أُمَّتِيْ تُعْرَضُ عَلَيَّ فِيْ كُلِّ يَوْمِ جُمُعَةٍ، فَمَنْ كَانَ أَكْثَرَهُمْ عَلَيَّ صَلَاةً كَانَ أَقْرَبَهُمْ مِنِّيْ مَنْزِلَةً. رواه البيهقى بإسناد حسن إلا أن مكحولا قيل: لم يسمع من أبى أمامة، الترغيب ٢/٥٠٣

151. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Send Ṣalawāt excessively upon me on every Friday, for the Ṣalawāt of my Ummah are presented to me on every Friday. He who invokes Ṣalawāt excessively on me will be amongst the closest to me in rank (on the Day of Resurrection). (Baihaqī, Targhīb)

١٥٢ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَكْثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ، فَإِنَّهُ أَتَانِيْ جِبْرِيْلُ آنِفًا عَنْ رَبِّهِ عَزَّوَجَلَّ فَقَالَ: مَا عَلَى الْأَرْضِ مِنْ مُسْلِمٍ يُصَلِّيْ عَلَيْكَ مَرَّةً وَاحِدَةً إِلَّا صَلَّيْتُ أَنَا وَمَلَائِكَتِيْ عَلَيْهِ عَشْرًا. رواه الطبرانى عن أبى ظلال عنه، وأبو ظلال وثق، ولا يضر فى المتابعات، الترغيب ٢/٤٩٨

152. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Send Ṣalawāt excessively upon me on Friday, for Jibraīl 'Alaihis salām has just come to me with a message from my Rabb 'Azza wa Jall: When any Muslim on the earth sends Ṣalawāt upon you once, I bestow upon him ten blessings and My angels seek forgiveness for him ten times. (Ṭabarānī, Targhīb)

١٥٣ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَوْلَى النَّاسِ بِيْ يَوْمَ

الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل الصلاة على النبي ﷺ، رقم: ٤٨٤

153. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The closest to me from my Ummah on the Day of Resurrection will be the one who sends Ṣalawāt on me excessively. (Tirmidhī)

١٥٤ – عَنْ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ: يٰأَيُّهَا النَّاسُ اذْكُرُوا اللهَ اذْكُرُوا اللهَ، جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيْهِ جَاءَ الْمَوْتُ بِمَا فِيْهِ، قَالَ أُبَيٌّ فَقُلْتُ: يَا رَسُوْلَ اللهِ! إِنِّيْ أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِيْ؟ قَالَ: مَا شِئْتَ، قَالَ قُلْتُ: الرُّبُعَ؟ قَالَ: مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قُلْتُ: فَالنِّصْفَ؟ قَالَ: مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قَالَ: قُلْتُ: فَالثُّلُثَيْنِ؟ قَالَ: مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ، قُلْتُ: أَجْعَلُ لَكَ صَلَاتِيْ كُلَّهَا؟ قَالَ: إِذًا تُكْفٰى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب في الترغيب في ذكر الله ....، رقم: ٢٤٥٧

154. Ka'b Raḍiyallāhu 'anhu narrates that when two-third of the night had passed, Rasūlullāh Ṣallallāhu 'alaihi wasallam would get up and call out: O people! Remember Allāh; remember Allāh. The Trembler (that will violently shake the mountains and earth) is surely coming, and the one that follows it is surely coming. Death has come with all that it contains, death has come with all that it contains. Upon this, Ubaiy ibne-Ka'b asked: O Rasūlallāh! I wish to send Ṣalawāt on you excessively, how much should I devote for Ṣalawāt on you? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: As much as you want. I asked: A quarter? He said: As much as you wish, but if you increase, it will be better for you. I asked: A half? He said: As much as you wish, but if you increase, it will be better for you. I asked two-third? He said: As much as you wish, but if you increase, it will be better for you. I asked: Should I devote all my time to send Ṣalawāt on you? He said: If you do this, then Allāh will free you from all worries, and your sins will be forgiven. (Tirmidhī)

Note: Rasūlullāh Ṣallallāhu 'alaihi wasallam has warned us about the nearness of the Day of Resurection, hence people should not be neglectful of the Hereafter.

١٥٥ – عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْنَا رَسُوْلَ اللهِ ﷺ فَقُلْنَا: يَارَسُوْلَ اللهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ، قَالَ: قُوْلُوْا:

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ، إِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

رواه البخاري، كتاب أحاديث الأنبياء، رقم: ٣٣٧٠

155. Ka'ab ibne-'Ujrah Raḍiyallāhu 'anhu narrates that we asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! How should we send Ṣalawāt on you and your family? For indeed, Allāh has taught us how to send Salām (Salutations). He replied: Say

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ ....إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, and on the family, as You sent Your Ṣalawāt on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious. O Allāh! Send Your Blessings on Muḥammad, and on the family, as You sent Your Blessings on Ibrāhīm, and on the family; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)

١٥٦ – عَنْ أَبِيْ حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُمْ قَالُوْا: يَا رَسُوْلَ اللهِ، كَيْفَ نُصَلِّيْ عَلَيْكَ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: قُوْلُوْا: اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلٰى آلِ إِبْرَاهِيْمَ، وَبَارِكْ عَلٰى مُحَمَّدٍ وَّأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلٰى آلِ إِبْرَاهِيْمَ، إِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

رواه البخاري، كتاب أحاديث الأنبياء، رقم: ٣٣٦٩

156. Abu Ḥumaid As-Sā'idī Raḍiyallāhu 'anhu narrated that: When some Ṣaḥābah asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! How should we send Ṣalawāt (blessing) on you? He replied: Say.

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلٰى آلِ إِبْرَاهِيْمَ، وَبَارِكْ عَلٰى مُحَمَّدٍ وَّأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلٰى آلِ إِبْرَاهِيْمَ، إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on Muḥammad, his wives, and descendants, as You sent Your

Ṣalawāt on the descendants of Ibrāhīm. O Allāh! Send Your Blessings on Muḥammad, his wives, and descendants, as You sent Your Blessings on the descendants of Ibrāhīm; for You are the Most Praiseworthy, the Most Gracious.

(Bukhārī)

١٥٧ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْنَا: يَا رَسُوْلَ اللهِ! هٰذَا السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي؟ قَالَ: قُوْلُوا: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَآلِ إِبْرَاهِيْمَ. رواه البخاري، باب الصلاة على النبي ﷺ، رقم: ٦٣٥٨

157. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that we asked: O Rasūlallāh! We know how to send Salām (salutations) on you (in *Tashahhud* of Ṣalāt). How should we send Ṣalawāt on you? He replied: Say.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَآلِ إِبْرَاهِيْمَ

O Allāh! Send Your Ṣalawāt on Muḥammad, who is Your slave and Your Messenger, as You sent Your Ṣalawāt on Ibrāhīm; and Send Your Blessings on Muḥammad and the family of Muḥammad, as You Sent Blessings on Ibrāhīm, and the family of Ibrāhīm.

(Bukhārī)

١٥٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ سَرَّهُ أَنْ يُكْتَالَ بِالْمِكْيَالِ الْأَوْفٰى إِذَا صَلّٰى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ. رواه أبو داود، باب الصلاة على النبي ﷺ بعد التشهد، رقم: ٩٨٢

158. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who would like to have his reward weighed in a very large scale, he should send Ṣalawāt on me and on my family like this:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allāh! Send Your Ṣalawāt (Honours, Graces, and Mercy) on

Muḥammad, his wives who are the mothers of the believers, his descendant, and the people of his house, as You sent Ṣalawāt on the family of Ibrāhīm; for You are the Most Praiseworthy, the Most Glorious.

(Abu Dāwūd)

١٥٩ – عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلّٰى عَلٰى مُحَمَّدٍ وَقَالَ: اَللّٰهُمَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِيْ. رواه البزار والطبراني في الأوسط والكبير وأسانيدهم حسنة، مجمع الزوائد ١٠/٢٥٤

159. Ruwaifi' ibne-Thābit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who sends Ṣalawāt on Muḥammad by saying:

اَللّٰهُمَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allāh, grant him a seat of honour and nearness to You on the Day of Resurrection,

My intercession will be guaranteed for him. (Bazzār, Ṭabarānī, Majma-'uz-Zawāid)

١٦٠ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ يَقُوْلُ: يَا عَبْدِيْ مَا عَبَدْتَنِيْ وَرَجَوْتَنِيْ فَإِنِّيْ غَافِرٌ لَكَ عَلٰى مَا كَانَ فِيْكَ، وَيَاعَبْدِيْ إِنْ لَقِيْتَنِيْ بِقُرَابِ الْأَرْضِ خَطِيْئَةً مَا لَمْ تُشْرِكْ بِيْ لَقِيْتُكَ بِقُرَابِهَا مَغْفِرَةً. (الحديث) رواه أحمد ٥/١٥٤

160. Abu Dhar Raḍiyallāhu 'anhu reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Indeed Allāh the Almighty and Majestic says: O My slave! Verily, as long as you worship Me and have hope in Me, I shall forgive you for what you have done; O My slave! If you meet Me with an earthful of sins, but do not associate any partner with Me, I would grant you a forgiveness as great as the whole world. (Musnad Aḥmad)

١٦١ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ تَبَارَكَ وَتَعَالٰى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِيْ وَرَجَوْتَنِيْ غَفَرْتُ لَكَ عَلٰى مَا كَانَ فِيْكَ وَلَا أُبَالِيْ. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِيْ غَفَرْتُ لَكَ وَلَا أُبَالِيْ. (الحديث) رواه الترمذي وقال: هذا حديث حسن غريب، باب الحديث القدسي: يا ابن آدم إنك ما دعوتني ....، رقم: ٣٥٤٠

161. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying in a Ḥadīth Qudsī that Allāh the Almighty says: O son of Ādam! So long as you call upon Me, and have hope in Me, I shall forgive you for what you have done; and I shall not care. O son of Ādam! If your sins were to reach the heights of the skies, and then you ask forgiveness from Me, I would forgive you and I shall not care (that your sins were so many). (Tirmidhī)

١٦٢ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إِنَّ عَبْدًا أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ ذَنْبًا فَاغْفِرْ لِي، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللهُ ثُمَّ أَصَابَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللهُ ثُمَّ أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ. رواه البخاري، باب قول الله تعالى يريدون أن يبدلوا كلام الله، رقم: ٧٥٠٧

162. Abu Hurairah Raḍiyallāhu 'anhu narrates that I heard Nābi Ṣallallāhu 'alaihi wasallam narrating in a Ḥadīth Qudsī: Any slave of Allāh who committed a sin and said: O my Rabb! I have sinned, so forgive me. His Rabb says: Does My slave know that he has a Rabb, Who forgives sins, and also punishes? I have forgiven My slave. After refraining (from sins), so long as Allāh willed, he sinned again and said; O my Rabb! I have committed another sin, so forgive me. Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven My slave. After refraining (from sins) as long as Allāh willed, he committed a sin again, and said: O my Rabb! I have committed another sin, so forgive me. Then Allāh says: Does My slave know that he has a Rabb, Who forgives sins, and punishes? I have forgiven all the three sins of My slave, so let him do what he likes. (Bukhārī)

Note: If after every sin, the slave turns towards Allāh with repentance and seeks forgiveness, Allāh will pardon him.

١٦٣ – عَنْ أُمِّ عِصْمَةَ الْعَوْصِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: مَا مِنْ مُسْلِمٍ يَعْمَلُ ذَنْبًا إِلَّا وَقَفَ الْمَلَكُ الْمُوَكَّلُ بِإِحْصَاءِ ذُنُوبِهِ ثَلَاثَ سَاعَاتٍ فَإِنِ اسْتَغْفَرَ اللهَ مِنْ ذَنْبِهِ ذَلِكَ فِي

شَيْءٍ مِنْ تِلْكَ السَّاعَاتِ لَمْ يُوقِفْهُ عَلَيْهِ، وَلَمْ يُعَذَّبْ يَوْمَ الْقِيَامَةِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤/٢٦٢

163. Umme 'Ismah Al-'Auṣiyyah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is not a Muslim who commits a sin except that the angels appointed to record the sins delay its recording for three *Sā'āt* (a measure of time – about sixty five minutes in total). If he asks forgiveness from Allāh for his sin during this time, then, neither the angels will report this sin nor will he be punished on the Day of Reckoning. (Mustadrak Ḥākim)

١٦٤ – عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: إِنَّ صَاحِبَ الشِّمَالِ لَيَرْفَعُ الْقَلَمَ سِتَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ الْمُخْطِئِ أَوِ الْمُسِيءِ، فَإِنْ نَدِمَ وَاسْتَغْفَرَ اللهَ مِنْهَا أَلْقَاهَا، وَإِلَّا كُتِبَتْ وَاحِدَةً. رواه الطبراني بأسانيد ورجال أحدها وثقوا، مجمع الزوائد ١٠/٣٤٦

164. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the angel of the left side withholds his pen from writing the sin of a Muslim slave who has committed sins for six *Sā'āt* (a measure of time). If he repents and seeks forgiveness from Allāh during this time (about two hours), the angel does not write down that sin, or else one sin is recorded. (Ṭabarānī, Majma-'uz-Zawāid)

١٦٥ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبَهُ، وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللهُ ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ (المطففين: ١٤) رواه الترمذي وقال: هذا حديث حسن صحيح، باب ومن سورة ويل للمطففين، رقم: ٣٣٣٤

165. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, when a slave (of Allāh) commits a sin, a black dot is put on his heart. If he gives up that sin and seeks forgiveness and turns with repentance, then the heart is cleaned. And if he commits more sins, then the blackness of the heart increases till it covers the whole heart. This is that rust, which Allāh mentions in the verse:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

No, indeed, but that which they have earned is rust upon their hearts. (Al-Mutaffifīn 83: 14)

(Tirmidhī)

١٦٦ – عَنْ أَبِي بَكْرٍ الصِّدِّيْقِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا أَصَرَّ مَنِ اسْتَغْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِيْنَ مَرَّةً. رواه أبوداود، باب في الإستغفار، رقم: ١٥١٤

166. Abu Bakr Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who seeks forgiveness is not a persistent sinner, even though, he returns to his sin seventy times in a day. (Abu Dāwūd)

Note: He who repents after committing a sin and has a firm intention not to repeat it, he is likely to be forgiven despite committing that sin repeatedly. (Badhl-ul-Majhūd)

١٦٧ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَزِمَ الإِسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. رواه أبوداود، باب في الإستغفار، رقم: ١٥١٨

167. Ibne-'Abbās Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who constantly seeks forgiveness; Allāh will show him a way out of every distress, and a relief from every grief, and will provide for him with the means of subtenance from where he could never imagine. (Abu Dāwūd)

١٦٨ – عَنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ تَسُرَّهُ صَحِيْفَتُهُ فَلْيُكْثِرْ فِيْهَا مِنَ الإِسْتِغْفَارِ. رواه الطبراني في الأوسط ورجاله ثقات، مجمع الزوائد ١٠/٣٤٧

168. Zubair Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone who likes that his book of deeds brings him happiness, he should seek forgiveness abundantly. (Ṭabarānī, Majma-'uz-Zawāid)

١٦٩ – عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ النَّبِيُّ ﷺ: طُوْبَى لِمَنْ وَجَدَ فِي صَحِيْفَتِهِ اسْتِغْفَارًا كَثِيْرًا. رواه ابن ماجه، باب الإستغفار، رقم: ٣٨١٨

169. 'Abdullāh ibne-Busr Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Blessed is he who finds a great amount of seeking of forgiveness in his book of deeds. (Ibne-Mājah)

١٧٠ – عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُوْلُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَاسْئَلُوْنِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ. وَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُوْ قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِي بِقُدْرَتِي غَفَرْتُ لَهُ. وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسَلُوْنِي الْهُدَى أَهْدِكُمْ، وَكُلُّكُمْ فَقِيْرٌ إِلَّا مَنْ أَغْنَيْتُ فَسَلُوْنِي أَرْزُقْكُمْ، وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا، فَكَانُوا عَلَى قَلْبِ أَتْقَى عَبْدٍ مِنْ عِبَادِي –لَمْ يَزِدْ فِي مُلْكِي جَنَاحَ بَعُوْضَةٍ. وَلَوِاجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشْقَى عَبْدٍ مِنْ عِبَادِي– لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحَ بَعُوْضَةٍ. وَلَوْ أَنَّ حَيَّكُمْ وَمَيِّتَكُمْ، وَأَوَّلَكُمْ وَآخِرَكُمْ، وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا، فَسَأَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ، مَا نَقَصَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ، فَغَمَسَ فِيْهَا إِبْرَةً ثُمَّ نَزَعَهَا. ذٰلِكَ بِأَنِّي جَوَّادٌ مَاجِدٌ عَطَائِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا، فَإِنَّمَا أَقُوْلُ لَهُ: كُنْ، فَيَكُوْنُ. رواه ابن ماجه، باب ذكر التوبة، رقم: ٤٢٥٧

170. Abu Dhar Raḍiyallāhu 'anhu reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī narrated that Allāh Tabāraka wa Ta'ālā says: O My slaves! All of you are sinful, except whom I save, so ask My forgiveness, I shall forgive you. The one who knows that I have the power to forgive, and seeks My forgiveness because of My Power. I forgive him. You are all astray except whom I guide, so seek guidance from Me. I shall guide you. You all are poor except whom I make wealthy, so ask of Me, and I will give you sustenance. If all your living and all your dead, your successors and predecessors and all your organic and inorganic matter (if they became humans) were to get together and become like the person who fears Me the most, it will not increase anything in My Kingdom, not even equal to a wing of a mosquito. And if all of them were to get together and become like the most sinful and rebellious of My slaves, it would not decrease anything in My Kingdom, not even equal to a wing of a mosquito. And if all your living, and all your dead, your successors, and predecessors, and all the organic and inorganic matter (if they became humans) were to get together, and all of these were to ask Me for whatever they desired, it would not cause a loss in My treasures even to the extent that if one of you were to pass by the ocean shore, and dip a needle in it, and then take it out, and have some water clinging to it. This is because I am the Most Generous and Magnificent. My giving only constitutes a mere single Word, when I intend something, I say: Be! And it becomes. (Ibne-Mājah)

١٧١ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنِ اسْتَغْفَرَ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ، كَتَبَ اللهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةً. رواه الطبرانى وإسناده جيد، مجمع الزوائد ١/٣٥٢

171. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who asks forgiveness for Mu'min men and Mu'min women, Allāh writes for him a virtue for every Mu'min man and Mu'min woman. (Ṭabarānī. Majma-'uz-Zawāid).

١٧٢ – عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا الْتَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللهَ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا. رواه أبو داود، باب فى المصافحة، رقم: ٥٢١١

172. Bara' ibne-'Āzib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When two Muslims meet, shake hands, praise Allāh and seek forgiveness, their sins are forgiven. (For example, by saying *Alḥamdulillāh,* Praise be to Allāh; *Yagfirullāhu lanā wa lakum*, May Allāh forgive you and me.) (Abu Dāwūd)

١٧٣ – عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَيْفَ تَقُوْلُوْنَ بِفَرَحِ رَجُلٍ انْفَلَتَتْ مِنْهُ رَاحِلَتُهُ، تَجُرُّ زِمَامَهَا بِأَرْضٍ قَفْرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجِذْلِ شَجَرَةٍ، فَتَعَلَّقَ زِمَامُهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟ قُلْنَا: شَدِيْدًا، يَا رَسُوْلَ اللهِ! فَقَالَ رَسُوْلُ اللهِ ﷺ: أَمَا، إِنَّهُ وَاللهِ! لَلّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ. رواه مسلم، باب فى الحض على التوبة والفرح بها، رقم: ٦٩٥٩

173. Barā ibne-'Āzib Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: What do you say about the joy of that man whose camel escapes pulling its halter in the desert where there is neither food nor drink; and on the camel was his food and drinks. He searched, till he was tired, then the halter of the camel stuck to a tree while passing under it. Thus he found his camel stuck to it. We replied: O Rasūlallāh! He would be overwhelmed with joy. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Listen, I swear by Allāh! Allāh is more pleased, by the taubah (turning in repentance) of His slave than this person was pleased when he found his camel back. (Muslim)

١٧٤ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَلّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِيْنَ يَتُوْبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذٰلِكَ إِذْ هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللّٰهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ. رواه مسلم، باب فى الحض على التوبة والفرح بها، رقم: ٦٩٦٠

174. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh is more pleased with the 'taubah' turning in repentance of His slave, than one of you would be, if his mount (camel, etc), carrying his food and drinks, escapes from him in a barren land and he, losing all hopes, lies under the shade of a tree. He had lost hope for his mount and while he was in this condition, he sees it standing besides him; he took hold of the halter and said with extreme joy, O Allāh! You are my slave and I am your Sustainer! He committed this mistake out of extreme joy. (Muslim)

١٧٥ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَلّٰهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مَهْلِكَةٍ مَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ ثُمَّ قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي كُنْتُ فِيْهِ، فَأَنَامُ حَتَّى أَمُوْتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوْتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ، فَاللهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هٰذَا بِرَاحِلَتِهِ وَزَادِهِ. رواه مسلم، باب فى الحض على التوبة والفرح بها، رقم: ٦٩٥٥

175. 'Abdullāh Raḍiyallāhu 'anhu narrates I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed Allāh is more pleased turning with repentance of a believing slave than a man who is in a dangerous jungle with his ride, and on it is his food and drink. He slept and when he got up, his mount was gone; he searched for it till he became thirsty then he said: Let me return to my place where I was and lie down there till I die. So, he laid his head on his arm to die. When he woke up, he found his mount besides him along with his provision, food and drink. Allāh is more pleased over the 'taubah' (turning with repentance) of a believing slave than this man (after his total disappointment) who got his mount and provisions. (Muslim)

١٧٦ – عَنْ أَبِيْ مُوْسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوْبَ مُسِيْءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوْبَ مُسِيْءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

رواه مسلم، باب قبول التوبة من الذنوب ...، رقم: ٦٩٨٩

176. Abu Mūsā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh the Almighty and Majestic extends His Hand of Mercy during the night, so the evil doers of the day may turn with repentance; and He extends His Hand of Mercy during the day, so the evil doers of the night may turn with repentance. This (gesture of Allāh's Mercy) will continue until the sun rises from the West. (Muslim)

١٧٧ – عَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيْرَةُ سَبْعِيْنَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ. (وهو قطعة من الحديث) رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في فضل التوبة، رقم: ٣٥٣٦

177. Safwān ibne-'Assāl Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Verily, Allāh the Almighty and Majestic has placed in the West a gate for 'taubah' turning to Allāh in repentance, whose width is equivalent to seventy-year journey. It will not be locked, till the sun rises from the West. (When the Day of Judgement will be very near then the door of taubah will be closed.) (Tirmidhī)

١٧٨ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ.

رواه الترمذي وقال: هذا حديث حسن غريب، باب إن الله يقبل توبة العبد ...، رقم: ٣٥٣٧

178. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhumā narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Verily, Allāh accepts a slave's turning in repentance, until the agony of death manifests itself with the sound of *ghar ghara*. (Tirmidhī)

Note: When the soul of a person leaves his body, a peculiar gurgling sound is produced from his throat, known as *ghar ghara,* which is generally among the last signs of death after which Īmān in Allāh or repentance is not considered valid.

١٧٩ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَابَ قَبْلَ مَوْتِهِ

بِعَامٍ تِيْبَ عَلَيْهِ حَتَّى قَالَ بِشَهْرٍ حَتَّى قَالَ بِجُمُعَةٍ، حَتَّى قَالَ بِيَوْمٍ، حَتَّى قَالَ بِسَاعَةٍ، حَتَّى قَالَ بِفُوَاقٍ. رواه الحاكم ٤/٢٥٨

179. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who turns with repentance a year before his death, his taubah is accepted, or even if a month before, or a week before, or a day before, or a *Sā'āh* (about twenty three minutes), or even to the extent of time between two milkings of a she-camel. (Mustadrak Ḥākim)

١٨٠ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخْطَأَ خَطِيْئَةً أَوْ أَذْنَبَ ذَنْبًا ثُمَّ نَدِمَ فَهُوَ كَفَّارَتُهُ. رواه البيهقي في شعب الإيمان ٥/٣٨٧

180. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who errs an error or commits a sin, and then regrets, his regret is an atonement of his sin. (Baihaqī)

١٨١ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ. رواه الترمذي وقال: هذا حديث غريب، باب في استعظام المؤمن ذنوبه ...، رقم: ٢٤٩٩

181. Anas Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: All the children of Ādam are sinful; but the best of the sinners are those who turn to Allāh with repentance. (Tirmidhī)

١٨٢ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَطُوْلَ عُمْرُهُ، وَيَرْزُقَهُ اللهُ الْإِنَابَةَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤/٢٤٠

182. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhumā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed, he is fortunate who has a long life and is so blessed by Allāh that he turns towards Him with repentance. (Mustadrak Ḥākim)

١٨٣ – عَنِ الْأَغَرِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَأَيُّهَا النَّاسُ! تُوْبُوا إِلَى اللهِ، فَإِنِّي أَتُوْبُ إِلَى اللهِ –فِي الْيَوْمِ– مِائَةَ مَرَّةٍ. رواه مسلم، باب استحباب الإستغفار ...، رقم: ٦٨٥٩

183. Agharr Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Turn, you people, in repentance to Allāh for I turn in repentance to Him a hundred times a day. (Muslim)

١٨٤ – عَنِ ابْنِ الزُّبَيْرِ رَضِىَ اللهُ عَنْهُمَا يَقُوْلُ: يٰأَيُّهَا النَّاسُ! إِنَّ النَّبِىَّ ﷺ كَانَ يَقُوْلُ: لَوْ أَنَّ ابْنَ آدَمَ أُعْطِىَ وَادِيًا مِلأً مِنْ ذَهَبٍ، أَحَبَّ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِىَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوْبُ اللهُ عَلٰى مَنْ تَابَ. رواه البخارى، باب ما يتقى من فتنة المال، رقم:٦٤٣٨

184. 'Abdullāh ibne-Zubair Raḍiyallāhu 'anhumā said: O'people! Indeed, Nabī Ṣallallāhu 'alaihi wasallam used to say: If the son of Ādam is given a valley full of gold, he would desire for the second. If he is given the second, he would long for a third one. Nothing will fill the stomach of the son of Ādam except the dust of the grave and Allāh accepts the repentance of one who turns with repentance (Allāh turns His Mercy to the one who turns his face from the worldly things towards Him). (Bukhārī)

١٨٥ – عَنْ زَيْدٍ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ: مَنْ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِىْ لَآ إِلٰهَ إِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ غُفِرَ لَهُ، وَإِنْ كَانَ فَرَّ مِنَ الزَّحْفِ. رواه أبوداؤد، باب فى الإستغفار، رقم:١٥١٧ورواه الحاكم من حديث ابن مسعود وقال: صحيح على شرط مسلم إلا أنه قال: يَقُوْلُهَا ثَلَا ثًا ووافقه الذهبى٢/١١٨

185. Zaid Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: If anyone says:

أَسْتَغْفِرُ اللهَ الَّذِىْ لَآ إِلٰهَ إِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ

I seek forgiveness of Allāh besides Whom there is none worthy of worship, the Living, the Eternal; and I turn to Him in repentance.

He will be forgiven, even if he has fled from the battlefield. In another narration, these words are to be repeated three times. (Abu Dāwūd, Mustadrak Ḥākim)

١٨٦ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ: وَاذُنُوْبَاهُ وَاذُنُوْبَاهُ، فَقَالَ هٰذَا الْقَوْلَ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: قُلْ: اَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوْبِى وَرَحْمَتُكَ أَرْجٰى عِنْدِى مِنْ عَمَلِى، فَقَالَهَا ثُمَّ قَالَ: عُدْ فَعَادَ، ثُمَّ قَالَ: عُدْ فَعَادَ، فَقَالَ: قُمْ فَقَدْ غَفَرَ اللهُ لَكَ. رواه الحاكم وقال: حديث رواته عن أخرهم مدنيون ممن لا يعرف واحد منهم بجرح ولم يخرجاه ووافقه الذهبى١/٥٤٣

186. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhumā narrates that a man came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: Alas, my

sins! Alas, my sins! He said this twice or thrice. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked him to say.

اَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوْبِى وَرَحْمَتُكَ أَرْجٰى عِنْدِى مِنْ عَمَلِى

O Allāh, Your forgiveness is more encompassing than my sins; and I expect far more of Your Mercy than my own deeds.

The man said these words: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say it again! He repeated it. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say it once more! He repeated these words. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Now get up; indeed, Allāh has forgiven you. (Mustadrak Hākim)

١٨٧ – عَنْ سَلْمٰى أُمِّ بَنِىْ أَبِىْ رَافِعٍ رَضِىَ اللهُ عَنْهَا مَوْلٰى رَسُوْلِ اللهِ ﷺ أَنَّهَا قَالَتْ: يَا رَسُوْلَ اللهِ! أَخْبِرْنِىْ بِكَلِمَاتٍ وَلَا تُكْثِرْ عَلَىَّ، قَالَ: قُوْلِى: "اللهُ أَكْبَرُ" عَشْرَ مَرَّاتٍ، يَقُوْلُ اللهُ: هٰذَا لِىْ، وَقُوْلِىْ: سُبْحَانَ اللهِ عَشْرَ مَرَّاتٍ، يَقُوْلُ اللهُ: هٰذَا لِىْ، وَقُوْلِى: اللّٰهُمَّ اغْفِرْ لِىْ، يَقُوْلُ: قَدْ فَعَلْتُ: فَتَقُوْلِيْنَ عَشْرَ مِرَارٍ، يَقُوْلُ: قَدْ فَعَلْتُ. رواه الطبرانى ورجاله رجال الصحيح، مجمع الزوائد١٠/١٠٩

187. Salma Raḍiyallāhu 'anha asked: O Rasūlallāh! Tell me a few phrases, which may not be a burden on me. He said: You Say: *Allāhu Akbar* (Allāh is the Greatest) ten times. Allāh says: This is for Me! Then say: *Subḥānallāh* (Glory be to Allāh who is above all faults) ten times. Allāh says: This is for Me! Then say: *Allāhum-maghfirlī* (O Allāh, forgive me). Allāh says: Indeed, I have forgiven! You say this ten times; every time Allāh replies: Indeed, I have forgiven you. (Ṭabarānī, Majma-'uz-Zawāid)

١٨٨ – عَنْ سَعْدِ بْنِ أَبِىْ وَقَّاصٍ رَضِىَ اللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِىٌّ إِلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ: عَلِّمْنِى كَلَامًا أَقُوْلُهُ، قَالَ: قُلْ: لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، اللهُ أَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللهِ رَبِّ الْعَالَمِيْنَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَزِيْزِ الْحَكِيْمِ قَالَ: فَهٰؤُلَاءِ لِرَبِّىْ، فَمَا لِىْ؟ قَالَ: قُلْ: اَللّٰهُمَّ اغْفِرْ لِىْ وَارْحَمْنِىْ وَاهْدِنِىْ وَارْزُقْنِىْ. رواه مسلم، رقم:٦٨٤٨، وزاد من حديث أبى مالك وَعَافِنِى وقال فى رواية: فَإِنَّ هٰؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم:٦٨٥٠،٦٨٥١

188. Sa'd ibne-Abī Waqqāṣ Raḍiyallāhu 'anhu narrates that a

villager came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and asked: Teach me some words which I may repeat. He said: Say:

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، اللهُ أَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللهِ رَبِّ الْعَالَمِيْنَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَزِيْزِ الْحَكِيْمِ

None is worthy of worship but Allāh; He is Alone; He has no partner; Allāh is, indeed, the Greatest; Abundant Praise is due to Allāh; and glory be to Allāh Who is the Sustainer of the worlds; there is no might to resist evil, and no power to do good, except through Allāh, the Mighty, the Wise.

The villager said: These words are for my Rabb, what is for me? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say:

اللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ وَعَافِنِيْ

O Allāh, forgive me; have mercy on me; guide me; provide me and make me well-being.

It is mentioned in another narration that Rasūlullāh said: Indeed, these words will get you all the good of this world and the Hereafter. (Muslim)

١٨٩ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ التَّسْبِيْحَ بِيَدِهِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في عقد التسبيح باليد، رقم: ٣٤٨٦

189. 'Abdullah ibne-'Amr Raḍiyallāhu 'anhumā narrates: I saw Nabī Ṣallallāhu 'alaihi wasallam counting the praise of Allāh on his hands (fingers). (Tirmidhī)

DU'Ā (SUPPLICATION) AND DHIKR (REMEMBRANCES) NARRATED FROM RASŪLULLĀH ṢALLALLĀHU 'ALAIHI WASALLAM

VERSES OF QUR'ĀN

قال الله تعالى:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ [البقرة:١٨٦]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam: And when My slaves ask you concerning Me, (then answer them) I am indeed near. I answer the Du'ā of the supplicant, when he calls Me in Du'ā. Al-Baqarah 2: 186

وقال تعالى:

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَآؤُكُمْ [الفرقان:٧٧]

Allāh Subḥānahū wa Ta'ālā said to his Prophet Sallallāhu 'alaihi wasallam: Say: My Rabb does not care for you if you do not worship and call Him. Al-Furqān 25: 77

وقال تعالى:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً [الأعراف:٥٥]

Allāh Subḥānahū wa Ta'ālā says: Invoke your Rabb (Sustainer) with humility and in secret. Al-A'rāf 7: 55

وقال تعالى:

وَادْعُوهُ خَوْفًا وَطَمَعًا [الأعراف:٥٦]

Allāh Subhānahū wa Ta'ālā says: And call on Him in fear and hope. Al-A'rāf 7: 56

Allāh Subhānahū wa Ta'ālā says:

وقال تعالى:

And for Allāh are the most beautiful names, so, invoke Him by them. Al-A'rāf 7: 180

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا [الأعراف: ١٨٠]

Allāh Subhānahū wa Ta'ālā says:

وقال تعالى:

Who else (besides Allāh) responds to the distressed when he calls out to Him and who removes the ill (that caused the distress). Naml 27: 62

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ [النمل: ٦٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Those who are afflicted with a calamity say, "Truly to Allāh we belong and truly, to Him we shall return".
Such are they on whom are blessings from their Rabb, and Mercy. Such are they who are rightly guided. Al-Baqarah 2: 156-157

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾ [البقرة: ١٥٦-١٥٧]

Note: This supplication has two important aspects, if borne in mind will greatly help a person to face the difficulties of this life (1) that is our children and wealth, health and honour are in reality Allāh's possession and an owner can do what he wants with his property, so we have no reason to complain. (2) Shortly we will be returning to our Creator who will recompense for the losses with an enormous reward in the Hereafter.

Allāh Subḥānahū wa Ta'ālā said to Mūsā 'Alaihis Salām:
Go to Pharaoh! Verily, he has transgressed (the bounds).

وقال تعالى:

ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾

(Mūsā) said: (O) my Rabb! Open up my breast (give me forbearance to withstand the difficulties of this responsibility).
And ease my task (tabligh-propagation of Deen) for me.
And untie the knot in my tongue, (remove my stammering).
So that they may fully understand my speech.
And appoint for me one of my kinsfolk, one who will help to bear my burden.
Hārūn, my brother.
Strengthen my waist through him.
And let him share my task (of Tabligh).
So that together we might glorify You abundantly.
And remember You abundantly
Tā Hā 20: 24-34

قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾ وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ﴿٢٩﴾ هَٰرُونَ أَخِى ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِى ﴿٣١﴾ وَأَشْرِكْهُ فِىٓ أَمْرِى ﴿٣٢﴾ كَىْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ [طه: ٢٤-٣٤]

AḤĀDĪTH

١٩٠– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدُّعَاءُ مُخُّ الْعِبَادَةِ. رواه الترمذي وقال: هذا حديث غريب، باب منه الدعاء مخ العبادة، رقم: ٣٣٧١

190. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Du'ā (supplication) is the essence of worship. (Tirmidhī)

١٩١– عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: الدُّعَاءُ هُوَ الْعِبَادَةُ، ثُمَّ قَالَ: ﴿وَقَالَ رَبُّكُمُ ادْعُوْنِيْ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ﴾ رواه الترمذي وقال: هذا حديث حسن صحيح، باب ومن سورة المؤمن، رقم: ٣٢٤٧

191. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: Du'ā (supplication) by itself

is, indeed, worship. Then he recited the verse:

وَقَالَ رَبُّكُمُ ادْعُوْنِيْ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ

And your Rabb has said: Call upon Me, and I shall answer you. Surely! Those who are too proud to worship (that is to supplicate) Me, shortly they will enter Hell, disgraced.

(Tirmidhī)

١٩٢ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّ اللهَ عَزَّوَجَلَّ يُحِبُّ أَنْ يُسْأَلَ، وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ. رواه الترمذي، باب في انتظار الفرج، رقم: ٣٥٧١

192. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ask Allāh for His bounties, for indeed Allāh 'Azza wa Jall likes to be asked; and the most excellent worship is expecting relief (after Du'ā). (Tirmidhī)

Note: Expecting relief means that it may be hoped that the Du'ā asked for—whether for guidance or any kind of goodness—will *Inshā'Allāh* be granted.

١٩٣ – عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيْدُ فِي الْعُمُرِ إِلَّا الْبِرُّ وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ١/٤٩٣

193. Thaubān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Nothing but Du'ā averts decree; nothing but righteousness prolongs life; and indeed, a man is deprived of a provision due to a sin he commits. (Mustadrak Ḥākim)

Note: This *ḥadīth* explains that it is already decreed by Allāh Subḥānahū wa Ta'ālā that the one who pleads in *Du'a* (supplicates), will be granted what he asks for. It is stated in another *ḥadīth* that, the invoking to Allāh Subḥānahū wa Ta'ālā is also preordained. In the same way, it is decreed that, if the life of a certain person is sixty years, and if he performs a good deed like *Ḥajj*, then for this act of his, twenty years will be added to his life. This man will now live in this world for eighty years. (Mirqāt)

١٩٤ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَا عَلَى الْأَرْضِ مُسْلِمٌ يَدْعُو اللهَ تَعَالٰى بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْثَمٍ أَوْ قَطِيْعَةِ

رَحِمٍ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذًا نُكْثِرُ قَالَ: اللهُ أَكْثَرُ. رواه الترمذي وقال: هذا حديث غريب صحيح، باب انتظار الفرج وغير ذلك، رقم: ٣٥٧٣ ورواه الحاكم وزاد فيه: أَوْ يَدَّخِرُ لَهُ مِنَ الْأَجْرِ مِثْلَهَا وقال: هذا حديث صحيح الإسناد ووافقه الذهبي ١/٤٩٣

194. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is not a Muslim on this earth, who supplicates to Allāh Ta'ālā, except that Allāh grants what is asked for, or some trouble is diverted from him proportionate to his prayer, or a reward is preserved for him until he prays for something sinful or which breaks the ties of kinship. A man from amongst the people said: Then we shall supplicate excessively. He said: Allāh is more Generous (than what you can ask for). (Tirmidhī, Mustadrak Ḥākim)

١٩٥ – عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب إن الله حيي كريم .....، رقم: ٣٥٥٦

195. Salmān Al-Fārsī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Undoubtedly, Allāh is the Everlasting and most Generous and He feels shy, when someone raises his two hands in Du'ā, to turn him away empty-handed and frustrated. (Tirmidhī)

١٩٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ يَقُوْلُ: أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ، وَأَنَا مَعَهُ إِذَا دَعَانِيْ. رواه مسلم، باب فضل الذكر والدعاء، رقم: ٦٨٢٩

196. Abu Hurairah Raḍiyallāhu 'anhu reports that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Indeed Allāh says: I am (in My dealings) with My slave as he thinks of Me, and I am with him when he invokes Me. (Muslim)

١٩٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللهِ تَعَالٰى مِنَ الدُّعَاءِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في فضل الدعاء، رقم: ٣٣٧٠

197. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Nothing is more honourable in the sight of Allāh Ta'ālā than Du'ā. (Tirmidhī)

١٩٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يَسْتَجِيْبَ اللهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكُرَبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء أن دعوة المسلم مستجابة، رقم: ٣٣٨٢

198. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone who finds pleasure in receiving an answer to his Du'ā from Allāh in times of difficulties and pains, he should make more Du'ā when times are easy. (Tirmidhī)

١٩٩ – عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّيْنِ، وَنُوْرُ السَّمٰوَاتِ وَالْأَرْضِ. رواه الحاكم وقال: هذا حديث صحيح ووافقه الذهبي ٤٩٢/١

199. 'Ali Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Du'ā (supplication) is a weapon for a Mu'min (believer), a pillar of religion, an illumination for the skies and the earth. (Mustadrak Ḥākim)

٢٠٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيْعَةِ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ، قِيْلَ: يَا رَسُوْلَ اللهِ! مَا الإِسْتِعْجَالُ؟ قَالَ: يَقُوْلُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يَسْتَجِيْبُ لِيْ، فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ، وَيَدَعُ الدُّعَاءَ. رواه مسلم، باب بيان أنه يُستجاب للداعي ....، رقم: ٦٩٣٦

200. Abu Hurairah Raḍiyallāhu 'anhu narrates that indeed Nabī Ṣallallāhu 'alaihi wasallam said: Du'ā (supplication) of a slave (of Allāh) continues to be accepted, until he prays for something sinful, or something that severs the ties of kinship; provided he is not impatient. It was asked: O Rasūlallāh! What is impatience? He said: The slave says: I invoked and indeed I invoked again, but I saw no response. Then he becomes frustrated, and gives up supplication. (Muslim)

٢٠١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ. رواه مسلم، باب النهي عن رفع البصر إلى السماء في الصلاة، صحيح مسلم ٣٢١/١، طبع دار إحياء التراث العربي، بيروت

201. Abu Hurairah Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: People must restrain

from raising their eyes towards the sky while supplicating in Ṣalāt otherwise their sight will be lost. (Muslim)

Note: Raising the eyes towards the sky while supplicating in Ṣalāt is prohibited in particular, because this happens often. (Fatḥ-ul-Mulhim)

٢٠٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ادْعُوا اللهَ وَأَنْتُمْ مُوْقِنُوْنَ بِالإِجَابَةِ، وَاعْلَمُوْا أَنَّ اللهَ لَا يَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ. رواه الترمذي وقال: هذا حديث غريب، كتاب الدعوات، رقم: ٣٤٧٩

202. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Supplicate to Allāh with absolute belief that your Du'ā will be accepted. And know that Allāh Subḥānahū wa Ta'ālā does not answer a Du'ā that comes from a careless and inattentive heart. (Tirmidhī)

٢٠٣ – عَنْ حَبِيْبِ بْنِ مَسْلَمَةَ الْفِهْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَجْتَمِعُ مَلَأٌ فَيَدْعُوْ بَعْضُهُمْ وَيُؤَمِّنُ الْبَعْضُ إِلَّا أَجَابَهُمُ اللهُ. رواه الحاكم ٣٤٧/٣

203. Ḥabīb ibne-Maslama Al-Fihri Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: There is not an assembly in which some persons supplicate, and others say Āmīn, except that Allāh responds to their Du'ā. (Mustadrak Ḥākim)

٢٠٤ – عَنْ زُهَيْرٍ النُّمَيْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُوْلِ اللهِ ﷺ ذَاتَ لَيْلَةٍ، فَأَتَيْنَا عَلٰى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْئَلَةِ، فَوَقَفَ النَّبِيُّ ﷺ يَسْتَمِعُ مِنْهُ فَقَالَ النَّبِيُّ ﷺ: أَوْجَبَ إِنْ خَتَمَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: بِأَيِّ شَيْءٍ يَخْتِمُ، فَقَالَ: بِآمِيْنَ، فَإِنَّهُ إِنْ خَتَمَ بِآمِيْنَ فَقَدْ أَوْجَبَ، فَانْصَرَفَ الرَّجُلُ الَّذِيْ سَأَلَ النَّبِيَّ ﷺ، فَأَتَى الرَّجُلَ فَقَالَ: اخْتِمْ يَا فُلَانُ بِآمِيْنَ وَأَبْشِرْ. رواه أبوداود، باب التأمين وراء الإمام، رقم: ٩٣٨

204. Zuhair Numairy Raḍiyallāhu 'anhu narrates that we went out with Rasūlullāh Ṣallallāhu 'alaihi wasallam one night and came upon a man, who humbly persisted in Du'ā (supplication). Nabī Ṣallallāhu 'alaihi wasallam stood and listened to his Du'ā, and then said: He will have his Du'ā accepted, if he puts a seal to it. One of us asked: By what should he seal it? He replied: By Āmīn! If he indeed seals it with Āmīn, then this guarantees acceptance of Du'ā. At this, the person who had asked Nabī Ṣallallāhu 'alaihi wasallam went to the

person who was supplicating, and said: Seal your Du'ā with Āmīn O so and so! And take the glad tidings (of its acceptance). (Abu Dāwūd)

٢٠٥– عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَا سِوَى ذٰلِكَ. رواه أبو داوُد، باب الدعاء، رقم: ١٤٨٢

205. 'Ā'ishah Raḍiyallāhu 'anha narrates that amongst Du'ā, Rasūlullāh Ṣallallāhu 'alaihi wasallam liked the most comprehensive and omitted the others. (Abu Dāwūd)

Note: Comprehensive Du'ā (supplication) either stands for words which are short, but have great depth in meaning, or in which good is asked for in this world, as well as in the next. Or it may mean to include all the believers. For example one of the frequent, comprehensive Du'ā of Rasūlullāh Ṣallallāhu 'alaihi wasallam is:

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّار

O our Rabb, provide us with the good of this world, and with the good of the next, and save us from the Punishment of the Fire!

(Badhl-ul- Majhūd)

٢٠٦– عَنِ ابْنِ سَعْدٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعَنِى أَبِىْ وَأَنَا أَقُوْلُ: اللّٰهُمَّ! إِنِّى أَسْأَلُكَ الْجَنَّةَ، وَنَعِيْمَهَا وَبَهْجَتَهَا، وَكَذَا وَكَذَا، وَأَعُوْذُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا، وَأَغْلَالِهَا وَكَذَا وَكَذَا، فَقَالَ: يَا بُنَيَّ! إِنِّى سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: سَيَكُوْنُ قَوْمٌ يَعْتَدُونَ فِى الدُّعَاءِ، فَإِيَّاكَ أَنْ تَكُوْنَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيْتَ الْجَنَّةَ أُعْطِيْتَهَا وَمَا فِيْهَا مِنَ الْخَيْرِ، وَإِنْ أُعِذْتَ مِنَ النَّارِ أُعِذْتَ مِنْهَا وَمَا فِيْهَا مِنَ الشَّرِّ. رواه أبو داوُد، باب الدعاء، رقم: ١٤٨٠

206. The son of Sa'd Raḍiyallāhu 'anhu says that my father heard me and I was saying (Du'ā): O Allāh! I ask You of Paradise, its bounties and of its leisure, and such and such. And I seek refuge from Hell-Fire, its chains, its handcuffs, and such and such. My father said: O my dear son! I have heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Shortly people will exaggerate in their Du'ā (supplication). Desist from joining them. If indeed you are given Paradise, then you will be given it along with all the good it contains. And if indeed you are protected from Hell, then you are saved from it and from all the evil it contains. (Abu Dāwūd)

٢٠٧– عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ قَالَ: سمعت النبى ﷺ يَقُوْلُ: إِنَّ فِى اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا والْآخِرَة. إِلَّا أَعْطَاهُ إِيَّاهُ، وَذٰلِكَ كُلَّ لَيْلَةٍ. رواه مسلم، باب فى الليل ساعة مستجاب فيها الدعاء، رقم: ١٧٧٠

207. Jābir Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: There is indeed a moment during the night, in which no Muslim asks Allāh for a good of this world and of the Hereafter, but Allāh grants it to him. And this applies to every night. (Muslim)

٢٠٨– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ إِلٰى سَمَاءِ الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْآخِرُ يَقُوْلُ: مَنْ يَدْعُوْنِىْ فَأَسْتَجِيْبَ لَهُ؟ مَنْ يَسْأَلُنِىْ فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِىْ فَأَغْفِرَ لَهُ؟. رواه البخارى، باب الدعاء والصلاة من آخر الليل، رقم: ١١٤٥

208. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Our Rabb Tabāraka wa Ta'ālā descends every night to (the lowest) sky of this world, when one-third of the night remains, and He says: Is there anyone to invoke Me in Du'ā, so that I may accept it? Is there anyone to ask of Me, so that I may grant it to him? Is there anyone to seek My forgiveness, so that I may forgive him? (Bukhārī)

٢٠٩– عَنْ مُعَاوِيَةَ بْنِ أَبِىْ سُفْيَانَ رَضِىَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ دَعَا بِهٰؤُلَاءِ الْكَلِمَاتِ الْخَمْسِ لَمْ يَسْأَلِ اللهَ شَيْئًا إِلَّا أَعْطَاهُ: لَآ إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ، لَآ إِلٰهَ إِلَّا اللهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. رواه الطبرانى فى الكبير والأوسط وإسناده حسن، مجمع الزوائد ١٠/٢٤١

209. Mu'āwiya ibne-Abu Sufyān Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whosoever asks Allāh for something with these five phrases, Allāh will grant him that for a certainty:

لَآ إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ، لَآ إِلٰهَ إِلَّا اللهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

There is none worthy of worship but Allāh, and Allāh is the

Greatest; there is none worthy of worship but Allāh, He is Alone and has no partner; to Him belongs the Kingdom and to Him is due all Praise, and He has power over all the things; there is none worthy of worship but Allāh; There is no might to resist evil and no power to do good except through Allāh.

(Tabarānī, Majma-'uz-Zawāid)

٢١٠ – عَنْ رَبِيْعَةَ بْنِ عَامِرٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: أَلِظُّوا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبى ٤٩٩/١

210. Rabī'ah ibne-'Āmir Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: Persist in your Du'ā (supplication) with: يَاذَا الْجَلَالِ وَالْإِكْرَامِ (O the Owner of Majesty and Splendour!). (Mustadrak Ḥākim)

٢١١ – عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ الْأَسْلَمِيِّ رَضِىَ اللهُ عَنْهُ قَالَ: مَا سَمِعْتُ رَسُوْلَ اللهِ ﷺ دَعَا دُعَاءً إِلَّا اسْتَفْتَحَهُ بِسُبْحَانَ رَبِّىَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ. رواه أحمد والطبرانى بنحوه، وفيه: عمر بن راشد اليمامى وثقه غير واحد وبقية رجال أحمد رجال الصحيح، مجمع الزوائد ٢٤٠/١٠

211. Salama ibnil-Akwa' Aslamī Raḍiyallāhu 'anhu narrates that I never heard a Du'ā (supplication) in which Rasūlullāh Ṣallallāhu 'alaihi wasallam did not commence his supplication with these words

سُبْحَانَ رَبِّىَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ

Glory be to my Rabb, the Elevated the High, the Most Munificent Bestower.

(Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

٢١٢ – عَنْ بُرَيْدَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ سَمِعَ رَجُلًا يَقُوْلُ: اَللّٰهُمَّ إِنِّىْ أَسْأَلُكَ أَنِّىْ أَشْهَدُ أَنَّكَ أَنْتَ اللهُ لَآ إِلٰهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ فَقَالَ: لَقَدْ سَأَلْتَ اللهَ بِالْإِسْمِ الَّذِىْ إِذَا سُئِلَ بِهِ أَعْطَى وَإِذَا دُعِىَ بِهِ أَجَابَ. رواه أبوداؤد، باب الدعاء، رقم: ١٤٩٣

212. Buraidah Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam heard a person suplicating:

اَللّٰهُمَّ إِنِّىْ أَسْأَلُكَ أَنِّىْ أَشْهَدُ أَنَّكَ أَنْتَ اللهُ لَآ إِلٰهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

O Allāh! I call You and bear witness that You are indeed Allāh, and there is none worthy of worship besides You, the One, Who depends on none, and all others depend on Him, Who begets not, and has not been begotten, and there is none like unto Him.

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You have invoked Allāh in Du'ā with such a name by which whatever is asked for is given, and whatever is supplicated, is accepted. (Abu Dāwūd)

٢١٣ – عَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ رَضِىَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: اسْمُ اللهِ الْأَعْظَمُ فِىْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ لَآ إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ﴾ (البقرة:١٦٣) وَفَاتِحَةُ آلِ عِمْرَانَ ﴿الٓمّٓ اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ﴾ (آل عمران:١، ٢). رواه الترمذى وقال: هذا حديث حسن صحيح، باب فى إيجاب الدعاء بتقديم الحمد و الثناء .....، رقم: ٣٤٧٨

213. Asmā' bint Yazīd Raḍiyallāhu 'anha narrates that indeed Nabī Ṣallallāhu 'alaihi wasallam said: Allāh's Greatest Name (*Ism-ul-A'ẓam*) is in these two verses:

وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ لَآ إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ

And your Allāh is One Allāh, there is none worthy of worship but He the Beneficent, the Merciful.

And in the beginning verse of Āle-'Imrān

الٓمّٓ اللهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

Allāh it is, besides Whom there is none worthy of worship, the Eternal Living, the Sustainer and Maintainer of all.

(Tirmidhī)

٢١٤ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِىْ حَلْقَةٍ وَرَجُلٌ قَائِمٌ يُصَلِّىْ، فَلَمَّا رَكَعَ وَسَجَدَ تَشَهَّدَ وَدَعَا فَقَالَ فِىْ دُعَائِهِ: اَللّٰهُمَّ إِنِّىْ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَآ إِلٰهَ إِلَّا أَنْتَ بَدِيْعُ السَّمٰوٰتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ، فَقَالَ النَّبِيُّ ﷺ: لَقَدْ دَعَا بِاسْمِ اللهِ الْأَعْظَمِ الَّذِىْ إِذَا دُعِىَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبى ٥٠٣/١

214. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that we were sitting in a circle with Rasūlullāh Ṣallallāhu 'alaihi wasallam; a man was offering his Ṣalāt. When he completed his Rukū'(bowing), Sajdah (prostration), and *Tashahhud* (sitting), he begged in Du'ā with these words:

اللّٰهُمَّ إِنِّیْ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَآ إِلٰهَ إِلَّا أَنْتَ بَدِيْعُ السَّمٰوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ

O Allāh! I ask You, as all Praise is due only to You and there is none worthy of worship but You, You are the Originator of the heavens and the earth. O the Sustainer of Majesty and Splendour! O the Eternal Living, the Sustainer and Maintainer of all!

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He has indeed invoked Allāh with Allāh's Greatest Name (*Ism-ul-A'zam*). When someone supplicates with these words, it is accepted and whatever is asked for is given. (Mustadrak Ḥākim)

٢١٥ – عَنْ سَعْدِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: هَلْ أَدُلُّكُمْ عَلَى اسْمِ اللهِ الْأَعْظَمِ الَّذِىْ إِذَا دُعِىَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطٰى، الدَّعْوَةُ الَّتِىْ دَعَا بِهَا يُوْنُسُ حَيْثُ نَادَاهُ فِى الظُّلُمَاتِ الثَّلَاثِ، لَآ إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّىْ كُنْتُ مِنَ الظَّالِمِيْنَ،فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! هَلْ كَانَتْ لِيُوْنُسَ خَاصَّةً أَمْ لِلْمُؤْمِنِيْنَ عَامَّةً؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: أَلَا تَسْمَعُ قَوْلَ اللهِ عَزَّوَجَلَّ "وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذٰلِكَ نُنْجِى الْمُؤْمِنِيْنَ"وَقَالَ رَسُوْلُ اللهِ ﷺ: أَيُّمَا مُسْلِمٍ دَعَا بِهَا فِىْ مَرَضِهِ أَرْبَعِيْنَ مَرَّةً فَمَاتَ فِىْ مَرَضِهِ ذٰلِكَ، أُعْطِىَ أَجْرَ شَهِيْدٍ وَإِنْ بَرَأَ بَرَأَ وَقَدْ غُفِرَ لَهُ جَمِيْعُ ذُنُوْبِهِ. رواه الحاكم ووافقه الذهبى ١/٥٠٦

215. Sa'd ibne-Malik Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Should I not inform you of Allāh's 'Greatest Name' (*Ism-ul-Aa'ẓam*) when Du'ā, is invoked with it, is accepted, and what is asked for with it is given? This is the supplication through which Yūnus 'Alaihissalām called (Allāh) from within three darknesses. This is as under:

لَآ إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّىْ كُنْتُ مِنَ الظَّالِمِيْنَ

There is none worthy of worship but You, Glory be to You, indeed, I have been of the wrong doers

A man asked: O Rasūlallāh! Is this Du'ā special for Yūnus 'Alaihissalām or for all the believers? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Have you not heard the words of Allāh 'Azza wa Jall?

وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذٰلِكَ نُنْجِى الْمُؤْمِنِيْنَ

And We delivered Yūnus of his distress, thus We grant deliverance to all believers.

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When any Muslim makes Du'ā with these words during his illness forty times and then, if he dies of that disease, he is granted the reward of a martyr. And if he recovers from that disease, then all his sins are forgiven. (Mustadrak Ḥākim)

٢١٦ – عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قَالَ: خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ: دَعْوَةُ الْمَظْلُوْمِ حِيْنَ يَسْتَنْصِرُ، وَدَعْوَةُ الْحَاجِّ حِيْنَ يَصْدُرُ، وَدَعْوَةُ الْمُجَاهِدِ حِيْنَ يَقْفُلُ، وَدَعْوَةُ الْمَرِيْضِ حِيْنَ يَبْرَءُ، وَدَعْوَةُ الْأَخِ لِأَخِيْهِ –بِظَهْرِ الْغَيْبِ– ثُمَّ قَالَ: وَأَسْرَعُ هٰذِهِ الدَّعَوَاتِ إِجَابَةً دَعْوَةُ الْأَخِ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ. رواه البيهقى فى شعب الإيمان ٢/٤٦

216. 'Abdullāh ibne 'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Five kinds of Du'ās (invocations), are accepted: The Du'ā of an oppressed when he asks for help, Allāh helps him; the Du'ā of the Pilgrim until he returns; and the Du'ā of a *MuJāhid* till he returns; and the Du'ā of a sick person until he recovers; and the Du'ā of his brother for a brother in his absence. He then said: The quickest answering Du'ā among these is the Du'ā of a brother for his brother in his absence. (Baihaqī)

٢١٧ – عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ لَا شَكَّ فِيْهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُوْمِ. رواه أبوداؤد، باب الدعاء بظهر الغيب، رقم: ١٥٣٦

217. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Three Du'ās are surely answered, of which there is no doubt: Du'ā of a father, Du'ā of a traveller, and Du'ā of an oppressed. (Abu Dāwūd)

٢١٨ – عَنْ أَبِىْ أُمَامَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَأَنْ أَقْعُدَ أَذْكُرُ اللهَ، وَأُكَبِّرُهُ، وَأَحْمَدُهُ، وَأُسَبِّحُهُ، وَأُهَلِّلُهُ حَتّٰى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَىَّ مِنْ أَنْ أُعْتِقَ رَقَبَتَيْنِ أَوْ أَكْثَرَ مِنْ وُلْدِ إِسْمَاعِيْلَ، وَمِنْ بَعْدِ الْعَصْرِ حَتّٰى تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَىَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَ رِقَابٍ مِنْ وُلْدِ إِسْمَاعِيْلَ. رواه أحمد ٥/٢٥٥

218. Abu Umāmah Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Sallallāhu 'alaihi wasallam said: My sitting after *Ṣalā-tul-Fajr*, in remembering Allāh, by extolling Him, praising Him, glorifying Him, and testifying His Oneness until the sun rises, is dearer to me than the freeing of two or more slaves from amongst the descendents of Ismā'īl 'Alaihissalām. And, similarly, after *Ṣalā-tul-'Asr* until the setting of the sun, (engagement of deeds mentioned above) is dearer to me than the freeing of four slaves from amongst the descendents of Ismā'īl 'Alaihissalām. (Musnad Aḥmad)

٢١٩ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ بَاتَ طَاهِرًا، بَاتَ فِيْ شِعَارِهِ مَلَكٌ، فَلَمْ يَسْتَيْقِظْ إِلَّا قَالَ الْمَلَكُ: اللّٰهُمَّ اغْفِرْ لِعَبْدِكَ فُلَانٍ، فَإِنَّهُ بَاتَ طَاهِرًا. رواه ابن حبان، قال المحقق: إسناده حسن ٣/٣٢٨

219. Ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who sleeps at night, duly purified (by performing Wuḍū), an angel spends the night, attached to his body. When he gets up from the sleep the Angel supplicates: O Allāh! Forgive Your Slave, so and so, as he slept duly purified. (Ibne-Ḥibbān)

٢٢٠ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يَبِيْتُ عَلَى ذِكْرٍ طَاهِرًا فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْأَلُ اللهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ. رواه أبو داود، باب في النوم على طهارة، رقم: ٥٠٤٢

220. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: There is not a Muslim who goes to bed remembering Allah in a state of purity (after having performed Wuḍū), wakes up during the night, then asks Allāh to provide him with the good of this world and that of the Hereafter, except that Allāh will grant that to him. (Abu Dāwūd)

٢٢١ - عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: إِنَّ أَقْرَبَ مَا يَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ جَوْفُ اللَّيْلِ الْآخِرِ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُوْنَ مِمَّنْ يَذْكُرُ اللهَ فِيْ تِلْكَ السَّاعَةِ فَكُنْ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٣٠٩

221. 'Amr ibne-'Abasah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told me: Indeed, the closest the Rabb

comes to His slave, is in the last part of the night; if you can remember Allāh at that time, then do so. (Mustadrak Ḥākim)

٢٢٢ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيْمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ. رواه مسلم، باب جامع صلوة الليل ...، رقم: ١٧٤٥

222. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who falls asleep at night and fails to recite his usual portion of the Qur'ān, or part of it, and he recites it between *Ṣalā-tul-Fajr* and *Ṣalā-tuz-Zuhr*, it will be recorded for him as though he had recited it during the night. (Muslim)

٢٢٣ - عَنْ أَبِيْ أَيُّوْبَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ إِذَا أَصْبَحَ: لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ، عَشْرَ مَرَّاتٍ، كُتِبَ لَهُ بِهِنَّ عَشْرُ حَسَنَاتٍ، وَمُحِيَ بِهِنَّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ بِهِنَّ عَشْرُ دَرَجَاتٍ، وَكُنَّ لَهُ عَدْلَ عَتَاقَةِ أَرْبَعِ رِقَابٍ، وَكُنَّ لَهُ حَرَسًا مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ، وَمَنْ قَالَهُنَّ إِذَا صَلَّى الْمَغْرِبَ دُبُرَ صَلَاتِهِ فَمِثْلُ ذٰلِكَ حَتَّى يُصْبِحَ. رواه ابن حبان، قال المحقق: سنده حسن ٥/٣٦٩

223. Abu Ayyūb Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone says (following words) in the morning ten times; ten good deeds will be recorded for him, ten evil deeds erased, and ten degrees elevated in rank, and he will earn a reward equal to the setting free of four slaves. And he will be protected from Shaiṭān until the evening. And he who says these words after offering *Ṣalā-tul-Maghrib,* he shall have all like these (rewards) until it dawns.

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

There is none worthy of worship but Allāh, (Who is) Alone without any partner, to Him belongs the Kingdom, to Him is due all the Praise, and He has Power over all things.

(Ibne-Ḥibbān)

٢٢٤ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ حِيْنَ يُصْبِحُ وَحِيْنَ يُمْسِيْ: سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ

مِثْلَ مَا قَالَ، أَوْ زَادَ عَلَيْهِ. رواه مسلم، باب فضل التهليل والتسبيح والدعاء، رقم:٦٨٤٣ وعند أبي داوُد:

سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهِ باب ما يقول إذا أصبح، رقم ٥٠٩١

224. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says hundred times in the morning and in the evening, سُبْحَانَ اللهِ وَبِحَمْدِهِ (Glory be to Allāh and Praise be to Him). None will come, on the Day of Resurrection, with anything more excellent, except he who has said said the same or more than that. (Muslim)

In another narration, the following words are mentioned:

سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهِ

Glory be to Allāh, Who is above all faults the Incomparably Great, and Praise be to Him.

(Muslim, Abu Dāwūd)

٢٢٥ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ قَالَ إِذَا أَصْبَحَ مِائَةَ مَرَّةٍ، وَإِذَا أَمْسٰى مِائَةَ مَرَّةٍ: سُبْحَانَ اللهِ وَبِحَمْدِهِ غُفِرَتْ ذُنُوْبُهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ٥١٨/١

225. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: He who says in the morning, a hundred times and in the evening a hundred times: سُبْحَانَ اللهِ وَبِحَمْدِهِ (Glory be to Allāh Who is above all faults and praise be to Him) his sins are forgiven, even if they are greater than the foam of the ocean. (Mustadrak Ḥākim)

٢٢٦ – عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسٰى: رَضِيْنَا بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ رَسُوْلًا، إِلَّا كَانَ حَقًّا عَلَى اللهِ أَنْ يُرْضِيَهُ. رواه أبو داوُد، باب ما يقول إذا أصبح، رقم:٥٠٧٢ وعند أحمد: أَنَّهُ يَقُوْلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ حِيْنَ يُمْسِيْ وَحِيْنَ يُصْبِحُ ٣٣٧/٤

226. One of the companions of Nabi Ṣallallāhu 'alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who says in the morning and evening (the following words), it will be his right upon Allāh to please him:

رَضِيْنَا بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ رَسُوْلًا

We are pleased with Allāh as Rabb, and with Islām as a religion, and with Muḥammad as a Messenger.

(Abu Dāwūd)

In another narration, this Dhikr is required to be repeated three times in the evening and morning. (Musnad Aḥmad)

٢٢٧ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَلّٰى عَلَيَّ حِيْنَ يُصْبِحُ عَشْرًا، وَحِيْنَ يُمْسِيْ عَشْرًا أَدْرَكَتْهُ شَفَاعَتِيْ يَوْمَ الْقِيَامَةِ. رواه الطبراني بإسنادين وإسناد أحدهما جيد، ورجاله وثقوا، مجمع الزوائد ١٦٣/١٠

227. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who invokes blessings on me, ten times in the morning and ten times in the evening, will obtain my intercession on the Day of Resurrection. (Tabarānī, Majma-'uz-Zawāid)

٢٢٨ – عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: قَالَ سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ: أَلَا أُحَدِّثُكَ حَدِيْثًا سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ مِرَارًا وَمِنْ أَبِي بَكْرٍ مِرَارًا وَمِنْ عُمَرَ مِرَارًا، قُلْتُ: بَلٰى، قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسٰى: اللّٰهُمَّ أَنْتَ خَلَقْتَنِي، وَأَنْتَ تَهْدِيْنِي، وَأَنْتَ تُطْعِمُنِي، وَأَنْتَ تَسْقِيْنِي، وَأَنْتَ تُمِيْتُنِيْ، وَأَنْتَ تُحْيِيْنِيْ لَمْ يَسْأَلِ اللهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ، قَالَ عَبْدُ اللهِ بْنُ سَلَامٍ: كَانَ مُوْسٰى عَلَيْهِ السَّلَامُ يَدْعُوْ بِهِنَّ فِيْ كُلِّ يَوْمٍ سَبْعَ مِرَارٍ، فَلَا يَسْأَلُ اللهَ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ. رواه الطبراني في الأوسط بإسناد حسن، مجمع الزوائد ١٦٠/١٠

228. Ḥasan Raḥimahullāhu narrates that Samurah ibne-Jundub Raḍiyallāhu 'anhu said: Shall I not narrate to you a ḥadīth, which I have heard from Rasūlullāh Ṣallallāhu 'alaihi wasallam several times, and several times from Abu Bakr and several times from 'Umar Raḍiyallāhu 'anhuma? I said: Yes, do tell us! Samurah said: He who says in the morning and in the evening (the following words) and asks Allāh for something with these words, will surely be given what he asked for:

اللّٰهُمَّ أَنْتَ خَلَقْتَنِي، وَأَنْتَ تَهْدِيْنِي، وَأَنْتَ تُطْعِمُنِي، وَأَنْتَ تَسْقِيْنِي، وَأَنْتَ تُمِيْتُنِيْ، وَأَنْتَ تُحْيِيْنِيْ

O Allāh, You have created me, and You guide me, and You feed me, and You give me to drink, and You cause me to die, and You will resurrect me.

'Abdullah ibne-Salām says: Mūsā 'Alaihis Salām used to invoke Du'ā with these words every day seven times; and he did not ask for anything from Allāh but that it would be granted to him. (Tabarānī, Majma-'uz-Zawāid)

٢٢٩ – عَنْ عَبْدِ اللهِ بْنِ غَنَّامٍ الْبَيَاضِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ: اللّٰهُمَّ! مَا أَصْبَحَ بِيْ مِنْ نِعْمَةٍ فَمِنْكَ وَحْدَكَ، لَا شَرِيْكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ أَدّٰى شُكْرَ يَوْمِهِ، وَمَنْ قَالَ مِثْلَ ذٰلِكَ حِيْنَ يُمْسِيْ فَقَدْ أَدّٰى شُكْرَ لَيْلَتِهِ. رواه أبوداود، باب ما يقول إذا أصبح، رقم: ٥٠٧٣ وفي رواية للنسائي بزيادة: أَوْ بِأَحَدٍ مِنْ خَلْقِكَ بدون ذكر المساء في عمل اليوم والليلة، رقم: ٧

229. 'Abdullāh ibne-Ghanam Bayāḍī Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says this Du'ā (as follows) in the morning, verily, he will have expressed a complete thanksgiving for all the bounties of that day; and he who says the same in the evening, will have expressed a complete thanksgiving for all the bounties of that night:

اللّٰهُمَّ! مَا أَصْبَحَ بِيْ مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ، لَا شَرِيْكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

O Allāh! This morning whatever favour or goodness has come to me, or to any of Your creations has indeed, come from You Alone, You have no partner, and to You be all the Praises, and all thanksgiving.

(Abu Dāwūd, Amalul Yaumi wal Lailah by Nasaī)

Note: For evening the same Duā by changing أَصْبَحَ to أَمْسٰى

٢٣٠ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ أَوْ يُمْسِيْ: اللّٰهُمَّ إِنِّيْ أَصْبَحْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللهُ لَآ إِلٰهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ، أَعْتَقَ اللهُ رُبُعَهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللهُ نِصْفَهُ، وَمَنْ قَالَهَا ثَلَاثًا، أَعْتَقَ اللهُ ثَلَاثَةَ أَرْبَاعِهِ، فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللهُ مِنَ النَّارِ. رواه أبوداود، باب ما يقول إذا أصبح، رقم: ٥٠٦٩

230. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says (following words) once in the morning or in the evening, then Allāh frees a

quarter of him from the Fire. And he who says this twice, Allāh frees half of him from the Fire. And he who says this thrice, Allāh frees three-fourth of him from the Fire. And he who says this four times, Allāh frees him totally from the Fire:

اللّٰهُمَّ إِنِّيْ أَصْبَحْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ، وَجَمِيْعَ خَلْقِكَ أَنَّكَ أَنْتَ اللهُ لَآ إِلٰهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ

O Allāh! Verily as I begin the morning, I make You witness, and make the bearers of Your Throne and Your angels and all of Your creation witnesses, that verily You are Allāh, and none is worthy of worship but You, and verily that Muḥammad is Your slave and Messenger.

(Abu Dāwūd)

٢٣١ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ لِفَاطِمَةَ رَضِيَ اللهُ عَنْهَا: مَا يَمْنَعُكِ أَنْ تَسْمَعِيْ مَا أُوْصِيْكِ بِهِ أَنْ تَقُوْلِيْ إِذَا أَصْبَحْتِ وَإِذَا أَمْسَيْتِ: يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ. رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبي ١/٥٤٥

231. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to Fātima Raḍiyallāhu 'anhā that there should not be anything which may stop you from listening to my advice. Say this Du'ā in the morning and in the evening:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Eternal Living and Sustainer and Maintainer of all! I beseech You in the name of Your Mercy; improve all my affairs, and do not leave me to my desires; even for the blinking of an eye.

(Mustadrak Ḥākim)

٢٣٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَارَسُوْلَ اللهِ! مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ! قَالَ: أَمَا لَوْ قُلْتَ حِيْنَ أَمْسَيْتَ: أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ. رواه مسلم، باب في التعوذ من سوء القضاء ......، رقم: ٦٨٨٠

232. Abu Hurairah Raḍiyallāhu 'anhu narrates that a person came to Nabī Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh! A scorpion stung me last night. He replied: If you had said in the evening (the following words), it would have not harmed you:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created.

(Muslim)

Note: According to some Scholars, by the Perfect Words of Allāh is meant the Qur'ān. (Mirqāt-ul-Mafātīḥ)

٢٣٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُمْسِيْ ثَلَاثَ مَرَّاتٍ: أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ. قَالَ سُهَيْلٌ رَحِمَهُ اللهُ: فَكَانَ أَهْلُنَا تَعَلَّمُوْهَا فَكَانُوْا يَقُوْلُوْنَهَا كُلَّ لَيْلَةٍ فَلُدِغَتْ جَارِيَةٌ مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا. رواه الترمذي وقال: هذا حديث حسن، باب دعاء أعوذ بكلمات الله التامات ...، رقم: ٣٦٠٤

233. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who says this three times (as follows) in the evening, no poison will harm him that night:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's all Perfect Words, for protection from the evil of all that He has created.

Suhail Raḥimahullāhu says: My family had memorized these words, and used to say them every night. A little girl was stung, but she did not feel any pain. (Tirmidhī)

٢٣٤ – عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُوْرَةِ الْحَشْرِ وَكَّلَ اللهُ بِهِ سَبْعِيْنَ أَلْفَ مَلَكٍ يُصَلُّوْنَ عَلَيْهِ حَتّٰى يُمْسِيَ وَإِنْ مَاتَ فِيْ ذٰلِكَ الْيَوْمِ مَاتَ شَهِيْدًا، وَمَنْ قَالَهَا حِيْنَ يُمْسِيْ كَانَ بِتِلْكَ الْمَنْزِلَةِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب في فضل قراءة آخر سورة الحشر، رقم: ٢٩٢٢

234. Ma'qal ibne-Yasār Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who says (following words) in the morning three times, and then recites the last three verses of *Sūrah Al-Ḥashr*, Allāh will appoint seventy thousand angels for him, who will continue to invoke blessings on him till the evening; and if he were to die that day, he would die as a martyr. And the one who recites them in the evening, he would be in the same rank.

أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek refuge in Allāh the most Hearer and the Knower, from Shaiṭān the accursed.

(Tirmidhī)

The last three verses of *Sūrah Al-Ḥashr* are in chapter 59:22-24 of the Qur'ān.

٢٣٥ – عَنْ عُثْمَانَ يَعْنِي ابْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَالَ بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجْأَةُ بَلَاءٍ حَتّٰى يُصْبِحَ، وَمَنْ قَالَهَا حِيْنَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةُ بَلَاءٍ حَتّٰى يُمْسِيَ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٨٨

235. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who says the following words three times in the evening, then no sudden calamity will befall him till the morning. And he who says these words in the morning three times, no sudden calamity will befall him till the evening. These words are as follows:

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

In the name of Allāh, with Whose Name nothing can harm in the earth, or in the heavens, and He is the Hearer and Knower (of all things).

(Abu Dāwūd)

٢٣٦ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسٰى: حَسْبِيَ اللهُ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ سَبْعَ مَرَّاتٍ، كَفَاهُ اللهُ مَا أَهَمَّهُ، صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٨١

236. Abu Dardā' Raḍiyallāhu 'anhu narrates that he who says (following words) seven times in the morning and in the evening, Allāh will suffice him for all that is of worry and concern to him, regardless of whether he believes in the virtues of these words or not.

حَسْبِيَ اللهُ لَا إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Allāh is sufficient for me, none is worthy of worship but He, and upon Him do I vest my trust, and He is the Rabb of the tremendous '*Arsh* (Throne of Allāh). (Abu Dāwūd)

٢٣٧ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ رَسُوْلُ اللهِ ﷺ يَدَعُ هٰؤُلَاءِ الدَّعَوَاتِ حِيْنَ يُمْسِيْ وَحِيْنَ يُصْبِحُ:

"اللّٰهُمَّ! إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللّٰهُمَّ! إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَأَهْلِيْ وَمَالِيْ، اللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَآمِنْ رَوْعَاتِيْ، اللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ، وَعَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِيْ". رواه أبو داوٗد، باب ما يقول إذا أصبح، رقم: ٥٠٧٤

237. Ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam never gave up saying these words in the morning, and evening:

اللّٰهُمَّ! إِنِّيْ أَسْأَلُكَ .... أُغْتَالَ مِنْ تَحْتِيْ

O Allāh! I ask You for comfort and ease in this world, and in the Hereafter. O Allāh! I ask Your forgiveness and security in my Deen (religion), in my worldly affairs, and in my family, and in my wealth. O Allāh! Veil my faults, and grant me peace against fear. O Allāh! Protect me from the front, the rear, the right, the left, and from above; and I seek refuge in Your Magnificence, lest I be destroyed suddenly from beneath.

(Abu Dāwūd)

٢٣٨ – عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: سَيِّدُ الإِسْتِغْفَارِ أَنْ يَقُوْلَ:

"اللّٰهُمَّ أَنْتَ رَبِّيْ لَآ إِلٰهَ إِلَّا أَنْتَ خَلَقْتَنِيْ وَأَنَا عَبْدُكَ، وَأَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ"،

قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوْقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ، وَهُوَ مُوْقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ. رواه البخاري، باب أفضل الإستغفار، رقم: ٦٣٠٦

238. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The *Sayyad ul Istighfār* (chief phrase for asking forgiveness), is to say:

اللّٰهُمَّ أَنْتَ رَبِّيْ .... إِلَّا أَنْتَ

O Allāh! You are my Rabb, none is worthy of worship but

You, You have created me and I am Your slave, and hold to Your Covenant and Promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your Favours; and confess my sins. Forgive me, as because none but You can forgive sins.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: He who says these words during the day with belief and died that day before the evening he would be amongst the dwellers of Paradise. He who says these words during the night with belief and dies before the morning, he will be amongst the dwellers of Paradise. (Bukhārī)

٢٣٩ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: مَنْ قَالَ حِيْنَ يُصْبِحُ "فَسُبْحٰنَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ" إِلٰى "وَكَذٰلِكَ تُخْرَجُوْنَ" (الروم: ١٧-١٩)، أَدْرَكَ مَا فَاتَهُ فِيْ يَوْمِهِ ذٰلِكَ. وَمَنْ قَالَهُنَّ حِيْنَ يُمْسِيْ أَدْرَكَ مَا فَاتَهُ فِيْ لَيْلَتِهِ. رواه أبو داوٗد، باب ما يقول إذا أصبح، رقم: ٥٠٧٦

239. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who recites (following verses) in the morning, will get that day the reward of which he had missed (of his usual routine of Dhikr voluntarily); and he who recites these verses in the evening, will get that night the reward of which he had missed (of his usual routine of Dhikr and worship):

فَسُبْحٰنَ اللهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ۞ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْأَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ۞ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذٰلِكَ تُخْرَجُوْنَ ۞

So Glorify Allāh in the evening, and in the morning. For unto Him is the Praise in the heavens, and in the earth, and at the sun's decline, and in the noon day, He brings forth the living from the dead and He brings forth the dead from the living; and He revives the earth after its death; thus shall you be brought forth from the earth, (on the Day of Resurrection).

(Abu Dāwūd)

٢٤٠ – عَنْ أَبِيْ مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ: اللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللهِ وَلَجْنَا، وَبِسْمِ اللهِ خَرَجْنَا،

وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيُسَلِّمْ عَلَى أَهْلِهِ. رواه أبوداود، باب ما يقول الرجل إذا دخل بيته، رقم: ٥٠٩٦

240. Abu Mālik Al-'Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a person enters into his house he should say:

اللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللهِ وَلَجْنَا، وَبِسْمِ اللهِ خَرَجْنَا، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا

O Allāh! I ask You for a blessed entering and a blessed leaving (of my house). In the name of Allāh we are entering, and in the name of Allāh we are coming out; and in Allāh, our Rabb, we trust.

Then he should say Assalamu'alaikum to his family. (Abu Dāwūd)

٢٤١ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللهَ عَزَّوَجَلَّ عِنْدَ دُخُوْلِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ: لَا مَبِيْتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللهَ عِنْدَ دُخُوْلِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَبِيْتَ، وَإِذَا لَمْ يَذْكُرِ اللهَ عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَبِيْتَ وَالْعَشَاءَ. رواه مسلم، باب آداب الطعام والشراب وأحكامهما، رقم: ٥٢٦٢

241. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates: Indeed I heard Nabī Ṣallallāhu 'alaihi wasallam saying: When a person enters his house and mentions Allāh 'Azza wa Jall at entering and on eating, Shaiṭān says (to his mates): There is no place here for you to spend the night, and no evening meals. And when he enters without mentioning Allāh's name, then at his entering, Shaiṭān says (to his mates): You have found a place to spend the night. And when he does not mention Allāh's name at eating, Shaiṭān says (to his mates): You have found a place to spend the night, and evening meals. (Muslim)

٢٤٢ – عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا خَرَجَ رَسُوْلُ اللهِ ﷺ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ: اللّٰهُمَّ! إِنِّي أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ. رواه أبوداود، باب ما يقول إذا خرج من بيته، رقم: ٥٠٩٤

242. Umme Salamah Raḍiyallāhu 'anha narrates that never did Rasūlullāh Ṣallallāhu 'alaihi wasallam leave my house, except that looking towards the sky, he said:

اللّٰهُمَّ! إِنِّي أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

O Allāh! I seek refuge in You that I may go astray, or be caused to go astray, or slip (from the straight path) or be made to slip (from the straight path), or indulge in excesses, or be made to indulge in excesses, or that I may ill-treat in ignorance, or be ill-treated in ignorance.

(Abu Dāwūd)

٢٤٣ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ يُقَالُ لَهُ: كُفِيْتَ وَوُقِيْتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ما جاء ما يقول الرجل إذا خرج من بيته، رقم: ٣٤٢٦ وأبوداود وفيه يُقَالُ حِيْنَئِذٍ: هُدِيْتَ وَكُفِيْتَ وَوُقِيْتَ فَتَتَنَحَّى لَهُ الشَّيَاطِيْنُ، فَيَقُوْلُ شَيْطَانٌ آخَرُ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ. باب ما يقول إذا خرج من بيته، رقم: ٥٠٩٥

243. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says (the following words) at the time of going out of his house, it is said to him (by the angels): Your needs are sufficed for (the day), and you are protected. And Shaiṭān goes away from him:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

In the name of Allāh, in Allāh I vest my trust, there is no might to resist evil or to do good except through Allāh.

(Tirmidhi)

It is narrated in another narration, the angel says: You are guided, and you are sufficed for the day, and you are protected. So the devils move away from him, one devil tells another: How can you overpower this man, who has been guided, sufficed for, and protected. (Abu Dāwūd)

٢٤٤ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقُوْلُ عِنْدَ الْكَرْبِ: لَا إِلٰهَ إِلَّا اللهُ الْعَظِيْمُ الْحَلِيْمُ، لَا إِلٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، لَا إِلٰهَ إِلَّا اللهُ رَبُّ السَّمٰوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ. رواه البخاري، باب الدعاء عند الكرب، رقم: ٦٣٤٦

244. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam in a state of distress used to say:

لَآ إِلٰهَ إِلَّا اللهُ الْعَظِيْمُ الْحَلِيْمُ، لَآ إِلٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، لَآ إِلٰهَ إِلَّا اللهُ رَبُّ السَّمٰوٰاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ

There is none worthy of worship except Allāh, incomparably Great, the Clement; there is none worthy of worship except Allāh, the Rabb of the tremendous *'Arsh* (Throne of Allāh); there is none worthy of worship except Allāh, the Rabb of the skies, the Rabb of the earth and the Rabb of the tremendous *'Arsh* (Throne).

(Bukhārī)

٢٤٥ – عَنْ أَبِيْ بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: دَعَوَاتُ الْمَكْرُوْبِ: اَللّٰهُمَّ رَحْمَتَكَ أَرْجُوْ، فَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، لَآ إِلٰهَ إِلَّا أَنْتَ. رواه أبو داود، باب ما يقول إذا أصبح، رقم: ٥٠٩٠

245. Abu Bakrah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The supplications of the distressed is:

اَللّٰهُمَّ رَحْمَتَكَ أَرْجُوْ، فَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، لَآ إِلٰهَ إِلَّا أَنْتَ

O Allāh! Your Mercy is what I hope for. Do not abandon me to my desires, even to the blinking of an eye, and put all my affairs in order for me; none is worthy of worship but You.

(Abu Dāwūd)

٢٤٦ – عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ تَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ عَبْدٍ تُصِيْبُهُ مُصِيْبَةٌ فَيَقُوْلُ: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ، اَللّٰهُمَّ أْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَأَخْلِفْ لِيْ خَيْرًا مِنْهَا إِلَّا أَجَرَهُ اللهُ فِيْ مُصِيْبَتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا. قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُوْسَلَمَةَ رَضِيَ اللهُ عَنْهُ، قُلْتُ كَمَا أَمَرَنِيْ رَسُوْلُ اللهِ ﷺ، فَأَخْلَفَ اللهُ لِيْ خَيْرًا مِنْهُ، رَسُوْلَ اللهِ ﷺ. رواه مسلم، باب ما يقال عند المصيبة، رقم: ٢١٢٧

246. Umme-Salamah Raḍiyallāhu 'anha, the wife of Rasūlullāh Ṣallallāhu 'alaihi wasallam, narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Never a slave of Allāh, afflicted with a calamity, who says (the following words), except that Allāh will grant him for his calamity better than that:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ، اَللّٰهُمَّ أْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَأَخْلِفْ لِيْ خَيْرًا مِنْهَا

Verily unto Allāh we belong, and unto Him shall we return. O Allāh! Reward me in my calamity, and grant me from it something better than that.

She said: When Abu Salamah Raḍiyallāhu 'anhu died, I supplicated as Rasūlullāh Ṣallallāhu 'alaihi wasallam had ordered me; so Allāh then granted me Rasūlullāh Ṣallallāhu 'alaihi wasallam (as a husband), better than him. (Muslim)

٢٤٧ – عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ (فِيْ رَجُلٍ غَضِبَ عَلٰى رَجُلٍ آخَرَ) لَوْ قَالَ: أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ. (وهو بعض الحديث) رواه البخاري، باب قصة إبليس وجنوده، رقم: ٣٢٨٢

247. Sulaimān ibne-Ṣurad Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said (about a person who was showing anger at another person): If this person would have said these words, the anger would have gone from him.

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ

I seek refuge in Allāh from the Shaiṭān,

(Bukhārī)

٢٤٨ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللهِ فَيُوْشِكُ اللهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ما جاء في الهم في الدنيا وحبها، رقم: ٢٣٢٦

248. 'Abdullah ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who is afflicted by hunger, and he begs people, this will not remove his hunger. And he who is afflicted by hunger, and he begs Allāh, Allāh shall provide him the means of his subsistence, reaching him sooner or later. (Tirmidhī)

٢٤٩ – عَنْ أَبِيْ وَائِلٍ رَحِمَهُ اللهُ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ أَنَّ مُكَاتَبًا جَاءَهُ فَقَالَ: إِنِّيْ قَدْ عَجَزْتُ عَنْ كِتَابَتِيْ فَأَعِنِّيْ، قَالَ: أَلَا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيْهِنَّ رَسُوْلُ اللهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صِيْرٍ دَيْنًا أَدَّاهُ اللهُ عَنْكَ. قَالَ: قُلِ اللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ. رواه الترمذي وقال: هذا حديث حسن غريب، أحاديث شتى من أبواب الدعوات، رقم: ٣٥٦٣

249. Abu Vāil Raḥimahullāhu narrates that a *Mukātab* (slave) came to 'Alī Raḍiyallāhu 'anhu and said: I am unable to pay the agreed

amount within the agreed period (to get myself freed from slavery), so help me. 'Alī Raḍiyallāhu 'anhu told him: Should I not teach you those words, which Rasūlullāh Ṣallallāhu 'alaihi wasallam taught me? If you are in a debt equivalent to Mount *Seer* (of Yemen), Allāh will discharge that debt for you. Say this:

اللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allāh, suffice for me Your lawful sustenance, saving me from the unlawful; and by Your Grace, free me from all, except Yourself.

(Tirmidhī)

Note: *Mukātab* means a slave for whose liberty, a certain quantum of anything is agreed upon and when he pays that, he gets free.

٢٥٠ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: دَخَلَ رَسُوْلُ اللّٰهِ ﷺ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُوْ أُمَامَةَ، فَقَالَ: يَا أَبَا أُمَامَةَ! مَا لِيْ أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِيْ غَيْرِ وَقْتِ الصَّلَاةِ؟ قَالَ: هُمُوْمٌ لَزِمَتْنِيْ وَدُيُوْنٌ يَا رَسُوْلَ اللّٰهِ! قَالَ: أَفَلَا أُعَلِّمُكَ كَلَامًا إِذَا قُلْتَهُ أَذْهَبَ اللّٰهُ هَمَّكَ وَقَضٰى عَنْكَ دَيْنَكَ؟ قَالَ: قُلْتُ: بَلٰى، يَا رَسُوْلَ اللّٰهِ! قَالَ: قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ، قَالَ: فَفَعَلْتُ ذٰلِكَ فَأَذْهَبَ اللّٰهُ هَمِّيْ وَقَضٰى عَنِّيْ دَيْنِيْ. رواه أبو داود، باب في الاستعاذة، رقم: ١٥٥٥

250. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam entered the Masjid one day and he saw a man from the Ansār, called Abu Umāmah. He said: O Abu Umāmah! What is the matter? I see you sitting in the Masjid aloof, other than the time of Ṣalāh. Abu Umāmah Raḍiyallāhu 'anhu said: I am surrounded by anxieties and debts O Rasūlallāh! He said: Should I not teach you a Du'ā, when you invoke it, Allāh will remove your anxieties and get your debts paid off. Abu Umāmah Raḍiyallāhu 'anhu said: Yes verily, O Rasūlallāh ! He said: Say in the morning and in the evening:

اللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

O Allāh! I seek refuge in You from anxiety and sorrow, I seek

refuge in You from helplessness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being burdened by debt, and being oppressed by people.

Abu Umāmah Raḍiyallāhu 'anhu says: So I did that. And indeed Allāh removed my anxieties, and cleared all my debts. (Abu Dāwūd)

٢٥١ – عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللّٰهُ لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِيْ؟ فَيَقُوْلُوْنَ: نَعَمْ، فَيَقُوْلُ: قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُوْلُوْنَ: نَعَمْ، فَيَقُوْلُ: مَاذَا قَالَ عَبْدِيْ؟ فَيَقُوْلُوْنَ: حَمِدَكَ وَاسْتَرْجَعَ، فَيَقُوْلُ اللّٰهُ: ابْنُوْا لِعَبْدِيْ بَيْتًا فِي الْجَنَّةِ وَسَمُّوْهُ بَيْتَ الْحَمْدِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب فضل المصيبة إذا احتسب، رقم: ١٠٢١

251. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: When a child of a slave of Allāh dies, Allāh asks His angels: Have you siezed the soul of My slave's son? The angels reply: Yes. Then Allāh asks: Have you brought the beloved of My slave? They answer: Yes. Then Allāh asks: What did My slave say (when you did that)? They reply: He praised You and said: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ (To Allāh indeed we belong, and to Him are we to return). Allāh says: Build a house for My slave in Paradise, and name it *Baytul Ḥamd* (the house of praise). (Tirmidhī)

٢٥٢ – عَنْ بُرَيْدَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللّٰهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوْا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُوْلُ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ، وَإِنَّا إِنْ شَاءَ اللّٰهُ لَلَاحِقُوْنَ، أَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ. رواه مسلم، باب ما يقال عند دخول القبور والدعاء لأهلها، رقم: ٢٢٥٧

252. Buraidah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam used to teach the Ṣaḥābah that when they go to cemeteries they should say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ، وَإِنَّا إِنْ شَاءَ اللّٰهُ لَلَاحِقُوْنَ، أَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ

Peace be upon you O the inhabitants of the dwellings (of graves), the believers and the Muslims. Allāh willing, we shall

indeed, soon be joining you. I ask Allāh to grant you and us ease and well being.

(Muslim)

٢٥٣ – عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ دَخَلَ السُّوْقَ فَقَالَ: لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ. رواه الترمذي وقال: هذا حديث غريب، باب ما يقول إذا دخل السوق، رقم: ٣٤٢٨ وقال الترمذي في رواية له مكان "وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ"، "وَبَنٰى لَهُ بَيْتًا فِي الْجَنَّةِ"، رقم: ٣٤٢٩

253. 'Umar ibnil-Khaṭṭāb Raḍiyállāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who enters a market and says (the following words) Allāh will record for him a million virtues, and erases a million evils, and elevate him by a million ranks:

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

None is worthy of worship but Allāh, Who is Alone. He has no partner, to Him belongs the dominion, and to Him Praise is due, He gives life and causes death, and He is the ever Living and Eternal, and in His Hand is all the Good, and He has Power over all things.

In another narration, in place of elevating his rank by a million it is mentioned that, a palace is built for him in Paradise. (Tirmidhī)

٢٥٤ – عَنْ أَبِيْ بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ بِأَخَرَةٍ إِذَا أَرَادَ أَنْ يَقُوْمَ مِنَ الْمَجْلِسِ: سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! إِنَّكَ لَتَقُوْلُ قَوْلًا مَا كُنْتَ تَقُوْلُهُ فِيْمَا مَضٰى؟ قَالَ: كَفَّارَةٌ لِمَا يَكُوْنُ فِي الْمَجْلِسِ. رواه أبو داود، باب في كفارة المجلس، رقم: ٤٨٥٩

254. Abu Barzah Al-Aslamī Raḍiyallāhu 'anhu narrates that in his last days when Rasūlullāh Ṣallallāhu 'alaihi wasallam would depart from a gathering, he would supplicate:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ

Glorious indeed are You, O Allāh, and Yours is the Praise, I

testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

Someone said to him: O Rasūlullāh! You say some words, the like of which you had never said before. He replied: It is an atonement for what happened in a gathering. (Abu Dāwūd)

٢٥٥ – عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، فَقَالَهَا فِيْ مَجْلِسِ ذِكْرٍ كَانَتْ كَالطَّابَعِ يُطْبَعُ عَلَيْهِ، وَمَنْ قَالَهَا فِيْ مَجْلِسِ لَغْوٍ كَانَتْ كَفَّارَةً لَهُ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي ١/٥٣٧

255. Jubair ibne-Mut'im Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who says (the following words), this saying is like stamping a seal for that assembly of Dhikr. And he who said it in a gathering of unprofitable talk and actions, it will become an atonement for that:

سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ

Glory be to Allāh Who is above all faults and Praise be to Him, I testify that none is worthy of worship but You, I seek Your forgiveness, and turn to You.

(Mustadrak Ḥākim)

٢٥٦ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أُهْدِيَتْ لِرَسُوْلِ اللهِ ﷺ شَاةٌ فَقَالَ: اقْسِمِيْهَا، وَكَانَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا إِذَا رَجَعَتِ الْخَادِمُ تَقُوْلُ: مَا قَالُوا؟ تَقُوْلُ الْخَادِمُ: قَالُوا: بَارَكَ اللهُ فِيْكُمْ، تَقُوْلُ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: وَفِيْهِمْ بَارَكَ اللهُ، نَرُدُّ عَلَيْهِمْ مِثْلَ مَا قَالُوا وَيَبْقٰى أَجْرُنَا لَنَا. الوابل الصيب من الكلم الطيب قال المحشي: إسناده صحيح ص ١٨٢

256. 'Ā'ishah Raḍiyallāhu 'anha narrates that once a goat was gifted to Rasūlullāh Ṣallallāhu 'alaihi wasallam, at which he said: (O 'Ā'ishah!) Distribute it. It was customary for 'Ā'ishah Raḍiyallāhu 'anha that whenever her maid-servant would return after distributing anything, she would ask: What did the people say: The maid-servant replied: They said: بَارَكَ اللهُ فِيْكُمْ (May Allāh bless you). At this 'Ā'ishah Raḍiyallāhu 'anha would say: وَفِيْهِمْ بَارَكَ اللهُ (And may Allāh

bless them too). We reciprocate their supplication, and now the reward of this distributing remains solely for us. (Wābil uṣ ṣayyib)

٢٥٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يُؤْتٰى بِأَوَّلِ الثَّمَرِ فَيَقُوْلُ: اَللّٰهُمَّ! بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَفِيْ ثِمَارِنَا، وَفِيْ مُدِّنَا وَفِيْ صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ، ثُمَّ يُعْطِيْهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوِلْدَانِ. رواه مسلم، باب فضل المدينة ...، رقم: ٣٣٣٥

257. Abu Hurairah Raḍiyallāhu 'anhu narrates that indeed when the first fruits (of the season) would be brought to Rasūlullāh Ṣallallāhu 'alaihi wasallam, he would say:

اَللّٰهُمَّ! بَارِكْ لَنَا فِيْ مَدِيْنَتِنَا وَفِيْ ثِمَارِنَا، وَفِيْ مُدِّنَا وَفِيْ صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ

O Allāh bless us in our city, in our fruits, in our *Mudd* and in our *Ṣā'*, blessings and more blessings.

He would then give those fruits to the youngest child present amongst children. (Muslim)

Note: *Mudd* is a measure of weight, approximately one kilogram, whereas, a *Ṣā'* is a larger measure of weight, approximately four kilograms.

٢٥٨ – عَنْ وَحْشِيِّ بْنِ حَرْبٍ رَضِيَ اللهُ عَنْهُ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوْا: يَارَسُوْلَ اللهِ! إِنَّا نَأْكُلُ وَلَا نَشْبَعُ، قَالَ: فَلَعَلَّكُمْ تَفْتَرِقُوْنَ؟ قَالُوْا: نَعَمْ، قَالَ: فَاجْتَمِعُوْا عَلٰى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيْهِ. رواه أبو داوُد، باب في الإجتماع على الطعام، رقم: ٣٧٦٤

258. Waḥshī ibne-Ḥarb Raḍiyallāhu 'anhu narrates that indeed Ṣaḥābah of Nabī Ṣallallāhu 'alaihi wasallam said: O Rasulallāh! We eat but are not filled. He said: Perhaps you eat separately. They replied: Yes. Rasulullāh Ṣallallāhu 'alaihi wasallam said: Eat your food together, and mention the name of Allāh during eating, you will be blessed in it. (Abu Dāwūd)

٢٥٩ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ أَكَلَ طَعَامًا ثُمَّ قَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ: وَمَنْ لَبِسَ ثَوْبًا فَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا الثَّوْبَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. رواه أبو داوُد، باب ما يقول إذا لبس ثوبا جديدا، رقم: ٤٠٢٣

259. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu

'alaihi wasallam said: The one, who after eating his food says this Du'ā, will be forgiven his former and latter sins:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

All Praise be to Allāh Who has fed me with this food, and provided me with it through no might or power on my part.

And he who puts on his clothes and says (the following Du'ā), will be forgiven his former and latter sins:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا الثَّوْبَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

All Praise be to Allāh Who has enclothed me with these clothes, and provided me with it through no might or power on my part.

(Abu Dāwūd)

Note: By forgiving latter sins is meant that Allāh will protect His slave from future sins. (Badhl-ul-Majhūd)

٢٦٠ – عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ لَبِسَ ثَوْبًا جَدِيْدًا فَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا أُوَارِيْ بِهِ عَوْرَتِيْ وَأَتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ، ثُمَّ عَمَدَ إِلَى الثَّوْبِ الَّذِيْ أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِيْ كَنَفِ اللهِ وَفِيْ حِفْظِ اللهِ وَفِيْ سِتْرِ اللهِ حَيًّا وَمَيِّتًا. رواه الترمذي وقال: هذا حديث غريب، أحاديث شتى من أبواب الدعوات، رقم: ٣٥٦٠

260. 'Umar ibnil Khaṭṭāb Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who puts on new clothes and says (the following words), then takes the old garment and gives it as Ṣadaqah, he will be in Allāh's protection and guardianship, and Allāh will hide his sins from others during his life time and after his death.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا أُوَارِيْ بِهِ عَوْرَتِيْ وَأَتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ

Praise be to Allāh, who has clothed me to cover my nakedness, and adorned me in my lifetime.

(Tirmidhī)

٢٦١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَسْئَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيْقَ الْحِمَارِ فَتَعَوَّذُوْا بِاللهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا. رواه البخاري، باب خير مال المسلم ...، رقم: ٣٣٠٣

261. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: When you hear the cock crowing, ask Allāh

for His Grace, for it crows when it sees an angel. And when you hear an ass braying, seek refuge in Allāh from Shaiṭān, because the ass brays when it sees a Shaiṭān. (Bukhārī)

٢٦٢– عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: اللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّيْ وَرَبُّكَ اللهُ. رواه الترمذي وقال: هٰذا حديث حسن غريب، باب ما يقول عند رؤية الهلال، الجامع الصحيح للترمذي، رقم: ٣٤٥١

262. Ṭalḥa ibne-'Ubaidullāh Raḍiyallāhu 'anhu narrates that indeed when Nabi Ṣallallāhu 'alaihi wasallam sighted the new moon, he would say:

اللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّيْ وَرَبُّكَ اللهُ

O Allāh! Make the new moon rise on us with blessings, faith, safety and Islām. (O Moon) My Rabb and your Rabb is Allāh!

(Tirmidhī)

٢٦٣– عَنْ قَتَادَةَ رَحِمَهُ اللهُ أَنَّهُ بَلَغَهُ أَنَّ نَبِيَّ اللهِ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِيْ خَلَقَكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُوْلُ: الْحَمْدُ لِلّٰهِ الَّذِيْ ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا. رواه أبو داود، باب ما يقول الرجل إذا رأى الهلال، رقم: ٥٠٩٢

263. Qatādah Raḥimahullāh narrates that it has been reported to me that when Nabī Ṣallallāhu 'alaihi wasallam used to sight a new moon, he would say thrice:

هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، هِلَالُ خَيْرٍ وَرُشْدٍ، آمَنْتُ بِالَّذِيْ خَلَقَكَ

A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance, I believe in Him Who created you.

He would then say:

الْحَمْدُ لِلّٰهِ الَّذِيْ ذَهَبَ بِشَهْرِ كَذَا وَجَاءَ بِشَهْرِ كَذَا

Praise be to Allāh, who has let such and such month to depart, and let such and such month to start.

(Abu Dāwūd)

Note: When invoking, use name of the month in place of such and such.

٢٦٤– عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ: الْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا، إِلَّا عُوْفِيَ مِنْ ذٰلِكَ الْبَلَاءِ كَائِنًا مَّا كَانَ، مَا عَاشَ. رواه الترمذي وقال: هذا حديث غريب، باب ما جاء ما يقول إذا رأى مبتلىً، رقم: ٣٤٣١

264. 'Umar Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who sees a man in distress and says (as follows), then he will be saved from this distress, of whatever nature it be, as long as he lives.

الْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

All Praise be to Allāh Who has saved me from that which has inflicted you, and He has preferred me over many of His creations.

(Tirmidhī)

Note: Ja'far Raḥimahullāh says: These words must be said within one's heart, so as not to let the afflicted person hear it.

٢٦٥– عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُوْلُ: اللّٰهُمَّ بِاسْمِكَ أَمُوْتُ وَأَحْيٰى وَإِذَا اسْتَيْقَظَ قَالَ: الْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ. رواه البخاري، باب وضع اليد تحت الخد اليمنى، رقم: ٦٣١٤

265. Ḥudhaifah Raḍiyallāhu 'anhu narrates that when Rasūlullāh Ṣallallāhu 'alaihi wasallam would lie down on his bed at night, he would place his hand under his cheek and say:

اللّٰهُمَّ بِاسْمِكَ أَمُوْتُ وَأَحْيٰى

O Allāh! In Your Name I die, and live (I sleep and get up).

When he got up, he would say:

الْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

All Praise be to Allāh, Who has given us life after causing us to die, and to Him we shall be resurrected.

(Bukhārī)

٢٦٦– عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوْءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلٰى شِقِّكَ الْأَيْمَنِ وَقُلْ:

"اللّٰهُمَّ! أَسْلَمْتُ وَجْهِيْ إِلَيْكَ، وَفَوَّضْتُ أَمْرِيْ إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِيْ إِلَيْكَ،

رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِى أَنْزَلْتَ، وَنَبِيِّكَ الَّذِى أَرْسَلْتَ قَالَ: فَإِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُوْلُ، قَالَ الْبَرَاءُ: فَقُلْتُ أَسْتَذْكِرُهُنَّ، فَقُلْتُ: وَبِرَسُوْلِكَ الَّذِى أَرْسَلْتَ، قَالَ: لَا، وَنَبِيِّكَ الَّذِى أَرْسَلْتَ".

رواه أبو داوٗد، باب مايقول عند النوم، رقم: ٥٠٤٦، وزاد مسلم: وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا، باب الدعاء عند النوم، رقم: ٦٨٨٥

266. Barā' ibne-'Āzib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told me: When you go to your bed (to sleep), perform Wudū as you do for Salāt, then lie down on your right side, and say:

اَللّٰهُمَّ! أَسْلَمْتُ .... وَنَبِيِّكَ الَّذِى أَرْسَلْتَ

O Allāh! I have turned my face towards You, entrusted my affairs to You, and put hopes in You, (in seeking Your support for my responsibilities) out of fear of You, and desire of You, there is no refuge, nor place of safety from You, except to have recourse to You, I believe in Your Book that You have revealed, and in Your Prophet that You have sent.

Rasūlullāh Ṣallallāhu 'alaihi wasallam said to Barā' Raḍiyallāhu 'anhu: If you die, then you died on the true nature of Islām. Make this reciting your last words before you sleep. Barā' Raḍiyallāhu 'anhu says: I started memorizing this. And I said in the last phrase: وَبِرَسُوْلِكَ الَّذِى أَرْسَلْتَ And in Your Messenger that You have sent (instead of وَنَبِيِّكَ الَّذِى أَرْسَلْتَ and by Your Prophet that You have sent). Rasūlullāh Ṣallallāhu 'alaihi wasallam (corrected me and) said: No! say: وَنَبِيِّكَ الَّذِى أَرْسَلْتَ (And in Your Prophet that You have sent). In another narration, it is added after "you have died on the true nature of Islām", when you wake up in the morning you have received blessing. (Abu Dāwūd, Muslim)

٢٦٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا آوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِيْ مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُوْلُ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِيْ، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ.

رواه البخاري، كتاب الدعوات، رقم: ٦٣٢٠

267. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When anyone of you goes to bed, he should dust his bed with the corner of his lower garment, for he is unaware of what may have come on it since he left, and say:

بِاسْمِكَ رَبِّى وَضَعْتُ جَنْبِيْ، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ

In Your name my Rabb I lie down on my side, and by Your Name I rise up, if You hold my soul have Mercy on it, and if You let it go, guard it in the way in which You guard Your righteous slaves.

(Bukhārī)

٢٦٨ – عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنٰى تَحْتَ خَدِّهِ، ثُمَّ يَقُوْلُ: اَللّٰهُمَّ! قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، ثَلَاثَ مَرَّاتٍ.

رواه أبو داوٗد، باب ما يقول عند النوم، رقم: ٥٠٤٥

268. Ḥafṣa Raḍiyallāhu 'anha, the wife of Nabī Ṣallallāhu 'alaihi wasallam, said: Indeed when Rasūlullāh Ṣallallāhu 'alaihi wasallam wanted to go to sleep, he would put his right hand under his cheek, and would then say three times:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allāh! Guard me from Your Punishment on the Day when You resurrect Your slaves (from the graves).

(Abu Dāwūd)

٢٦٩ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُوْلُ حِيْنَ يَأْتِيْ أَهْلَهُ: بِسْمِ اللهِ، اَللّٰهُمَّ جَنِّبْنِى الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِيْ ذٰلِكَ أَوْ قُضِيَ وَلَدٌ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا. رواه البخاري، باب ما يقول إذا أتى أهله، رقم: ٥١٦٥

269. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Behold! If anyone says the following words while having intercourse with his wife, and if it is ordained that a child be born to them, thereby, no Shaiṭān will ever harm it.

بِسْمِ اللهِ، اَللّٰهُمَّ جَنِّبْنِى الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

In the name of Allāh; O Allāh! Keep me away from Shaiṭān, and keep Shaiṭān away from what You have provided us with.

(Bukhārī)

٢٧٠- عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَحْضُرُوْنِ، فَإِنَّهَا لَنْ تَضُرَّهُ. قَالَ: فَكَانَ عَبْدُ اللهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِى صَكٍّ ثُمَّ عَلَّقَهَا فِيْ عُنُقِهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب دعاء الفزع فى النوم، رقم:٣٥٢٨

270. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When anyone of you, while sleeping, is frightened by a nightmare, he should say (the following words), then that (dream) will not cause him harm:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَحْضُرُوْنِ

I seek refuge in Allāh's Perfect Words from His Anger, His Punishment, the evil of His slaves, and the evil promptings of the devils, and their presence.

'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma used to teach this *Du'ā* to those of his children, who had reached puberty, and for those who had not reached puberty, he would write it down on a piece of material, and hang the writing around their necks. (Tirmidhī)

٢٧١- عَنْ أَبِى سَعِيْدٍ الْخُدْرِىِّ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ: إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فَإِنَّمَا هِىَ مِنَ اللهِ فَلْيَحْمَدِ اللهَ عَلَيْهَا وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَيْرَ ذٰلِكَ مِمَّا يَكْرَهُهُ فَإِنَّمَا هِىَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ. رواه الترمذى وقال: هذا حديث حسن غريب صحيح، باب ما يقول إذا رأى رؤيا يكرهها، رقم:٣٤٥٣

271. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that indeed he heard Nabī Ṣallallāhu 'alaihi wasallam saying: When any of you sees a good dream which he likes, then verily this is from Allāh, and he should praise Allāh for it, and relate what he has seen, and when one sees anything else which he dislikes, it is from Shaiṭān. He should seek refuge in Allāh from its evil, and should not mention it to anyone; then it will not cause him any harm. (Tirmidhī)

Note: Allāh's refuge may be sought by reciting أَعُوْذُ بِاللهِ مِنْ شَرِّهَا (I seek refuge in Allāh from the evil of this (dream)).

٢٧٢- عَنْ أَبِىْ قَتَادَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُوْلُ: الرُّؤْيَا مِنَ اللهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ حِيْنَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ. رواه البخارى، باب النفث فى الرقية، رقم:٥٧٤٧

272. Abu Qatādah Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: Good dreams are from Allāh, and bad dream from Shaiṭān. So, when one of you sees what he dislikes, he should spit (lightly) three times (on his left) after waking up and then seek refuge in Allāh from its evil. Then his dream will certainly not harm him. (Bukhārī)

٢٧٣- عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُوْلُ الشَّيْطَانُ: اخْتِمْ بِشَرٍّ، وَيَقُوْلُ الْمَلَكُ: اخْتِمْ بِخَيْرٍ، فَإِنْ ذَكَرَ اللهَ ذَهَبَ الشَّيْطَانُ وَبَاتَ الْمَلَكُ يَكْلَؤُهُ، وَإِذَا اسْتَيْقَظَ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، يَقُوْلُ الشَّيْطَانُ: افْتَحْ بِشَرٍّ وَيَقُوْلُ الْمَلَكُ: افْتَحْ بِخَيْرٍ، فَإِنْ قَالَ:

"الْحَمْدُ لِلّٰهِ الَّذِىْ رَدَّ إِلَيَّ نَفْسِىْ بَعْدَ مَوْتِهَا وَلَمْ يُمِتْهَا فِيْ مَنَامِهَا، الْحَمْدُ لِلّٰهِ الَّذِىْ يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ، الْحَمْدُ لِلّٰهِ الَّذِىْ يُحْيِى الْمَوْتٰى وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"،

فَإِنْ خَرَّ مِنْ دَابَّةٍ مَاتَ شَهِيْدًا، وَإِنْ قَامَ فَصَلَّى صَلَّى فِى الْفَضَائِلِ. رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبى ١/٥٤٨

273. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When anyone of you goes to his bed, an angel and a Shaiṭān rush to him. The Shaiṭān says: End your day with evil. And the angel says: End your day with good. If he remembers Allāh, then Shaiṭān goes away, and the angel stays and protects him whole night. When he wakes up, an angel and a Shaiṭān again rush to him. The Shaiṭān tells him: Begin your day with evil. And the angel says: Begin your day with good. If he says the following words, and then he falls from his mount (or dies for any other reason), then he died as a martyr. And if he remains alive and stands up to perform Ṣālah, this Ṣālah elevates his rank.

الْحَمْدُ لِلّٰهِ الَّذِىْ.........شَيْءٍ قَدِيْرٌ

All Praise be to Allāh Who restored my life to me after death

and did not give death while sleeping. All Praise be to Allāh, Who has held the sky from falling on the earth, except with His permission. Verily, Allāh is The Most Kind, The Most Merciful to people. All Praise be to Allāh Who resurrects the dead and has Power over all things.

(Tirmidhī)

٢٧٤ – عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: يَاحُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلٰهًا؟ قَالَ أَبِي: سَبْعَةً: سِتَّةً فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ؟ قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: يَاحُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُوْلَ اللهِ! عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي، فَقَالَ: قُلْ: اللّٰهُمَّ أَلْهِمْنِيْ رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي. رواه الترمذي، وقال: هذا حديث حسن غريب، باب قصة تعليم دعاء ٠٠٠٠، رقم: ٣٤٨٣

274. 'Imrān ibne-Ḥuṣain Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked my father: O Ḥuṣain! How many gods do you worship? My father replied: Seven, six on the earth, and one in the heavens. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Which of them do you pray in your hopes and fears? He replied: The one in the heavens. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: O Ḥuṣain! If you accept Islām, I would teach you two phrases, which would benefit you. When Ḥuṣain accepted Islām, he said: O' Rasūlallāh! Teach me the two phrases that you promised me. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Say

اللّٰهُمَّ أَلْهِمْنِيْ رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي

O Allāh! Inspire me to my righteousness, and protect me from the evil of myself.

(Tirmidhī)

٢٧٥ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُوْلَ اللهِ ﷺ أَمَرَهَا أَنْ تَدْعُوَ بِهٰذَا الدُّعَاءِ: "اللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَاعَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَأَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ،

وَأَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ عَنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ ﷺ، وَأَسْأَلُكَ مَا قَضَيْتَ لِي مِنْ أَمْرٍ أَنْ تَجْعَلَ عَاقِبَتَهُ رُشْدًا".

رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ١/٥٢٢

275. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam commanded her to supplicate with this Du'ā:

اللّٰهُمَّ إِنِّيْ أَسْأَلُكَ.........عَاقِبَتَهُ رُشْدًا

O Allāh I ask You of every good, which may come soon or which may come later, which I know or which I do not know; and I seek refuge in You from every evil; which may come soon or which may come later, which I am aware of or which I know not; and I ask you for Paradise, and of every word and deed that may bring me close to it; and I seek refuge from Hell-Fire, and of every word and every deed that may bring me close to it. And I ask of You every good, which Your slave and Messenger Muḥammad Ṣallallāhu 'alaihi wasallam asked from You, and I seek refuge from every evil, from which Your slave and Messenger Muḥammad Ṣallallāhu 'alaihi wasallam sought refuge in You, and I ask of You that whatever You decree for me, make its outcome good for me.

(Mustadrak Ḥākim)

٢٧٦ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا رَأَى مَا يُحِبُّ قَالَ: الْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَإِذَا رَأَى مَا يَكْرَهُ قَالَ: الْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ. رواه ابن ماجه، باب فضل الحامدين، رقم: ٣٨٠٣

276. 'Ā'ishah Raḍiyallāhu 'anha narrates: Whenever Rasūlullāh Ṣallallāhu 'alaihi wasallam would see things that he liked, he would say:

الْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All Praise be to Allāh with Whose blessings all good affairs are accomplished.

and when he would see something that he disliked, he would say: الْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ (All Praise is for Allāh under all circumstances)

(Ibne-Mājah)

IKRĀM-UL-MUSLIM

GENEROUSLY FULFILLING THE RIGHTS OF A MUSLIM

To fulfil the Commandments of Allāh Ta'ālā regarding humanity in the way of Rasūlullāh Sallallāhu 'alaihi wasallam being considerate of the condition and status of each individual Muslim.

THE DIGNITY OF A MUSLIM

VERSES OF QUR'ĀN

قال الله تعالى:

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ [البقرة: ٢٢١]

Allāh Subḥānahū wa Ta'ālā says:

Verily! A believing slave is better than a free idolater even though he may be more appealing to you.
Al-Baqarah 2: 221

وقال تعالى:

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا [الأنعام: ١٢٢]

Allāh Subḥānahū wa Ta'ālā says:

Is he who was dead (being without Faith); and We gave him life (by giving him Faith) and set for him a light (of Faith); whereby he can walk amongst men, be compared to him who is in the deep darkness (of disbelief) from which he can never come out? (Meaning

thereby, can a Muslim be compared to an unbeliever?)
Al-An'ām 6: 122

وقال تعالى:

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُۥنَ ﴿١٨﴾ [السجدة: ١٨]

Allāh Subḥānahū wa Ta'ālā says:

Can he, then, who is a true believer, be compared to him who is an evildoer? Surely they are not alike.
As-Sajdah 32: 18

وقال تعالى:

ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا [فاطر: ٣٢]

Allāh Subḥānahū wa Ta'ālā says:

Then We gave the Book (the Qur'ān) as inheritance to those of our servants whom We have chosen.
Fāṭir 35: 32

Note: After Rasūlullāh Ṣallallāhu 'alaihi wasallam this Ummah has inherited this book. Meaning thereby, that every Muslim of this Ummah has been distinguished by a unique honour which was previously only bestowed to Prophets. However, along with the honour it becomes the responsibility of each individual of the Ummah to convey the message of the Qur'ān to the rest of mankind.

AḤADITH

١ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: أَمَرَنَا رَسُوْلُ اللهِ ﷺ أَنْ نُنْزِلَ النَّاسَ مَنَازِلَهُمْ. رواه مسلم في مقدمة صحيحه

1. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered us to treat people according to their status. (Muqadma Ṣaḥiḥ Muslim)

٢ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَظَرَ رَسُوْلُ اللهِ ﷺ إِلَى الْكَعْبَةِ فَقَالَ: لَآ إِلٰهَ إِلَّا اللهُ مَا أَطْيَبَكِ وَأَطْيَبَ رِيْحَكِ، وَأَعْظَمَ حُرْمَتَكِ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً مِنْكِ، إِنَّ اللهَ تَعَالَى جَعَلَكِ حَرَامًا، وَحَرَّمَ مِنَ الْمُؤْمِنِ مَالَهُ وَدَمَهُ وَعِرْضَهُ، وَأَنْ نَظُنَّ بِهِ ظَنًّا سَيِّئًا. رواه الطبراني في الكبير وفيه: الحسن بن أبي جعفر وهو ضعيف وقد وثق، مجمع الزوائد ٣/٦٣٠

2. Abdullāh Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam looked at the Ka'bah and said: *La ilaha illallāh*, how pure you are, and how sweet is your fragrance, and how great is your honour! However the honour of a Mu'min (believer) is greater than yours. Indeed, Allāh Subḥānahū wa Ta'ālā has made you respectable; (likewise) the wealth, the blood, and the honour of a Mu'min has been made respectable; and Allāh has forbidden us to suspect him of wrongdoing. (Ṭabarānī, Majma-'uz-Zawāid)

٣– عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَدْخُلُ فُقَرَاءُ الْمُسْلِمِيْنَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ هِمْ بِأَرْبَعِيْنَ خَرِيْفًا. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء أن فقراء المهاجرين ٠٠٠٠، رقم:٢٣٥٥

3. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The poor among the Muslims will enter Paradise forty years before the rich. (Tirmidhī)

٤– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِ مِائَةِ عَامٍ، نِصْفِ يَوْمٍ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء أن فقراء المهاجرين ٠٠٠٠، رقم:٢٣٥٣

4. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The poor Muslims will enter Paradise half-a-day earlier than the rich. This half-day will be equivalent to five hundred years of this world. (Tirmidhī)

Note: The preceeding ḥadīth states that the poor Muslims will enter Paradise forty years before the rich; this may be in a situation where both the rich and poor have a greed for wealth. Whereas according to this ḥadīth, the poor will enter Paradise five hundred years before the rich; this may be when the poor do not have a greed for wealth. (Jāmi-'ul-uṣūl)

٥– عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: تَجْتَمِعُونَ يَوْمَ الْقِيَامَةِ فَيُقَالُ: أَيْنَ فُقَرَاءُ هٰذِهِ الْأُمَّةِ وَمَسَاكِيْنُهَا؟ قَالَ: فَيَقُوْمُونَ، فَيُقَالُ لَهُمْ: مَاذَا عَمِلْتُمْ؟ فَيَقُوْلُونَ: رَبَّنَا ابْتَلَيْتَنَا فَصَبَرْنَا، وَآتَيْتَ الْأَمْوَالَ وَالسُّلْطَانَ غَيْرَنَا، فَيَقُوْلُ اللهُ: صَدَقْتُمْ، قَالَ: فَيَدْخُلُونَ الْجَنَّةَ

قَبْلَ النَّاسِ، وَيَبْقَى شِدَّةُ الْحِسَابِ عَلٰى ذَوِى الْأَمْوَالِ وَالسُّلْطَانِ. (الحديث) رواه ابن حبان، قال المحقق: إسناده حسن١٦/٤٣٦

5. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Nabī Ṣallallāhu 'alaihi wasallam said: When you will gather on the Day of Resurrection, an announcement will be made: Where are the poor and the destitute of this Ummah? Hearing it, they will rise. Then, it will be said to them: What were the deeds you performed? They will reply: O our Rabb (Sustainer)! You tried and tested us and we endured with patience, whereas You gave wealth and authority to others. Allāh will say: You have spoken the truth. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: These people will enter Paradise before the rest of mankind. Subsequently, a strict accountability will be left for the wealthy and the rulers. (Ibne-Ḥibbān)

٦– عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: هَلْ تَدْرُونَ مَنْ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ؟ قَالُوا: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِيْنَ يُسَدُّ بِهِمُ الثُّغُوْرُ، وَتُتَّقٰى بِهِمُ الْمَكَارِهُ، وَيَمُوْتُ أَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهِ لَا يَسْتَطِيْعُ لَهَا قَضَاءً، فَيَقُوْلُ اللهُ لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيُّوهُمْ، فَيَقُوْلُ الْمَلَائِكَةُ: رَبَّنَا نَحْنُ سُكَّانُ سَمٰوَاتِكَ وَخِيَرَتُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هٰؤُلَاءِ، فَنُسَلِّمَ عَلَيْهِمْ؟ قَالَ: إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونِيْ لَا يُشْرِكُونَ بِيْ شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُوْرُ، وَتُتَّقٰى بِهِمُ الْمَكَارِهُ، وَيَمُوْتُ أَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهِ لَا يَسْتَطِيْعُ لَهَا قَضَاءً، قَالَ: فَتَأْتِيْهِمُ الْمَلَائِكَةُ عِنْدَ ذٰلِكَ، فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ. رواه ابن حبان، قال المحقق: إسناده صحيح١٦/٤٣٨

6. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do you know who will be the first to be admitted to Paradise amongst the creations of Allāh? The Ṣaḥābah said: Allāh and His Messenger know better. He said: The first to enter Paradise, amongst the creations of Allāh, will be the poor emigrants (the poor Ṣaḥābah who migrated to Madīnah prior to conquest of Makkah). Through them frontiers are guarded and in difficult times they (are put on the front lines to) provide a protection for the security of others. When any of them dies, his needs remain buried in his chest, unfulfilled

Allāh will say to those angels He desires: Go to them and greet them with Salām. The angels will say: O our Rabb! We are the inhabitants of the Heavens and from the best of Your creations, despite this You command us to go and greet them with Salām? Allāh will say: These are those of My slaves who worshipped Me and ascribed no partners to Me. Through them frontiers were defended; in difficulties they were used on the front lines and security was ensured through them. When any of them died, his needs remained within his chest, unfulfilled. Thus the angels will come to them from every door of Paradise, saying: Peace be upon you for your (enduring) patience; indeed, what a supreme end you have achieved. (Ibne-Ḥibbān)

٧- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَيَأْتِيْ أُنَاسٌ مِنْ أُمَّتِيْ يَوْمَ الْقِيَامَةِ نُوْرُهُمْ كَضَوْءِ الشَّمْسِ، قُلْنَا: مَنْ أُولٰئِكَ يَا رَسُوْلَ اللهِ؟ فَقَالَ: فُقَرَاءُ الْمُهَاجِرِيْنَ الَّذِيْنَ تُتَّقٰى بِهِمُ الْمَكَارِهُ يَمُوْتُ أَحَدُهُمْ وَحَاجَتُهُ فِيْ صَدْرِهِ يُحْشَرُوْنَ مِنْ أَقْطَارِ الْأَرْضِ. رواه أحمد ٢/١٧٧

7. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: On the Day of Resurrection, some people of my Ummah will have a Nūr (light) like that of the sun. We asked: O Rasūlallāh! Who they will be? He replied: They will be the poor emigrants; in difficult situations, protection was ensured through them; when any of them died his needs remained in his chest; they will be brought together from various parts of the world. (Musnad Aḥmad)

٨- عَنْ أَبِى سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اَللّٰهُمَّ أَحْيِنِىْ مِسْكِيْنًا، وَتَوَفَّنِىْ مِسْكِيْنًا، وَاحْشُرْنِى فِى زُمْرَةِ الْمَسَاكِيْنِ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبى ٤/٣٢٢

8. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: O Allāh! Grant me life as a poor and humble man; let me die a poor and humble man; and resurrect me in the company of the poor and humble man. (Mustadrak Ḥākim)

٩- عَنْ سَعِيْدِ بْنِ أَبِيْ سَعِيْدٍ رَحِمَهُ اللهُ أَنَّ أَبَا سَعِيْدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ شَكَا إِلٰى رَسُوْلِ

اللهِ ﷺ حَاجَتَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اصْبِرْ أَبَا سَعِيْدٍ، فَإِنَّ الْفَقْرَ إِلٰى مَنْ يُحِبُّنِى مِنْكُمْ أَسْرَعُ مِنَ السَّيْلِ مِنْ أَعْلَى الْوَادِى، وَمِنْ أَعْلَى الْجَبَلِ إِلٰى أَسْفَلِهِ. رواه أحمد ورجاله رجال الصحيح إلا أنه شبه المرسل، مجمع الزوائد ١٠/٤٨٦

9. Sa‘īd ibne-Abī Sa‘īd Raḥimahullāh said: Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu complained Rasūlullāh Ṣallallāhu ‘alaihi wasallam about his needs. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Be patient Abu Sa‘īd, because from amongst you who loves me, poverty rushes to him, like flood water runs from the top of a valley or from a mountain downwards. (Musnad Aḥmad, Majma-‘uz-Zawāid)

١٠- عَنْ رَافِعِ بْنِ خُدَيْجٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا أَحَبَّ اللهُ -عَزَّوَجَلَّ- عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِى سَقِيْمَهُ الْمَاءَ. رواه الطبرانى وإسناده حسن، مجمع الزوائد ١٠/٥٠٨

10. Rāfi‘ ibne-Khadīj Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh ‘Azza wa Jall loves a slave, He protects him from the traps of the world as anyone of you protects his sick from water. (Ṭabarānī, Majma-‘uz-Zawāid)

١١- عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَحِبُّوا الْفُقَرَاءَ وَجَالِسُوهُمْ وَأَحِبَّ الْعَرَبَ مِنْ قَلْبِكَ وَلْتَرُدَّ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ قَلْبِكَ. رواه الحاكم وقال: صحيح الإسناد ووافقه الذهبى ٤/٣٣٢

11. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Love the poor and keep your sittings with them. Love Arabs from your heart. And your faults should stop you from criticizing others. (Mustadrak Ḥākim)

١٢- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: رُبَّ أَشْعَثَ أَغْبَرَ ذِىْ طِمْرَيْنِ مُصَفَّحٍ عَنْ أَبْوَابِ النَّاسِ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ. رواه الطبرانى فى الأوسط وفيه: عبد الله بن موسٰى التيمى، وقد وثق، وبقية رجاله رجال الصحيح، مجمع الزوائد ١٠/٤٦٦

12. Anas Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Many a dishevelled one, covered in dust, clothed in old sheets, turned away from peoples doors, (has such a attachment with Allāh that) if he swears by Allāh, certainly Allāh will fulfill his words. (Ṭabarānī, Majma-‘uz-Zawāid)

Note: This ḥadīth implies that one must not look down upon a dishevelled and dust laden person, as many-a-such are special slaves of Allāh. However, it does not mean such an appearance is to be encouraged. (Ma'āriful Ḥadīth)

١٣ – عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: مَا رَأْيُكَ فِيْ هٰذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هٰذَا وَاللهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، قَالَ: فَسَكَتَ رَسُوْلُ اللهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: مَا رَأْيُكَ فِيْ هٰذَا؟ فَقَالَ: يَا رَسُوْلَ اللهِ! هٰذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِيْنَ، هٰذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُوْلُ اللهِ ﷺ: هٰذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هٰذَا. رواه البخاري، باب فضل الفقر، رقم: ٦٤٤٧

13. Sahl ibne-Sa'd As-Sā'idī Raḍiyallāhu 'anhu narrates that once a person passed by Rasūlullāh Ṣallallāhu 'alaihi wasallam, (and) he asked someone sitting with him: What do you think of the passer-by? He replied: He is amongst the respected of the society; and by Allāh! If he proposes to a woman, he will be married; should he recommend (something), his recommendation will be accepted. Rasūlullāh Ṣallallāhu 'alaihi wasallam remained silent. Then another person passed by, and Rasūlullāh Ṣallallāhu 'alaihi wasallam asked (the same person again): What is your opinion about this man? He answered: O Rasūlallāh! He is amongst the poor Muslims; if he proposes (for marriage), it will not be accepted; should he recommend (something), his recommendation will be rejected; and if he speaks, nobody will pay heed. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: This man (the poor Muslim) is better than a whole world full of the like of the first one. (Bukhārī)

١٤ – عَنْ مُصْعَبِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَى سَعْدٌ رَضِيَ اللهُ عَنْهُ أَنَّ لَهُ فَضْلًا عَلٰى مَنْ دُوْنَهُ، فَقَالَ النَّبِيُّ ﷺ: هَلْ تُنْصَرُوْنَ وَتُرْزَقُوْنَ إِلَّا بِضُعَفَائِكُمْ؟ رواه البخاري، باب من استعان بالضعفاء ....، رقم: ٢٨٩٦

14. Muṣ'ab ibne-Sa'd Raḍiyallāhu 'anhu narrates that (My father) Sa'd Raḍiyallāhu 'anhu considered himself superior to those who were less than him (in bravery and wealth). So Nabī Ṣallallāhu 'alaihi wasallam said (with an intention to reform) him: Undoubtedly

you are helped and provided sustenance due to the blessings of the weak and destitute amongst you. (Bukhārī)

١٥ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: اِبْغُوْنِي الضُّعَفَاءَ فَإِنَّمَا تُرْزَقُوْنَ وَتُنْصَرُوْنَ بِضُعَفَائِكُمْ. رواه أبوداود، باب في الإنتصار ....، رقم: ٢٥٩٤

15. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Look for me amongst the weak; for you are provided sustenance and help due to the weak amongst you. (Abu Dāwūd)

١٦ – عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: أَلَا أَدُلُّكُمْ عَلٰى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيْفٍ مُتَضَعَّفٍ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، وَأَهْلِ النَّارِ كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ. رواه البخاري، باب قول الله تعالى وَأَقْسَمُوْا بِاللهِ ....، رقم: ٦٦٥٧

16. Ḥarithah ibne-Waheb Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: Should I not inform you of the people of Paradise? Anyone who is weak, not harsh in dealings and behaviour, but moderate and soft; people (also) consider him unimportant, (but he is so close to Allāh that) if he swears by Allāh, He will fulfil his words. And the dwellers of Hell are miserly, insolent and arrogant. (Bukhārī)

١٧ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ عِنْدَ ذِكْرِ النَّارِ: أَهْلُ النَّارِ كُلُّ جَعْظَرِيٍّ جَوَّاظٍ مُسْتَكْبِرٍ جَمَّاعٍ مَنَّاعٍ وَأَهْلُ الْجَنَّةِ الضُّعَفَاءُ الْمَغْلُوْبُوْنَ. رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ١٠/٧٢١

17. 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam while mentioning the Hell-Fire, said: The people of the Fire are all those who are violent, pompous, arrogant, amassing wealth and property excessively (not giving to the needy). And the dwellers of Paradise are the weak and the oppressed. (Musnad Aḥmad, Majma-'uz-Zawāid)

١٨ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيْهِ نَشَرَ اللهُ عَلَيْهِ كَنَفَهُ وَأَدْخَلَهُ الْجَنَّةَ: رِفْقٌ بِالضَّعِيْفِ، وَالشَّفَقَةُ عَلَى الْوَالِدَيْنِ، وَالْإِحْسَانُ إِلَى الْمَمْلُوْكِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب فيه أربعة أحاديث ....، رقم: ٢٤٩٤

18. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone with these three qualities shall be under the shade of Allāh's Mercy (on the Day of Resurrection) and will be admitted into Paradise: (1) Courtesy towards the weak (2) Compassion to parents (3) Kindness to slaves (subordinates). (Tirmidhī)

١٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُؤْتَى بِالشَّهِيْدِ يَوْمَ الْقِيَامَةِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِالْمُتَصَدِّقِ فَيُنْصَبُ لِلْحِسَابِ، ثُمَّ يُؤْتَى بِأَهْلِ الْبَلَاءِ فَلَا يُنْصَبُ لَهُمْ مِيْزَانٌ، وَلَا يُنْصَبُ لَهُمْ دِيْوَانٌ، فَيُصَبُّ عَلَيْهِمُ الْأَجْرُ صَبًّا حَتّٰى إِنَّ أَهْلَ الْعَافِيَةِ لَيَتَمَنَّوْنَ أَنَّ أَجْسَادَهُمْ قُرِضَتْ بِالْمَقَارِيْضِ مِنْ حُسْنِ ثَوَابِ اللّٰهِ لَهُمْ. رواه الطبراني في الكبير وفيه: مُجَاعَة بن الزبير وثقه أحمد وضعفه الدار قطني، مجمع الزوائد ٢/٣٠٨، طبع مؤسسة المعارف

19. Abdullāh Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The Shaheed (martyr) will be brought on the Day of Resurrection and made to stand for reckoning. Then the giver of Ṣadaqah (charity) will be brought and made to stand for reckoning. Then those people will be brought who suffered many trials and hardships in the world; for them neither the Scale (of justice) will be established, nor will any Court (of accountability) be established for them. They will be bestowed with such immense rewards from Allāh that people who had lived in ease and comfort would wish that their bodies had been cut with scissors for the reward, it would have bestowed upon them. (Ṭabarānī, Majma-'uz-Zawāid)

٢٠ - عَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: إِذَا أَحَبَّ اللّٰهُ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ فَلَهُ الصَّبْرُ وَمَنْ جَزِعَ فَلَهُ الْجَزَعُ. رواه أحمد ورجاله ثقات، مجمع الزوائد ٣/١١

20. Maḥmūd ibne-Labīd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh loves a people, He afflicts them with trials. Anyone who forbears patiently, (the reward) for patience is written down for him. And anyone who becomes impatient, impatience is written down for him (he keeps on grumbling). (Musnad Aḥmad, Majma-'uz-Zawāid)

٢١ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ الرَّجُلَ لَيَكُوْنُ لَهُ عِنْدَ اللّٰهِ

الْمَنْزِلَةُ فَمَا يَبْلُغُهَا بِعَمَلِهِ، فَمَا يَزَالُ اللّٰهُ يَبْتَلِيْهِ بِمَا يَكْرَهُ حَتّٰى يَبْلُغَهَا. رواه أبويعلى وفي رواية له: يَكُوْنُ لَهُ عِنْدَ اللّٰهِ الْمَنْزِلَةُ الرَّفِيْعَةُ. ورجاله ثقات، مجمع الزوائد ٣/١٣

21. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: (When) Allāh grants a higher status to a person, but his deeds do not entitle him to such a status, then Allāh continues to afflict him (with trials and hardships) that cause him inconveniences because of which he reaches the higher status. (Abu Ya'lā a, Majma-'uz-Zawāid)

٢٢ - عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ وَعَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا يُصِيْبُ الْمُسْلِمُ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَذًى وَلَا غَمٍّ - حَتّٰى الشَّوْكَةِ يُشَاكُهَا - إِلَّا كَفَّرَ اللّٰهُ بِهَا مِنْ خَطَايَاهُ. رواه البخاري، باب ما جاء في كفارة المرض، رقم: ٥٦٤١

22. Abu Sa'īd Al-Khudrī and Abu Hurairah Raḍiyallāhu 'anhuma narrates that Nabi Ṣallallāhu 'alaihi wasallam said: Whenever a Muslim faces fatigue, illness, worry, grief, hurt and sorrow, even gets pricked by a thorn, Allāh in lieu of his sufferings removes his sins. (Bukhārī)

٢٣ - عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيَتْ عَنْهُ بِهَا خَطِيْئَةٌ. رواه مسلم، باب ثواب المؤمن فيما يصيبه من مرض ٠٠٠٠، رقم: ٦٥٦١

23. 'Ā'ishah Raḍiyallāhu 'anha narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: No Muslim is pierced by a thorn, or is inflicted with something even less, except that he is elevated by one rank (in Paradise) and a sin is erased for him. (Muslim)

٢٤ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِيْ نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتّٰى يَلْقَى اللّٰهَ وَمَا عَلَيْهِ خَطِيْئَةٌ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في الصبر على البلاء، رقم: ٢٣٩٩

24. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A believing man or a believing woman continues to remain under trials and afflictions on his own self, on his children, and his wealth, until he meets Allāh in such a condition that not a single sin remains on him. (Tirmidhī)

٢٥– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِذَا ابْتَلَى اللّٰهُ عَزَّوَجَلَّ الْعَبْدَ الْمُسْلِمَ بِبَلَاءٍ فِيْ جَسَدِهِ، قَالَ اللّٰهُ عَزَّوَجَلَّ لِلْمَلَكِ: اكْتُبْ لَهُ صَالِحَ عَمَلِهِ الَّذِيْ كَانَ يَعْمَلُهُ، فَإِنْ شَفَاهُ، غَسَلَهُ وَطَهَّرَهُ، وَإِنْ قَبَضَهُ غَفَرَ لَهُ وَرَحِمَهُ. رواه أبويعلى وأحمد ورجاله ثقات، مجمع الزوائد٣/٣٣

25. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh 'Azza wa Jall afflicts any of His Muslim slaves with a physical ailment, Allāh 'Azza wa Jall commands an angel: Keep recording all those good deeds which he used to do (in health). Then if He gives him health, He cleans and purifies him (by washing his sins). And if He recalls his soul, He forgives and blesses him. (Abu Ya'lā, Musnad Aḥmad, Majma-'uz-Zawāid)

٢٦– عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: إِنَّ اللّٰهَ يَقُوْلُ: إِذَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِيْ مُؤْمِنًا، فَحَمِدَنِيْ عَلٰى مَا ابْتَلَيْتُهُ فَأَجْرُوا لَهُ كَمَا كُنْتُمْ تُجْرُوْنَ لَهُ وَهُوَ صَحِيْحٌ. رواه أحمد والطبرانى فى الكبير والأوسط كلهم من رواية اسماعيل بن عياش عن راشد الصنعانى وهو ضعيف فى غير الشاميين وفى الحاشية: راشد بن داوُد شامى فرواية اسماعيل عنه صحيحة، مجمع الزوائد٣/٣٣

26. Shaddād ibne-Aus Raḍiyallāhu 'anhu in a Ḥadith Qudsī narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed, Allāh has said: When I put to test one of My believing slaves (with adversities), and he praises Me (remains thankful to Me), despite these afflictions on him, I command (the angels) to keep on recording the reward for him as you used to record the reward in health. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

٢٧– عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا يَزَالُ الْمَلِيْلَةُ وَالصُّدَاعُ بِالْعَبْدِ وَالْأَمَةِ وَإِنْ عَلَيْهِمَا مِنَ الْخَطَايَا مِثْلَ أُحُدٍ، فَمَا يَدَعُهُمَا وَعَلَيْهِمَا مِثْقَالُ خَرْدَلَةٍ. رواه أبويعلى ورجاله ثقات، مجمع الزوائد٣/٢٩

27. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A persistent fever or a headache suffered by a Muslim slave, man or woman, will not leave a single sin, even the size of a mustard seed, though being burdened by sins like Mount Uḥud. (Abu Ya'lā, Majma-'uz-Zawāid)

٢٨– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: صُدَاعُ الْمُؤْمِنِ وَشَوْكَةٌ

يُشَاكُهَا أَوْ شَيْءٌ يُؤْذِيْهِ يَرْفَعُهُ اللّٰهُ بِهَا يَوْمَ الْقِيَامَةِ دَرَجَةً، وَيُكَفِّرُ عَنْهُ بِهَا ذُنُوْبَهُ. رواه ابن أبى الدنيا ورواته ثقات، الترغيب٤/٢٩٧

28. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: For a Mu'min's headache or a thorn prick or any other thing which causes him distress, Allāh, will elevate him one degree and wipe out his sins on the Day of Resurrection. (Ibne-Abi Dunya',Targhīb)

٢٩– عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ تَضَرَّعَ مِنْ مَرَضٍ إِلَّا بَعَثَهُ اللّٰهُ مِنْهُ طَاهِرًا. رواه الطبرانى فى الكبير ورجاله ثقات، مجمع الزوائد٣/٣١

29. Abu Umāmah Al-Bāhilī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Any slaves of Allāh who implores humbly and earnestly in an illness, Allāh grants him recovery in such a way that he is cleansed of all his sins. (Tabarānī, Majma-'uz-Zawāid)

٣٠– عَنِ الْحَسَنِ رَحِمَهُ اللّٰهُ مُرْسَلًا مَرْفُوْعًا قَالَ: إِنَّ اللّٰهَ لَيُكَفِّرُ عَنِ الْمُؤْمِنِ خَطَايَاهُ كُلَّهَا بِحُمّٰى لَيْلَةٍ. رواه ابن أبى الدنيا وقال ابن المبارك عقب رواية له أنه من جيد الحديث ثم قال: وشواهده كثيرة يؤكد بعضها بعضا، اتحاف٩/٥٢٦

30. Ḥasan Raḥimahullāh narrates a saying of Rasūlullāh Ṣallallāhu 'alaihi wasallam: Indeed, Allāh forgives all the sins of a Mu'min by a night's fever. (Ibne-Abi Dunya' Itḥāf)

٣١– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ قَالَ: اللّٰهُ تَعَالٰى: إِذَا ابْتَلَيْتُ عَبْدِي الْمُؤْمِنَ وَلَمْ يَشْكُنِيْ إِلٰى عُوَّادِهِ أَطْلَقْتُهُ مِنْ أَسَارِيْ، ثُمَّ أَبْدَلْتُهُ لَحْمًا خَيْرًا مِنْ لَحْمِهِ، وَدَمًا خَيْرًا مِنْ دَمِهِ، ثُمَّ يَسْتَأْنِفُ الْعَمَلَ. رواه الحاكم وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه ووافقه الذهبى١/٣٤٩

31. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Allāh Subḥānahū wa Ta'ālā says: When I inflict illness upon My believing slave and he does not complain about Me to people who visit him, I set him free (forgive his sins). Then I change his flesh with flesh better than his and blood better than his blood and he resumes his deeds afresh (as all his sins been wiped out). (Mustadrak Ḥākim)

٣٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ وُعِكَ لَيْلَةً فَصَبَرَ وَرَضِيَ بِهَا عَنِ اللهِ عَزَّوَجَلَّ خَرَجَ مِنْ ذُنُوْبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ. رواه ابن أبي الدنيا في كتاب الرضا وغيره، الترغيب ٤/٢٩٩

32. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Sallallāhu 'alaihi wasallam said: Any (Muslim) who had fever for a single night, and bore it with patience, and remained pleased with Allāh the Almighty and Majestic, he gets cleansed of his sins, like the day his mother gave birth to him. (Ibne-Abid Dunya, Targhīb)

٣٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: يَقُوْلُ اللهُ عَزَّوَجَلَّ: مَنْ أَذْهَبْتُ حَبِيْبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُوْنَ الْجَنَّةِ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في ذهاب البصر، رقم: ٢٤٠١

33. Abu Hurairah Raḍiyallāhu 'anhu reported from Nabī Sallallāhu 'alaihi wasallam in a Ḥadīth Qudsī that Allāh Ta'āla says: If I take away two of the dearest things (eyes) of a Muslim, and he remains patient, hoping for a reward, then nothing short of rewarding him with Paradise can please Me. (Tirmidhī).

٣٤ – عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيْمًا صَحِيْحًا. رواه البخاري، باب يكتب للمسافر ....، رقم: ٢٩٩٦

34. Abu Mūsā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a (Muslim) slave is ill or on a journey, the same deeds are written for him, as he used to do while at home or in health. (Bukhārī)

٣٥ – عَنْ أَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: التَّاجِرُ الصَّدُوْقُ الْأَمِيْنُ، مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في التجار ....، رقم: ١٢٠٩

35. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A truthful trustworthy merchant shall be with the Prophets, *Ṣiddīqīn* (the true followers) and martyrs. (Tirmidhī)

٣٦ – عَنْ رِفَاعَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ التُّجَّارَ يُبْعَثُوْنَ يَوْمَ الْقِيَامَةِ فُجَّارًا، إِلَّا مَنِ اتَّقَى اللهَ وَبَرَّ وَصَدَقَ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في التجار ....، رقم: ١٢١٠

36. Rifā'ah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The merchants will be raised up on the Day of Resurrection sinful, except those who feared Allāh, were honest (refrained from fraud and embezzlement) and were truthful. (Tirmidhī)

٣٧ – عَنْ أُمِّ عُمَارَةَ ابْنَةِ كَعْبٍ الْأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَقَدَّمَتْ إِلَيْهِ طَعَامًا، فَقَالَ: كُلِيْ، فَقَالَتْ: إِنِّيْ صَائِمَةٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الصَّائِمَ تُصَلِّيْ عَلَيْهِ الْمَلَائِكَةُ إِذَا أُكِلَ عِنْدَهُ حَتّٰى يَفْرُغُوْا، وَرُبَّمَا قَالَ: حَتّٰى يَشْبَعُوْا. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في فضل الصائم إذا أكل عنده، رقم: ٧٨٥

37. Umme 'Ammārah Ansārīah Raḍiyallāhu 'anha, daughter of Ka'b Raḍiyallāhu 'anhu, says that once Nabī Ṣallallāhu 'alaihi wasallam visited her and she presented him some food. He said: You may eat also. She replied: I am fasting. At this, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed the angels continue to invoke blessing on the person who is fasting and others eat besides him till they finish or they are filled. (Tirmidhī)

٣٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِيْنَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ. رواه مسلم، باب فضل إزالة الأذى عن الطريق، رقم: ٦٦٧٢

38. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A tree was causing trouble to Muslims. A man came and cut it and due to this entered Paradise. (Muslim)

٣٩ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: انْظُرْ فَإِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوٰى. رواه أحمد ٥/١٥٨

39. Abu Dharr Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said to him: Look! Undoubtedly you are not superior to a fair skinned or a dark skinned person, except that you excel him by *Taqwa* (the fear of Allāh). (Musnad Aḥmad)

٤٠ – عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ أُمَّتِيْ مَنْ لَوْ جَاءَ أَحَدَكُمْ يَسْأَلُهُ دِيْنَارًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ دِرْهَمًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَهُ فِلْسًا لَمْ يُعْطِهِ، وَلَوْ سَأَلَ اللهَ الْجَنَّةَ أَعْطَاهُ

إِيَّاهَا، ذِيْ طِمْرَيْنِ لَا يُؤْبَهُ لَهُ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ. رواه الطبراني في الأوسط ورجاله رجال الصحيح، مجمع الزوائد ١٠/٤٦٦

40. Thaubān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: In my Ummah there are some people that if one of them comes to you and asks for a dinār, it would not be given to him; if he asks for a dirham, it would not be given to him, (or even) if he asks for a penny, it would not be given to him. However, if he asks Allāh for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allāh; He would honour his words. (Tabarānī, Majma-'uz-Zawāid)

EXCELLENCE OF CONDUCT

VERSES OF QUR'ĀN

قال الله تعالى:

وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ [الحجر:٨٨]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
And lower the wings of your tenderness over the believers.
Al-Ḥijr 15: 88

وقال تعالى:

وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ [آل عمران:١٣٣-١٣٤]

Allāh Subḥānahū wa Ta'ālā says:

And hasten for forgiveness from your Rabb and to a Paradise whose width is as vast as the heavens and the earth, prepared for those who fear Allah.
Those who spend freely whether in prosperity or in adversity; who hold and check their anger, and forgive people, and (indeed,) Allāh loves the doers of good.
Āle-'Imrān 3: 133-134

وقال تعالى:

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا [الفرقان:٦٣]

Allāh Subḥānahū wa Ta'ālā says:

And the true servants of Raḥmān (the most gracious Allāh) are they who walk on the earth with humility. Al-Furqān 25: 63

وقال تعالى:

وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا

Allāh Subḥānahū wa Ta'ālā says:

(It is permitted that) An ill-deed be

وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾ [الشورى: ٤٠]

revenged by an ill-deed. However, whoever forgives and resolves his differences (which terminate enmity and lead to friendship as this is even better than forgiveness) then his great reward is Allāh's responsibility. (But whosoever exceeds the limits while taking revenge let him know) that verily He (Allāh) does not like the oppressors. Ash-Shūrā 42: 40

وقال تعالى:

وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ﴿٣٧﴾ [الشورى: ٣٧]

Allāh Subḥānahū wa Ta'ālā says:

And whenever they get angry, they readily forgive. Ash-Shūrā 42: 37

وقال تعالى: حِكَايَةً عَنْ قَوْلِ لُقْمٰنَ:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ [لقمان: ١٨-١٩]

The advise which Luqmān 'Alaihis Salām gave his son has been mentioned by Allāh: Subḥānahū wa Ta'ālā:

(O my son!) And turn not your face away from men with pride, nor walk proudly on the earth. Verily, Allāh does not like the arrogant (and) boastful.

And walk with humility and dignity and lower your voice, (for if a loud voice was something of excellence, then the asses' voice would have been good, whereas) verily, the harshest of all voices is the braying of the asses. Luqmān 31: 18-19

AḤADITH

٤١- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ. رواه أبو داوٗد، باب في حسن الخلق، رقم: ٤٧٩٨

41. 'Ā'ishah Radiyallāhu 'anha narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily, a Mu'min by his good conduct acquires the rank of one who fasts and stands in Ṣalāt during the night. (Abu Dāwūd)

٤٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَكْمَلُ الْمُؤْمِنِيْنَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِكُمْ. رواه أحمد ٢/٤٧٢

42. Abu Hurairah Radiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The most perfect amongst the believers in faith is one who has the best manners; and best of you are those who are best to their wives. (Musnad Aḥmad)

٤٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِيْنَ إِيْمَانًا أَحْسَنَهُمْ خُلُقًا وَأَلْطَفَهُمْ بِأَهْلِهِ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب في استكمال الإيمان ...، رقم: ٢٦١٢

43. 'Ā'ishah Radiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, the most perfect believer in faith is one who has the best manners and is the kindest to his family. (Tirmidhī)

٤٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَجِبْتُ لِمَنْ يَشْتَرِي الْمَمَالِيْكَ بِمَالِهِ ثُمَّ يُعْتِقُهُمْ، كَيْفَ لَا يَشْتَرِي الْأَحْرَارَ بِمَعْرُوْفِهِ؟ فَهُوَ أَعْظَمُ ثَوَابًا. رواه أبو الغنائم النرسي في قضاء الحوائج وهو حديث حسن، الجامع الصغير ٢/١٤٩

44. 'Abdullāh ibne-'Umar Radiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I am astonished that a person buys slaves with his wealth and sets them free; why does he not buy free people with good conduct, as its reward is much greater. (If he deals well with the free, they will be obliged) (Qaḍā-ul-Ḥawāij, Jāmi'uṣ-Ṣaghīr)

٤٥ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَنَا زَعِيْمٌ بِبَيْتٍ فِيْ رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِيْ وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِيْ أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ. رواه أبو داود، باب في حسن الخلق، رقم: ٤٨٠٠

45. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I guarantee an abode on the boundary of Paradise for him who gives up a quarrel, even if he is right; and an abode in the centre of Paradise for him who abandons lying, even if it is for the sake of fun; and an abode in the highest grade of Paradise for him who excels in good conduct. (Abu Dāwūd)

٤٦ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَقِيَ أَخَاهُ الْمُسْلِمَ بِمَا يُحِبُّ اللهُ لِيَسُرَّهُ بِذٰلِكَ سَرَّهُ اللهُ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ. رواه الطبراني في الصغير وإسناده حسن، مجمع الزوائد ٨/٣٥٣

46. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who meets his Muslim brother in a manner pleasing to Allāh (for instance cordially) so as to make him happy, Allāh will make him happy on the Day of Resurrection. (Tabarānī, Majma-'uz-zawaid)

٤٧ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ الْمُسْلِمَ الْمُسَدِّدَ لَيُدْرِكُ دَرَجَةَ الصَّوَّامِ الْقَوَّامِ بِآيَاتِ اللهِ بِحُسْنِ خُلُقِهِ وَكَرَمِ ضَرِيْبَتِهِ. رواه أحمد ٢/١٧٧

47. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed, a Muslim who strictly confines himself to Sharī'a'h and owing to his fine conduct and polite manners, achieves the rank of that person who fasts frequently and stands for prolonged periods in Ṣalāt at night reciting the verses of Holy Qur'ān. (Musnad Aḥmad)

٤٨ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيْزَانِ مِنْ حُسْنِ الْخُلُقِ. رواه أبو داود، باب في حسن الخلق، رقم: ٤٧٩٩

48. Abu Dardā' Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: There will be nothing heavier on the Scale than good conduct. (Abu Dāwūd)

٤٩ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: آخِرُ مَا أَوْصَانِي بِهِ رَسُوْلُ اللهِ ﷺ حِيْنَ وَضَعْتُ رِجْلِي فِي الْغَرْزِ أَنْ قَالَ لِيْ: أَحْسِنْ خُلُقَكَ لِلنَّاسِ مُعَاذَ بْنَ جَبَلٍ. رواه الإمام مالك في الموطأ، ما جاء في حسن الخلق ص ٧٠٤

49. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that the parting advice of Rasūlullāh Ṣallallāhu 'alaihi wasallam to me, when I had put my foot in the stirrup, was: Beautify your conduct for people O Mu'ādh ibne-Jabal! (Muaṭṭa Imām Mālik)

٥٠ – عَنْ مَالِكٍ رَحِمَهُ اللهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: بُعِثْتُ لِأُتَمِّمَ حُسْنَ الْأَخْلَاقِ. رواه الإمام مالك في الموطأ، ما جاء في حسن الخلق ص ٧٠٥

50. Mālik Raḥimahullāh says that the following saying of Rasūlullāh Ṣallallāhu 'alaihi wasallam has been conveyed to me: "I have been sent for the perfection of good conduct." (Muaṭṭa Imām Mālik)

٥١ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلَاقًا. (الحديث) رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في معالي الأخلاق، رقم: ٢٠١٨

51 Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Undoubtedly, amongst you the most beloved and nearest to me on the Day of Resurrection, will be those having the most excellent conduct. (Tirmidhī)

٥٢ – عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُوْلَ اللهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِيْ صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ. رواه مسلم، باب تفسير البر والإثم، رقم: ٦٥١٦

52. Nawwās ibne-Sam'ān Al-Anṣārī Raḍiyallāhu 'anhu narrates: I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam about righteousness and sin. He replied: righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know. (Muslim)

٥٣ – عَنْ مَكْحُوْلٍ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُؤْمِنُوْنَ هَيِّنُوْنَ لَيِّنُوْنَ كَالْجَمَلِ

لَآنِفِ إِنْ قِيْدَ انْقَادَ، وَإِنْ أُنِيْخَ عَلٰى صَخْرَةٍ اسْتَنَاخَ. رواه الترمذى مرسلا، مشكوة المصابيح، رقم:٥٠٨٦

53. Makḥūl Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The believers are very soft and lenient, like an obedient camel which when led follows and when made to sit on a rock, does so obediently. (Tirmidhī, Mishkāt-ul-Masābīh)

Note: Although it is very uncomfortable to sit on a rock but in obedience to his master, the camel sits on it.

٥٤- عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلٰى كُلِّ قَرِيْبٍ هَيِّنٍ سَهْلٍ. رواه الترمذى وقال: هذا حديث حسن غريب، باب فضل كل قريب هين سهل، رقم:٢٤٨٨

54. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Shall I not inform you about the person who is forbidden from the Fire and for whom the Fire is forbidden? Anyone who is close to people, soft and lenient. (Tirmidhī)

Note: The ḥadīth implies that such a person freely mixes with people is soft spoken and because of his qualities, people also meet him with love and without reservations. (Muarif-ul-Ḥadīth)

٥٥- عَنْ عِيَاضِ بْنِ حِمَارٍ أَخِيْ بَنِيْ مُجَاشِعٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ أَوْحٰى إِلَيَّ أَنْ تَوَاضَعُوْا حَتّٰى لَا يَفْخَرَ أَحَدٌ عَلٰى أَحَدٍ، وَلَا يَبْغِي أَحَدٌ عَلٰى أَحَدٍ. (وهوجزء من الحديث) رواه مسلم، باب الصفات التى يعرف بها فى الدنيا ....، رقم:٧٢١٠

55. 'Iyyad' ibne-Ḥimār Raḍiyallāhu 'anhu, of Banī Mujāshi' narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam in a Ḥadīth Qudsī said: Indeed, Allāh has revealed to me that you should show humility to the extent that neither one considers himself superior to others, nor oppresses others. (Muslim)

٥٦- عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللهُ، فَهُوَ فِيْ نَفْسِهِ صَغِيْرٌ وَفِي أَعْيُنِ النَّاسِ عَظِيْمٌ، وَمَنْ تَكَبَّرَ وَضَعَهُ اللهُ، فَهُوَ فِي أَعْيُنِ النَّاسِ صَغِيْرٌ وَفِي نَفْسِهِ كَبِيْرٌ حَتّٰى لَهُوَ أَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ أَوْ خِنْزِيْرٍ. رواه البيهقى فى شعب الإيمان ٦/٢٧٦

56. 'Umar Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu

'alaihi wasallam saying: Whoever humbles himself for the sake of Allāh, Allāh will exalt him; as a result of that he considers himself small, yet in the eyes of people he becomes great. But he who is arrogant, Allāh abases him; and he becomes small in the eyes of people, although he considers himself great to the extent that people consider him to be worse than a dog or a pig. (Baihaqī)

٥٧- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ. رواه مسلم، باب تحريم الكبر وبيانه، رقم:٢٦٧

57. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He will not enter into Paradise who has the smallest particle of arrogance in his heart. (Muslim)

٥٨- عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى كراهية قيام الرجل للرجل، رقم:٢٧٥٥

58. Mu'āwiyah Rad'iyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who likes that people should stand up for him in respect, let him make his abode in Hell. (Tirmidhī)

Note: This punishment applies in a situation where someone wants that people should stand for him in respect; but if people stand up out of spontaneous love and affection for someone, then this is exempted.(Muariful Ḥadīth)

٥٩- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُوْلِ اللهِ ﷺ، قَالَ: وَكَانُوْا إِذَا رَأَوْهُ لَمْ يَقُوْمُوْا لِمَا يَعْلَمُوْنَ مِنْ كَرَاهِيَتِهِ لِذٰلِكَ. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ما جاء فى كراهية قيام الرجل للرجل، رقم:٢٧٥٤

59. Anas Raḍiyallāhu 'anhu narrates that none was dearer to the Ṣaḥābah than Rasūlullāh Ṣallallāhu 'alaihi wasallam, yet when they saw him, they did not stand up, knowing his dislike for this. (Tirmidhī)

٦٠- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِيْ جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ بِهِ خَطِيْئَةً. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى العفو، رقم:١٣٩٣

60. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: No one suffers any bodily injury, yet forgives this, except that Allāh raises his rank by a degree and removes a sin from him. (Tirmidhī)

٦١ – عَنْ جَوْدَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اعْتَذَرَ إِلَى أَخِيْهِ بِمَعْذِرَةٍ، فَلَمْ يَقْبَلْهَا، كَانَ عَلَيْهِ مِثْلُ خَطِيْئَةِ صَاحِبِ مَكْسٍ. رواه ابن ماجه، باب المعاذير، رقم: ٣٧١٨

61. Jawdān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone offers an excuse to his Muslim brother and he does not accept the excuse, then he becomes guilty of a sin like that of an unjust tax collector. (Ibne-Mājah)

٦٢ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَالَ مُوْسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا رَبِّ! مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ؟ قَالَ: مَنْ إِذَا قَدَرَ غَفَرَ. رواه البيهقي في شعب الإيمان ٦/٣١٩

62. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Mūsā ibne-'Imrān 'Alaihis Salām said: O my Rabb! Who is the most respectable slave to you? Allāh the Almighty and Majestic replied: He who forgives, despite having the power to avenge. (Baihaqī)

٦٣ – عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! كَمْ أَعْفُوْ عَنِ الْخَادِمِ؟ فَصَمَتَ عَنْهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ: يَارَسُوْلَ اللهِ! كَمْ أَعْفُوْ عَنِ الْخَادِمِ؟ قَالَ: كُلَّ يَوْمٍ سَبْعِيْنَ مَرَّةً. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في العفو عن الخادم، رقم: ١٩٤٩

63. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that a person came to Nabī Ṣallallāhu 'alaihi wasallam and asked: O Rasūlallāh! How many times may I forgive my servant? Nabī Ṣallallāhu 'alaihi wasallam remained silent. The man asked again: O Rasūlallāh! How many times may I forgive my servant? He replied: Everyday seventy times. (Tirmidhī)

Note: In Arabic the figure 'seventy' is used to express too many in number.

٦٤ – عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ

أَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوْحَهُ فَقِيْلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيْلَ لَهُ: انْظُرْ، قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أُبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَازِيْهِمْ فَأُنْظِرُ الْمُوْسِرَ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ، فَأَدْخَلَهُ اللهُ الْجَنَّةَ. رواه البخاري، باب ما ذكر عن بني اسرائيل، رقم: ٣٤٥١

64. Ḥudhaifah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed, there was a man before your time to whom an angel came to take his soul. It was said to him: Did you do anything good? He replied: I do not know. It was said: Recollect! He said: I do not remember doing anything good, except that I used to do business with people in the world, and would grant the rich more time to pay back, and let off the poor who were in constraints. At this Allāh admitted him into Paradise. (Bukhārī)

٦٥ – عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ فَلْيُنَفِّسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ. رواه مسلم، باب فضل إنظار المعسر ....، رقم: ٤٠٠٠

65. Abu Qatādah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: If anyone likes that Allāh should save him from the anxieties of the Day of Resurrection, he should grant respite (in paying back a loan) to one who is in constraints, or forgo the debt. (Muslim)

٦٦ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِيْنَ بِالْمَدِيْنَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِيْ كَمَا يَشْتَهِيْ صَاحِبِيْ أَنْ يَكُوْنَ عَلَيْهِ، مَا قَالَ لِيْ فِيْهَا أُفٍّ قَطُّ، وَمَا قَالَ لِيْ لِمَ فَعَلْتَ هٰذَا، أَمْ أَلَا فَعَلْتَ هٰذَا. رواه أبوداود، باب في الحلم وأخلاق النبي ﷺ رقم: ٤٧٧٤

66. Anas Raḍiyallāhu 'anhu narrates: I served Rasūlullāh Ṣallallāhu 'alaihi wasallam for ten years in Medina. I was an adolescent, therefore all my services were not according to the desire of my master (because of my tender age, many lapses were committed during these ten years). However, he never said a word of displeasure to me; neither "why did you do this?" nor "why did you not do that?". (Abu Dāwūd)

٦٧ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِيْ، قَالَ: لَا تَغْضَبْ، فَرَدَّدَ

مِرَارًا، قَالَ: لَا تَغْضَبْ رواه البخاري، باب الحذر من الغضب، رقم: ٦١١٦

67. Abu Hurairah Raḍiyallāhu 'anhu narrates that a person requested Rasūlullāh Ṣallallāhu 'alaihi wasallam: Advise me. He said: Do not get angry. The man repeated this several times, and he replied: Do not get angry. (Bukhārī)

٦٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيْسَ الشَّدِيْدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ. رواه البخاري، باب الحذر من الغضب، رقم: ٦١١٤

68. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The powerful is not he who knocks down others; undoubtedly the powerful is the one who controls himself in a fit of anger. (Bukhārī)

٦٩– عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ. رواه أبو داود، باب ما يقال عند الغضب، رقم: ٤٧٨٢

69. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told us: When one of you become angry while standing, he should sit down. If his anger subsides, well and good; otherwise he should lie-down. (Abu Dāwūd)

Note: The hadīth implies that changing a posture which gives greater peace of mind should be adopted, so that the harm of anger is minimised. The possibility of harm becomes less while sitting than in a standing position, and even less while lying. (Maẓāhir-e-Ḥaque)

٧٠– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: عَلِّمُوا وَبَشِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ. رواه أحمد ١/٢٣٩

70. Abdullāh Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Teach religion to people, give them good tidings, do not make things difficult for them; and when anyone of you gets angry, he should remain silent. (Musnad Aḥmad)

٧١– عَنْ عَطِيَّةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ. رواه أبو داود، باب ما يقال عند الغضب، رقم: ٤٧٨٤

71. 'Atīyah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Undoubtedly, anger comes from Shaiṭān. Indeed Shaiṭān is created from fire, and verily fire is extinguished with water. So if one of you becomes angry, he should perform Wuḍū. (Abu Dāwūd)

٧٢– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا تَجَرَّعَ عَبْدٌ جُرْعَةً أَفْضَلَ عِنْدَ اللهِ عَزَّوَجَلَّ مِنْ جُرْعَةِ غَيْظٍ يَكْظِمُهَا ابْتِغَاءَ وَجْهِ اللهِ تَعَالَى. رواه أحمد ٢/١٢٨

72. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No slave has swallowed back anything more excellent in the sight of Allāh the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allāh. (Musnad Aḥmad)

٧٣– عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوْسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ الْحُوْرِ الْعِيْنِ شَاءَ. رواه أبو داود، باب من كظم غيظا، رقم: ٤٧٧٧

73. Mu'ādh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who restrains his anger, while in a position to give effect to it, Allāh will call him on the Day of Resurrection in front of all His creations, and let him choose any of the beautiful large eyed maidens of Paradise he desires. (Abu Dāwūd)

٧٤– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ وَمَنِ اعْتَذَرَ إِلَى اللهِ عَزَّوَجَلَّ قَبِلَ عُذْرَهُ. رواه البيهقي في شعب الإيمان ٦/٣١٥

74. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who guards his tongue, Allāh conceals his faults. Whoever restrains his anger, Allāh will restrain His punishment from him on the Day of Resurrection. And whoever apologises to Allāh the Almighty and Majestic, He accepts his excuse. (Baihaqī)

٧٥– عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لِلْأَشَجِّ –أَشَجِّ عَبْدِ الْقَيْسِ–: إِنَّ فِيْكَ

لَخَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الْحِلْمُ وَالْأَنَاةُ. (وهوجزء من الحديث) رواه مسلم، باب الأمر بالإيمان بالله تعالى ....، رقم:١١٧

75. Mu'ādh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to Ashajj, chief of the tribe of 'Abde Qais: You have two qualities which Allāh loves: Forbearance and deliberation. (Muslim)

٧٦– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَاعَائِشَةُ! إِنَّ اللهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ، وَيُعْطِيْ عَلَى الرِّفْقِ مَا لَا يُعْطِيْ عَلَى الْعُنْفِ، وَمَا لَا يُعْطِيْ عَلٰى مَا سِوَاهُ. رواه مسلم، باب فضل الرفق، رقم:٦٦٠١

76. 'Ā'ishah Raḍiyallāhu 'anha, wife of Nabī Ṣallallāhu 'alaihi wasallam narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam, said: O 'Ā'ishah! Verily, Allāh is kind and loves kindness. Whatever He confers for kindness is neither conferred upon being harsh nor through any other means except it. (Muslim)

٧٧– عَنْ جَرِيْرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ يُحْرَمِ الرِّفْقَ، يُحْرَمِ الْخَيْرَ. رواه مسلم، باب فضل الرفق، رقم:٦٥٩٨

77 Jarīr ibne-'Abdullāh Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever is deprived of kindness is deprived of all good. (Muslim)

٧٨– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ حُرِمَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ. رواه البغوی فی شرح السنة١٣/٧٤

78. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone given his share of gentleness, has been given his share of the good of this world and the Hereafter. Anyone deprived of his share of gentleness has been deprived of his share of the good of this world and the Hereafter. (Sharḥ us Sunnah)

٧٩– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يُرِيْدُ اللهُ بِأَهْلِ بَيْتٍ رِفْقًا إِلَّا نَفَعَهُمْ وَلَا يَحْرِمُهُمْ إِيَّاهُ إِلَّا ضَرَّهُمْ. رواه البيهقی فی شعب الإيمان، مشكاة المصابيح، رقم:٥١٠٣

79. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu

'alaihi wasallam said: Allāh does not confer kindness upon a family but to benefit them; and does not deprive them of kindness but to harm them. (Baihaqī, Mishkāt-ul-Masābīh)

٨٠– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ يَهُوْدَ أَتَوُا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمُ اللهُ وَغَضِبَ اللهُ عَلَيْكُمْ، قَالَ: مَهْلًا يَاعَائِشَةُ! عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ، قَالَتْ: أَوَ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوَلَمْ تَسْمَعِيْ مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِيْ فِيْهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ. رواه البخاری، باب لم يكن النبی ﷺ فاحشا ولا متفاحشا، رقم:٦٠٣٠

80. 'Ā'ishah Raḍiyallāhu 'anha narrates that some Jews came to see Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: *Assāmu'alaikum* (Death be upon you). 'Ā'ishah countered: Upon you it be, and Allāh's curse be upon you and Allāh's wrath be upon you. He said: Behold O 'Ā'ishah! Keep to kindness, and avoid harshness and indecency. She asked: Did you not hear what they said? He said: Did you not hear how I replied? The same upon you! My prayers against them will be accepted and theirs against me will not be accepted. (Bukhārī)

٨١– عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: رَحِمَ اللهُ رَجُلًا سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضٰى. رواه البخاری، باب السهولة والسماحة فی الشراء والبيع....، رقم:٢٠٧٦

81. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam prayed: May Allāh confer mercy upon a man who is kindly, when selling, when buying and when demanding his balance. (Bukhārī)

٨٢– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُؤْمِنُ الَّذِيْ يُخَالِطُ النَّاسَ، وَيَصْبِرُ عَلٰى أَذَاهُمْ، أَعْظَمُ أَجْرًا مِنَ الْمُؤْمِنِ الَّذِيْ لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلٰى أَذَاهُمْ. رواه ابن ماجه، باب الصبر على البلاء، رقم:٤٠٣٢

82. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The believer who mixes with people and endures any harm that they cause him has a greater reward than a believer who does not mix with people, and does not endure the harm they cause him. (Ibne-Mājah)

٨٣- عَنْ صُهَيْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذٰلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ. رواه مسلم، باب المؤمن أمره كله خير، رقم: ٧٥٠٠

83. Ṣuhaib Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is remarkable that everything turns out well for a believer; and that applies only to a believer. If happiness befalls him he is thankful and it turns out well for him, and if misfortune befalls him, he shows endurance and it turns out well for him. (Muslim)

٨٤- عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقُوْلُ: اللّٰهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِيْ. رواه أحمد ١/٤٠٣

84. Abdullāh Ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam used to make this supplication:

اللّٰهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِيْ

O Allāh! You have made my appearance beautiful, so make my conduct excellent too.

(Musnad Aḥmad)

٨٥- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللهُ عَثْرَتَهُ.

رواه أبو داوٗد، باب في فضل الإقالة، رقم: ٣٤٦٠

85. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who agrees to the return of something sold to a Muslim, Allāh forgives his faults. (Abu Dāwūd)

٨٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَقَالَ مُسْلِمًا عَثْرَتَهُ، أَقَالَهُ اللهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ. رواه ابن حبان، قال المحقق: إسناده صحيح ١١/٤٠٥

86. Abu Huraira Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who forgives the faults of a Muslim, Allāh will forgive his faults on the Day of Resurrection. (Ibne-Ḥibbān)

THE RIGHTS OF MUSLIMS

VERSES OF QUR’ĀN

قال الله تعالى:

Allāh Subḥānahū wa Ta‘ālā says:

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ [الحجرات: ١٠]

Indeed, Muslims are brothers.

Al-Ḥujurāt 49: 10

Note: The development of Muslim brotherhood is essential and Islam cannot be completely practiced until this ideal is achieved.

وقال تعالى:

Allāh Subḥānahū wa Ta‘ālā says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُواْ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوٓاْ أَنفُسَكُمْ وَلَا تَنَابَزُواْ بِٱلْأَلْقَٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ وَمَن لَّمْ يَتُبْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

O you who believe! Let not one group (of men) laugh sarcastically at another, it may be that the latter are better than the former; nor let (some) women laugh sarcastically at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. It is an evil thing to be called by a bad name, after embracing Imān. Those who do not desist are indeed wrong doers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُواْ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

O you who believe! Avoid much suspicions, indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ [الحجرات: ١١-١٣]

the One Who accepts repentance, and is the Most Merciful.
O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may get to one another. Verily, the most honourable of you with Allāh is the one who fears Allāh most. Undoubtedly Allāh is the All-Knowing, All-Aware.

Al-Ḥujurāt 49: 11-13

Note: Backbiting amounts to eating the flesh of a dead brother. Just like biting and eating the flesh of a living person causes pain, similarly back biting a Muslim brother causes him distress. Since a dead man does not feel any pain so also the man who is backbitten is not distressed as long as he is unaware of this.

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ [النساء: ١٣٥]

O you who believe! Stand out firmly for justice, and bear true witnesses according to the will of Allāh, even though it be against yourselves, or your parents, or your kin. Whether the person concerned be rich (I should benefit him) or poor (out of sympathy I should favour him), Allāh is a better Protector of both than you. So do not be led by your personal desires in fulfilling justice. If you distort your witness or refuse to give it, verily, Allāh is Well-Acquainted with all that you do.

An-Nisā 4:135

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ [النساء: ٨٦]

When you are greeted with a greeting, greet in return with what is better than it, or at least return it equally. Indeed, Allah keeps carefull account of every thing.

An-Nisā 4: 86

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ [الإسراء: ٢٣-٢٤]

Your Sustainer has decreed that you worship none but Him, and (that you show) kindness to your parents. If one of them or both of them were to attain old age with you, say not a word of disrespect to them, nor repulse them, but speak to them a gracious word.

And lower to them the wing of submission and humility through mercy, and say: My Rabb! Have mercy on them both, as they did care for me when I was small.

Al-Isrā 17: 23-24

AḤADITH

٨٧- عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتَّةٌ بِالْمَعْرُوْفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيْبُهُ إِذَا دَعَاهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ، وَيَعُوْدُهُ إِذَا مَرِضَ، وَيَتْبَعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ. رواه ابن ماجه، باب ما جاء في عيادة المريض، رقم: ١٤٣٣

87. 'Alī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A Muslim has six acts of kindness for another Muslim. 1) Greet him with Salām when he meets him. 2) Accept his invitation when he extends one. 3) If he sneezes (and says *Alḥamdulillāh*) reply him by saying *Yarḥamukallāh* (may Allāh have

mercy on you). 4) Visit him when he is sick. 5) Join his bier when he dies. And 6) Choose for him what he likes for himself. (Ibne-Mājah)

٨٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيْضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيْتُ الْعَاطِسِ. رواه البخاري، باب الأمر باتباع الجنائز، رقم: ١٢٤٠

88. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: A Muslim has five rights on another Muslim. To reciprocate Salām, visit the sick, follow funerals, accept an invitation, and if someone sneezes and (says *Alḥamdulillāh*) say *Yarḥamukallāh* (may Allāh have mercy on you). (Bukhārī)

٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا تَدْخُلُوْنَ الْجَنَّةَ حَتّٰى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتّٰى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلٰى شَيْءٍ إِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ. رواه مسلم، باب بيان أنه لا يدخل الجنة إلا المؤمنون ...، رقم: ١٩٤

89. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You will not enter Paradise until you become a believer, and you will not be a believer until you love one another. May I not guide you to something by which you will love one another? Spread Salām amongst yourselves. (Muslim)

٩٠- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَفْشُوا السَّلَامَ كَيْ تَعْلُوا. رواه الطبراني وإسناده حسن، مجمع الزوائد ٦٥/٨

90. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Spread Salām, so you may be raised higher. (Ṭabarānī, Majma-'uz-Zawāid)

٩١- عَنْ عَبْدِ اللّٰهِ - يَعْنِي ابْنَ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللّٰهِ تَعَالٰى وَضَعَهُ فِي الْأَرْضِ فَأَفْشُوْهُ بَيْنَكُمْ، فَإِنَّ الرَّجُلَ الْمُسْلِمَ إِذَا مَرَّ بِقَوْمٍ فَسَلَّمَ عَلَيْهِمْ فَرَدُّوا عَلَيْهِ، كَانَ لَهُ عَلَيْهِمْ فَضْلُ دَرَجَةٍ بِتَذْكِيْرِهِ إِيَّاهُمُ السَّلَامَ، فَإِنْ لَمْ يَرُدُّوا عَلَيْهِ رَدَّ عَلَيْهِ مَنْ هُوَ خَيْرٌ مِنْهُمْ. رواه البزار والطبراني وأحد إسنادي البزار جيد قوي، الترغيب ٤٢٧/٣

91. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: As-Salām is a name amongst the names of Allāh Subḥānahū wa Ta'ālā, which Allāh sent down on earth. Therefore, spread Salām amongst yourselves. Verily when a Muslim passes by a group of people and says Salām to them and they reply, then the one who initiates Salām, gets a degree of excellence over the people who were offered Salām. If they do not reply then angels, who are superior to humans, give a reply to the one who offered Salām. (Bazzār, Ṭabarānī, Targhīb)

٩٢- عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلِّمُ عَلَيْهِ إِلَّا لِلْمَعْرِفَةِ. رواه أحمد ٤٠٦/١

92. Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, from amongst the signs of the Day of Resurrection is that people will offer Salām to others on the basis of acquaintance only. (Musnad Aḥmad)

٩٣- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: عَشْرٌ، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: عِشْرُوْنَ، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: ثَلَاثُوْنَ. رواه أبوداود، باب كيف السلام، رقم: ٥١٩٥

93. 'Imrān ibne-Ḥuṣain Raḍiyallāhu 'anhuma narrates that a man came to Nabī Ṣallallāhu 'alaihi wasallam and said: *Assalāmu'alaikum* (Peace be upon you). Rasūlullāh replied to his Salām and when the man sat down Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Ten virtues. Then another man came and said: *Assalāmu'alaikum wa Raḥmatullah* (Peace and Mercy of Allāh be upon you). He replied him and when the man sat down Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Twenty virtues. Then another man came and said: *Assalāmu'alaikum wa Raḥmatullāhi wa Barakātuhu* (Peace and Allāh's Mercy and Blessings be upon you). He replied him and when that man sat down Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Thirty virtues. (Abu Dāwūd)

٩٤- عَنْ أَبِي أُمَامَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ أَوْلَى النَّاسِ بِاللّٰهِ تَعَالٰى مَنْ

بَدَأَهُمْ بِالسَّلَامِ. رواه أبو داود، باب في فضل من بدأ بالسلام، رقم: ٥١٩٧

94. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: From amongst the people worthier to be close to Allāh is the one who offers Salām first. (Abu Dāwūd)

٩٥ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْبَادِئُ بِالسَّلَامِ بَرِيءٌ مِنَ الْكِبْرِ. رواه البيهقي في شعب الإيمان ٦/٤٣٣

95. 'Abdullāh Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The one who offers Salām first is free from arrogance. (Baihaqī)

٩٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: يَا بُنَيَّ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُوْنُ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ. رواه الترمذي وقال: هذا حديث حسن صحيح غريب، باب ما جاء في التسليم ...، رقم: ٢٦٩٨

96. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to me: Sonny! When you enter your home offer Salām to your family. It will be a blessing for you and the inmates of your home. (Tirmidhī)

٩٧ - عَنْ قَتَادَةَ رَحِمَهُ اللهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ وَإِذَا خَرَجْتُمْ فَأَوْدِعُوا أَهْلَهُ السَّلَامَ. رواه عبد الرزاق في مصنفه ١٠/٣٨٩

97. Qatādah Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When you enter a house, offer Salām to its inmates and when you come out, bid farewell by offering Salām to them. (Muṣannaf 'Abdur Razzāq)

٩٨ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ، فَإِنْ بَدَا لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتِ الْأُوْلَى بِأَحَقَّ مِنَ الْآخِرَةِ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في التسليم عند القيام ...، رقم: ٢٧٠٦

98. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When one of you come to a gathering, he should offer Salām and if he feels inclined to sit, he may do so. So, when he gets up to leave, he should again offer Salām; the first Salām is not better than the second. (Just as offering

Salām at the time of meeting is a Sunnah so offering Salām at the time of parting is also Sunnah). (Tirmidhī)

٩٩ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُسَلِّمُ الصَّغِيْرُ عَلَى الْكَبِيْرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيْلُ عَلَى الْكَثِيْرِ. رواه البخاري، باب تسليم القليل على الكثير، رقم: ٦٢٣١

99. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The young should offer Salām to the old, a passerby to one sitting, and a small group to a large group. (Bukhārī)

١٠٠ - عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ مَرْفُوْعًا يُجْزِئُ عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ وَيُجْزِئُ عَنِ الْجُلُوْسِ أَنْ يَرُدَّ أَحَدُهُمْ. رواه البيهقي في شعب الإيمان ٦/٤٦٦

100. 'Alī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a group of people is passing by, it is enough that one of them offers Salām on their behalf, and it is enough for those who are sitting that one of them replies. (Baihaqī)

١٠١ - عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ رَضِيَ اللهُ عَنْهُ قَالَ: (فِيْ حَدِيْثٍ طَوِيْلٍ) فَيَجِيْءُ رَسُوْلُ اللهِ ﷺ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيْمًا لَا يُوْقِظُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب كيف السلام، رقم: ٢٧١٩

101. Al-Miqdād ibnil-Aswad Raḍiyallāhu 'anhu narrates that whenever Rasūlullāh Ṣallallāhu 'alaihi wasallam would come at night, he would offer Salām in such a way that those sleeping did not wake up and those awake could hear him. (Tirmidhī)

١٠٢ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَعْجَزُ النَّاسِ مَنْ عَجِزَ فِي الدُّعَاءِ، وَأَبْخَلُ النَّاسِ مَنْ بَخِلَ فِي السَّلَامِ. رواه الطبراني في الأوسط، وقال لا يروى عن النبي ﷺ إلا بهذا الإسناد، ورجاله رجال الصحيح غير مسروق بن المرزبان وهو ثقة، مجمع الزوائد ٨/٦١

102. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The most helpless amongst people is the one who is helpless in supplicating and the most miserly amongst people is the one who is a miser in offering Salām. (Ṭabarānī, Majma-'uz-Zawāid)

١٠٣ – عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ. رواه الترمذي وقال: هذا حديث غريب، باب ما جاء في المصافحة، رقم: ٢٧٣٠

103. Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The perfection of greetings is the shaking of hands. (Tirmidhī)

١٠٤ – عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا. رواه أبو داود، باب في المصافحة، رقم: ٥٢١٢

104. Barā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Two Muslims will not meet and shake hands but will have their sins forgiven before they separate. (Abu Dāwūd)

١٠٥ – عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُؤْمِنَ إِذَا لَقِيَ الْمُؤْمِنَ، فَسَلَّمَ عَلَيْهِ، وَأَخَذَ بِيَدِهِ فَصَافَحَهُ تَنَاثَرَتْ خَطَايَاهُمَا كَمَا يَتَنَاثَرُ وَرَقُ الشَّجَرِ. رواه الطبراني في الأوسط ويعقوب محمد بن طحلاء روى عنه غير واحد ولم يضعفه أحد وبقية رجاله ثقات، مجمع الزوائد ٨/٧٥

105. Ḥudhaifah ibne-Yamān Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Indeed, when a believer meets another believer, offers him Salām, holds and shakes his hands; their sins drop off in a manner leaves drop from a tree. (Ṭabarānī , Majma-'uz-Zawāid)

١٠٦ – عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ الْمُسْلِمَ إِذَا لَقِيَ أَخَاهُ الْمُسْلِمَ فَأَخَذَ بِيَدِهِ تَحَاتَّتْ عَنْهُمَا ذُنُوْبُهُمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرَةِ الْيَابِسَةِ فِيْ يَوْمِ رِيْحٍ عَاصِفٍ وَإِلَّا غُفِرَ لَهُمَا وَلَوْ كَانَتْ ذُنُوْبُهُمَا مِثْلَ زَبَدِ الْبَحْرِ. رواه الطبراني ورجاله رجال الصحيح غير سالم بن غيلان وهو ثقة، مجمع الزوائد ٨/٧٧

106. Salmān Al Fārsī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Undoubtedly when a Muslim meets a Muslim brother and shakes his hands, the sins of these two fall like the leaves of a dry tree on a day of stormy winds. The sins of both of them are pardoned, even if they are like the foam of the sea. (Ṭabarānī, Majma-'uz-Zawāid)

١٠٧ – عَنْ رَجُلٍ مِنْ عَنَزَةَ رَحِمَهُ اللهُ أَنَّهُ قَالَ لِأَبِيْ ذَرٍّ: هَلْ كَانَ رَسُوْلُ اللهِ ﷺ يُصَافِحُكُمْ إِذَا

لَقِيْتُمُوْهُ؟ قَالَ: مَا لَقِيْتُهُ قَطُّ إِلَّا صَافَحَنِيْ وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِيْ أَهْلِيْ، فَلَمَّا جِئْتُ أُخْبِرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَهُوَ عَلَى سَرِيْرِهِ، فَالْتَزَمَنِيْ، فَكَانَتْ تِلْكَ أَجْوَدَ وَأَجْوَدَ. رواه أبو داود، باب في المعانقة، رقم: ٥٢١٤

107. A man from the tribe *'Anazah* narrates: I asked Abu Dhar Raḍiyallāhu 'anhu: Did Rasūlullāh Ṣallallāhu 'alaihi wasallam shake hands when you used to meet him? Abu Dhar Raḍiyallāhu 'anhu replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home, when I returned, I was told that he had sent for me. So I went to see him and found him on his bed. He embraced me and that was good and very good. (Abu Dāwūd)

١٠٨ – عَنْ عَطَاءِ بْنِ يَسَارٍ رَحِمَهُ اللهُ أَنَّ رَسُوْلَ اللهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَارَسُوْلَ اللهِ! أَسْتَأْذِنُ عَلَى أُمِّيْ؟ فَقَالَ: نَعَمْ، فَقَالَ الرَّجُلُ: إِنِّيْ مَعَهَا فِي الْبَيْتِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: اسْتَأْذِنْ عَلَيْهَا، فَقَالَ الرَّجُلُ إِنِّيْ خَادِمُهَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: اسْتَأْذِنْ عَلَيْهَا، أَتُحِبُّ أَنْ تَرَاهَا عُرْيَانَةً؟ قَالَ: لَا، قَالَ: فَاسْتَأْذِنْ عَلَيْهَا. رواه الإمام مالك في الموطأ، باب في الإستئذان ص ٧٢٥

108. 'Aṭā' ibne-Yasār Raḥimahullāh narrates that a man asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! Should I seek permission to enter where my mother lives? He replied: Yes. This man said: Even if I live in the same house with her? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Seek her permission. The man said: I serve her (so I have to go frequently). Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Seek her permission; would you like to see her naked? The man said: No. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Well, then seek her permission. (Muaṭṭa Imām Mālik)

١٠٩ – عَنْ هُزَيْلٍ رَحِمَهُ اللهُ قَالَ: جَاءَ سَعْدٌ رَضِيَ اللهُ عَنْهُ فَوَقَفَ عَلَى بَابِ النَّبِيِّ ﷺ يَسْتَأْذِنُ فَقَامَ مُسْتَقْبِلَ الْبَابِ فَقَالَ لَهُ النَّبِيُّ ﷺ: هٰكَذَا –عَنْكَ– أَوْ هٰكَذَا، فَإِنَّمَا الْإِسْتِئْذَانُ مِنَ النَّظَرِ. رواه أبو داود، باب في الإستئذان، رقم: ٥١٧٤

109. Huzail Raḥimahullāh narrates that Sa'd Raḍiyallāhu 'anhu came to the house of Nabī Ṣallallāhu 'alaihi wasallam, paused and stood in front of the door to seek permission for going in. Nabī Ṣallallāhu 'alaihi wasallam said: Stand this side or that side (lest your gaze fall inside the house). For verily permission is sought, so that you may not look inside. (Abu Dāwūd)

١١٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا دَخَلَ الْبَصَرُ فَلَا إِذْنَ. رواه أبو داوٗد، باب في الإستئذان، رقم: ٥١٧٣

110. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: When one's sight goes inside the house, then seeking permission is meaningless. (Abu Dāwūd)

١١١ – عَنْ عَبْدِ اللّٰهِ بْنِ بِشْرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: لَا تَأْتُوا الْبُيُوْتَ مِنْ أَبْوَابِهَا وَلٰكِنِ ائْتُوهَا مِنْ جَوَانِبِهَا فَاسْتَأْذِنُوا، فَإِنْ أُذِنَ لَكُمْ فَادْخُلُوا وَإِلَّا فَارْجِعُوا. قلت: له حديث رواه أبو داوٗد غير هذا، رواه الطبراني من طرق ورجال هذا رجال الصحيح غير محمد بن عبد الرحمٰن بن عرق وهو ثقة، مجمع الزوائد٨/٨٧

111. 'Abdullāh ibne-Bishr Raḍiyallāhu 'anhu' narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Do not stand in front of the doors of houses, but stand on either side of the door to seek permission. If you are permitted, enter into the house, otherwise return. (Ṭabarānī, Majma-'uz-Zawāid)

١١٢ – عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُقِيْمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيْهِ. رواه البخاري، باب لا يقيم الرجل الرجل ....، رقم: ٦٢٦٩

112. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A man must not make another get up from his place and then occupy it himself. (Bukhārī)

١١٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ. رواه مسلم، باب إذا قام من مجلسه ....، رقم: ٥٦٨٩

113. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone gets up from where he has been sitting and comes back, he has the most right to (sit in place he left). (Muslim)

١١٤ – عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَا يُجْلَسْ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا. رواه أبو داوٗد، باب في الرجل يجلس ....، رقم: ٤٨٤٤

114. 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhuma narrates

that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One must not sit between two persons without their permission. (Abu Dāwūd)

١١٥ – عَنْ حُذَيْفَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسْطَ الْحَلْقَةِ. رواه أبو داوٗد، باب الجلوس وسط الحلقة، رقم: ٤٨٢٦

115. Ḥudhaifah Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam cursed the one who sat in the middle of a circle. (Abu Dāwūd)

Note: The man referred here is the one who sits in a circle by crossing over the shoulders of others. The second meaning for sitting in the middle of the circle is that when people are sitting in a circle facing each other, a man comes in and sits in between them in such a way so as to obstruct their vision. (Ma'āriful Ḥadīth)

١١٦ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، قَالَهَا ثَلَاثًا قَالَ: وَمَا كَرَامَةُ الضَّيْفِ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: ثَلَاثَةُ أَيَّامٍ، فَمَا جَلَسَ بَعْدَ ذٰلِكَ فَهُوَ عَلَيْهِ صَدَقَةٌ. رواه أحمد٣/٧٦

116. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who believes in Allāh and the Last Day should be hospitable to his guest. Rasūlullāh Ṣallallāhu 'alaihi wasallam said this three times. Someone asked: What is hospitality? He replied: Serve him for three days. If the guest stays beyond that, then entertaining him is an act of Ṣadaqah. (Musnad Aḥmad)

١١٧ – عَنِ الْمِقْدَامِ أَبِيْ كَرِيْمَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَيُّمَا رَجُلٍ أَضَافَ قَوْمًا فَأَصْبَحَ الضَّيْفُ مَحْرُوْمًا فَإِنَّ نَصْرَهُ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ حَتّٰى يَأْخُذَ بِقِرَى لَيْلَةٍ مِنْ زَرْعِهِ وَمَالِهِ. رواه أبو داوٗد، باب ما جاء في الضيافة، رقم: ٣٧٥١

117. Miqdām Abu Karīmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If the guest of people remains without hospitality till the morning, then it is the duty of every Muslim to help him, in taking from the crops and property of the host to the extent of the entertainment of one night. (Abu Dāwūd)

Note: This is a situation where there is no provision with the guest and he is thus constrained. Otherwise out of kindness and courtesy fulfilling a guest's needs is his right. (Maẓāhir Ḥaque)

١١٨ – عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ رَحِمَهُ اللهُ قَالَ: دَخَلَ عَلَيَّ جَابِرٌ رَضِيَ اللهُ عَنْهُ فِيْ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَدَّمَ إِلَيْهِمْ خُبْزًا وَخَلًّا، فَقَالَ: كُلُوا فَإِنِّي سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: نِعْمَ الإِدَامُ الْخَلُّ، إِنَّهُ هَلَاكٌ بِالرَّجُلِ أَنْ يَدْخُلَ عَلَيْهِ النَّفَرُ مِنْ إِخْوَانِهِ فَيَحْتَقِرَ مَا فِيْ بَيْتِهِ أَنْ يُقَدِّمَهُ إِلَيْهِمْ، وَهَلَاكٌ بِالْقَوْمِ أَنْ يَحْتَقِرُوا مَا قُدِّمَ إِلَيْهِمْ. رواه أحمد والطبراني في الأوسط وأبويعلى إلا أنه قال: وَكَفٰى بِالْمَرْءِ شَرًّا أَنْ يَحْتَقِرَ مَا قُرِّبَ إِلَيْهِ. وفي إسناد أبي يعلى أبوطالب القاص ولم أعرفه وبقية رجال أبي يعلى وثقوا. وفي الحاشية: أبوطالب القاص هو يحيى بن يعقوب بن مدرك ثقة، مجمع الزوائد ٣٢٨/٨

118. ‘Abdullāh ibne-‘Ubaid ibne-‘Umair Raḥimahullāh said that Jābir Raḍiyallāhu ‘anhu came to me with a group of the Ṣaḥābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam. Jābir Raḍiyallāhu ‘anhu placed before them bread and vinegar and said: Eat, I have heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Vinegar is the best curry. Verily a man is ruined, when some brothers come to his house and he considers it low to place before them things that he has in his house; and ruined are those people who consider low that is being placed before them. In another narration it is stated that it is evil enough for a person that he may consider low what is presented to him. (Musnad Aḥmad, Ṭabarānī, Abu Ya‘lā, Majma-‘uz-Zawāid)

١١٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهَ كَانَ حَقًّا عَلٰى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُوْلَ لَهُ: يَرْحَمُكَ اللهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ. رواه البخاري، باب إذا تثاءب فليضع يده على فيه، رقم: ٦٢٢٦

119. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh likes sneezing and dislikes yawning. So, when one of you sneezes, he should say *Alḥamdulillāh* (Praise be to Allāh). It is a right on every Muslim who hears him to say *Yarḥamukallāh* (may Allāh have mercy on you) in reply. Indeed, yawning comes from Shaiṭān. So when one of you yawns, he should restrain himself as much as possible, as Shaiṭān laughs at the person who yawns. (Bukhārī)

١٢٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَادَ مَرِيْضًا أَوْ زَارَ أَخًا لَهُ فِي

اللهِ نَادَاهُ مُنَادٍ أَنْ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في زيارة الأخوان، رقم: ٢٠٠٨

120. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whosoever visits a patient or visits his Muslim brother, an angel says: You are blessed and your steps are blessed and you have made an abode in Paradise. (Tirmidhī)

١٢١ – عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ مَوْلٰى رَسُوْلِ اللهِ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ عَادَ مَرِيْضًا لَمْ يَزَلْ فِيْ خُرْفَةِ الْجَنَّةِ. قِيْلَ: يَا رَسُوْلَ اللهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَاهَا. رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٤

121. Thaubān Raḍiyallāhu ‘anhu, a freed slave of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who visits a patient dwells in the *Khurfah* of Paradise. It was asked: O Rasūlallāh! What is the *Khurfah* of Paradise? He replied: The harvested fruits of Paradise. (Muslim)

١٢٢ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوْعِدَ مِنْ جَهَنَّمَ مَسِيْرَةَ سَبْعِيْنَ خَرِيْفًا قُلْتُ: يَا أَبَا حَمْزَةَ! وَمَا الْخَرِيْفُ؟ قَالَ: الْعَامُ. رواه أبوداؤد، باب في فضل العيادة على وضوء، رقم: ٣٠٩٧

122. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who performs Wuḍū and performs it well, then visits his sick Muslim brother, seeking reward from Allāh, he will be moved away a distance of seventy *Kharīf* from Hell. Thābit Banānī Raḥimahullāh said: I asked Anas Raḍiyallāhu ‘anhu: O Abu Ḥamzah! What is *Kharīf*? He replied: A year. (Abu Dāwūd)

١٢٣ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَيُّمَا رَجُلٍ يَعُوْدُ مَرِيْضًا فَإِنَّمَا يَخُوْضُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَ عِنْدَ الْمَرِيْضِ غَمَرَتْهُ الرَّحْمَةُ قَالَ: فَقُلْتُ يَا رَسُوْلَ اللهِ! هٰذَا لِلصَّحِيْحِ الَّذِيْ يَعُوْدُ الْمَرِيْضَ فَالْمَرِيْضُ مَا لَهُ ؟ قَالَ: تُحَطُّ عَنْهُ ذُنُوْبُهُ. رواه أحمد ١٧٤/٣

123. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Whosoever visits a sick person enters into the Mercy of Allāh, and when he sits with the sick he is

completely immersed in His Mercy. Anas Raḍiyallāhu 'anhu asked: O Rasūlallāh! This excellence is for the healthy person visiting the Sick, so what does the sick person get? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: His sins are forgiven. (Musnad Aḥmad)

١٢٤ – عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَادَ مَرِيْضًا خَاضَ فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَنْقَعَ فِيْهَا. رواه أحمد ٣/٤٦٠ وفي حديث عمرو بن حزم رضي الله عنه عند الطبراني في الكبير والأوسط: وَإِذَا قَامَ مِنْ عِنْدِهِ فَلَا يَزَالُ يَخُوْضُ فِيْهَا حَتَّى يَرْجِعَ مِنْ حَيْثُ خَرَجَ. ورجاله موثقون، مجمع الزوائد ٣/٢٢

124. Ka'b ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who visits a sick person enters into the Mercy of Allāh; if he sits by his side, he is immersed in the Mercy. (Musnad Aḥmad)

'Amr ibne-Ḥazm Raḍiyallāhu 'anhu narrates: Even after leaving the sick, the visitor continues to be in the Mercy of Allāh until he returns to the place from where he had come. (Ṭabarānī, Majma-'uz-Zawāid)

١٢٥ – عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ مُسْلِمٍ يَعُوْدُ مُسْلِمًا غُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُوْنَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيْفٌ فِي الْجَنَّةِ. رواه الترمذي وقال: هذا حديث غريب حسن، باب ما جاء في عيادة المريض، رقم: ٩٦٩

125. 'Alī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: No Muslim who visits a sick Muslim in the morning except that seventy thousand angels invoke blessings on him till the evening; and if he visits him in the evening then seventy thousand angels invoke blessings on him till the morning and for him there is a garden of fruits in Paradise. (Tirmidhī)

١٢٦ – عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: إِذَا دَخَلْتَ عَلَى مَرِيْضٍ فَمُرْهُ أَنْ يَدْعُوَ لَكَ، فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ. رواه ابن ماجه، باب ما جاء في عيادة المريض، رقم: ١٤٤١

126. 'Umar ibnil Khaṭṭāb Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: When you visit a sick person, ask him to supplicate for you, for verily his supplication is like that of the angels. (Ibne-Mājah)

١٢٧ – عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: كُنَّا جُلُوْسًا مَعَ رَسُوْلِ اللهِ ﷺ، إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَدْبَرَ الْأَنْصَارِيُّ، فَقَالَ رَسُوْلُ اللهِ ﷺ: يَا أَخَا الْأَنْصَارِ! كَيْفَ أَخِيْ سَعْدُ بْنُ عُبَادَةَ؟ فَقَالَ: صَالِحٌ، فَقَالَ رَسُوْلُ اللهِ ﷺ: مَنْ يَعُوْدُهُ مِنْكُمْ؟ فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ بِضْعَةَ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا قَلَانِسُ وَلَا قُمُصٌ نَمْشِيْ فِيْ تِلْكَ السِّبَاخِ حَتَّى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُوْلُ اللهِ ﷺ وَأَصْحَابُهُ الَّذِيْنَ مَعَهُ. رواه مسلم، باب في عيادة المرضى، رقم: ٢١٣٨

127. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that while we were sitting with Rasūlullāh Ṣallallāhu 'alaihi wasallam, a man came and offered Salām. When he was about to go back, Rasūlullāh Ṣallallāhu 'alaihi wasallam asked him: O Anṣār brother! How is my brother Sa'd ibne-'Ubādah? The man replied: He is well. So Rasūlullāh Ṣallallāhu 'alaihi wasallam asked us: Who amongst you would like to visit him? Then, he stood up and we along with him. We were more than ten, who neither had shoes, nor stockings nor caps nor shirts. We walked through the stony plain till we came to him. The people of his tribe, who were with him withdrew and Rasūlullāh Ṣallallāhu 'alaihi wasallam along with those who accompanied him, came close to Sa'd. (Muslim)

١٢٨ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: خَمْسٌ مَنْ عَمِلَهُنَّ فِيْ يَوْمٍ كَتَبَهُ اللهُ مِنْ أَهْلِ الْجَنَّةِ: مَنْ عَادَ مَرِيْضًا، وَشَهِدَ جَنَازَةً، وَصَامَ يَوْمًا، وَرَاحَ يَوْمَ الْجُمُعَةِ وَأَعْتَقَ رَقَبَةً. رواه ابن حبان، قال المحقق: إسناده قوي ٦/٧

128. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The one who has done five deeds in a day, Allāh Subḥānahū wa Ta'ālā, writes him amongst the dwellers of Paradise. One who visits a sick person, attends a funeral, fasts for a day, goes to offer Friday Salāh and sets a slave free. (Ibne-Ḥibbān)

١٢٩ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ جَاهَدَ فِيْ سَبِيْلِ اللهِ كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ عَادَ مَرِيْضًا كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ كَانَ

ضَامِنًا عَلَى اللهِ، وَمَنْ دَخَلَ عَلٰى إِمَامٍ يُعَزِّرُهُ كَانَ ضَامِنًا عَلَى اللهِ، وَمَنْ جَلَسَ فِيْ بَيْتِهِ لَمْ يَغْتَبْ إِنْسَانًا كَانَ ضَامِنًا عَلَى اللهِ. رواه ابن حبان، قال المحقق: إسناده حسن ٢/٩٥

129. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who strives in the cause of Allāh is under the security of Allāh; he who visits a patient is under the security of Allāh; he who goes to the masjid in the morning or evening is under the security of Allāh; he who visits a ruler to help him is under the security of Allāh; he who stays in his house and does not backbite anyone is under the security of Allāh. (Ibne-Ḥibbān)

١٣٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا، قَالَ: فَمَنِ اتَّبَعَ مِنْكُمُ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيْنًا؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا، قَالَ: فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيْضًا؟ قَالَ أَبُوْبَكْرٍ رَضِيَ اللهُ عَنْهُ: أَنَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: مَا اجْتَمَعْنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ. رواه مسلم، باب من فضائل أبي بكر الصديق رضي الله عنه، رقم: ٦١٨٢

130. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam once asked us: Who is fasting today? Abu Bakr Raḍiyallāhu 'anhu said: I am. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked: Who followed a bier today? Abu Bakr Raḍiyallāhu 'anhu said: I did. He asked: Who fed a poor person today? Abu Bakr Raḍiyallāhu 'anhu replied: I did. He asked: Who visited a sick person today? Abu Bakr Raḍiyallāhu 'anhu replied: I did. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: No one in whom these good deeds are combined except that he will enter Paradise. (Muslim)

١٣١ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُوْدُ مَرِيْضًا لَمْ يَحْضُرْ أَجَلُهُ فَيَقُوْلُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَشْفِيَكَ إِلَّا عُوْفِيَ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما يقول عند عيادة المريض، رقم: ٢٠٨٣

131. Abdullāh ibne 'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Any Muslim slave of Allāh visits a sick person, whose time of death has not come, and supplicates as under seven times, the sick person shall get cured.

أَسْأَلُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَشْفِيَكَ

I ask Allāh the Almighty, Rabb of the Mighty Throne, to cure you.

(Tirmidhī)

١٣٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ شَهِدَ الْجَنَازَةَ حَتّٰى يُصَلّٰى عَلَيْهَا فَلَهُ قِيْرَاطٌ، وَمَنْ شَهِدَهَا حَتّٰى تُدْفَنَ فَلَهُ قِيْرَاطَانِ، قِيْلَ: وَمَا الْقِيْرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيْمَيْنِ. رواه مسلم، باب فضل الصلوة على الجنازة وأتباعها، رقم: ٢١٨٩ وفي رواية له: أَصْغَرُهُمَا مِثْلُ أُحُدٍ. رقم: ٢١٩٢

132. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who follows the bier and offers the funeral Ṣalāt, will get a reward of a *Qirāṭ*, and he who attends the funeral until its burial will get a reward of two *Qirāṭ*. It was asked: What are two *Qirāṭ*? He replied: Equivalent to two huge mountains. It is narrated at another place: Of the two mountains, the smaller one is like Mount Uḥud. (Muslim)

١٣٣ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مَيِّتٍ يُصَلِّيْ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِيْنَ يَبْلُغُوْنَ مِائَةً، كُلُّهُمْ يَشْفَعُوْنَ لَهُ إِلَّا شُفِّعُوْا فِيْهِ. رواه مسلم، باب من صلى عليه مائة ....، رقم: ٢١٩٨

133. 'Ā'ishah Raḍiyallāhu 'anha narrates that Nabī Ṣallallāhu 'alaihi wasallam said: If the company of Muslims reaches hundred in number and they pray over a dead person, all of them interceding for him, their intercession for him will be accepted. (Muslim)

١٣٤ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ عَزّٰى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ. رواه الترمذي وقال: هذا حديث غريب، باب ما جاء في أجر من عزى مصابا، رقم: ١٠٧٣

134. 'Abdullāh Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Anyone who consoles an afflicted person, will have a reward equivalent to his. (Tirmidhī)

١٣٥ – عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ يُعَزِّيْ

أَخَاهُ بِمُصِيْبَةٍ إِلَّا كَسَاهُ اللهُ سُبْحَانَهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ. رواه ابن ماجه، باب ما جاء في ثواب من عزى مصابا، رقم: ١٦٠١

135. Muḥammad ibne-'Amr ibne-Ḥazm Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: No believer comforts his brother in distress, except that Allāh Subḥānahū wa Ta'ālā clothes him with a dress of nobility on the Day of Reckoning. (Ibne-Mājah)

١٣٦ – عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ رَسُوْلُ اللهِ ﷺ عَلَى أَبِيْ سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: إِنَّ الرُّوْحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُوْنَ عَلَى مَا تَقُوْلُوْنَ. ثُمَّ قَالَ: اللّٰهُمَّ! اغْفِرْ لِأَبِيْ سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِيْ عَقِبِهِ فِي الْغَابِرِيْنَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِيْنَ! وَافْسَحْ لَهُ فِيْ قَبْرِهِ، وَنَوِّرْ لَهُ فِيْهِ. رواه مسلم، باب في إغماض الميت والدعاء له إذا حضر، رقم: ٢١٣٠

136. Umme Salamah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came after Abu Salamah's death, whose eyes were open. Closing his eyes, he said: Verily, when the soul is taken up, the eyes follow it (and therefore remain open). Some of his family members wept and wailed (they may have said some unwanted words). He said: Do not supplicate for yourself anything but good; undoubtedly the angels say Āmīn to what you say. Then he supplicated:

اللّٰهُمَّ! اغْفِرْ لِأَبِيْ سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِيْ عَقِبِهِ فِي الْغَابِرِيْنَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِيْنَ! وَافْسَحْ لَهُ فِيْ قَبْرِهِ، وَنَوِّرْ لَهُ فِيْهِ

> **O Allāh! Forgive Abu Salamah, raise his rank amongst those who are rightly guided, and You be the Caretaker of his descendants after him. Forgive him and us; O Rabb of the universe, make his grave spacious for him and grant him light in it.**
>
> (Muslim)

Note: Whenever someone supplicates this for another Muslim, he may take the name of the demised in place of the name of Abu Salamah.

١٣٧ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُوْلُ: دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيْهِ

بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيْهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِيْنَ، وَلَكَ بِمِثْلٍ. رواه مسلم، باب فضل الدعاء للمسلمين بظهر الغيب، رقم: ٦٩٢٩

137. Abu Dardā' Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A Muslim's supplication in the absence of his brother is accepted. An angel is stationed at his head; whenever he makes a supplication for the good of his brother, this angel says: Āmīn and may you receive the same. (Muslim)

١٣٨ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتّٰى يُحِبَّ لِأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ. رواه البخاري، باب من الإيمان أن يحب لأخيه ....، رقم: ١٣

138. Anas Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: None of you is a true believer, until he likes for his brother what he likes for himself. (Bukhārī)

١٣٩ – عَنْ خَالِدِ بْنِ عَبْدِ اللهِ الْقَسْرِيِّ رَحِمَهُ اللهُ قَالَ: حَدَّثَنِيْ أَبِيْ عَنْ جَدِّيْ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَتُحِبُّ الْجَنَّةَ؟ قَالَ: قُلْتُ: نَعَمْ! قَالَ: فَأَحِبَّ لِأَخِيْكَ مَا تُحِبُّ لِنَفْسِكَ. رواه أحمد ٤/٧٠

139. Khālid ibne-'Abdullāh Qasarī Raḥimahullāh narrates from his father and his grandfather Raḍiyallāhu 'anhu that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked them: Do you love Paradise? I replied: Yes. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Like for your brother what you like for yourself. (Musnad Aḥmad)

١٤٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: إِنَّ الدِّيْنَ النَّصِيْحَةُ، إِنَّ الدِّيْنَ النَّصِيْحَةُ، إِنَّ الدِّيْنَ النَّصِيْحَةُ قَالُوا: لِمَنْ يَا رَسُوْلَ اللهِ؟ قَالَ: لِلّٰهِ، وَلِكِتَابِهِ، وَلِرَسُوْلِهِ، وَلِأَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ. رواه النسائي، باب النصيحة للإمام، رقم: ٤٢٠٤

140. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, Deen (religion) is *Naṣīḥah* (sincere wellwishing) verily Deen is *Naṣīḥah*, verily Deen is *Naṣīḥah*. The Ṣaḥābah asked: To whom O Rasūlallāh? He replied: To Allāh, and His Book, and His Messenger, and to the rulers of the Muslims and their common folk. (Nasaī)

Note: Sincere well-wishing for Allāh stands for belief in Allāh,

fervent love for Him, to fear Him, to obey and worship Him and to ascribe no partners to Him.

Sincere well-wishing for the Book of Allāh means belief on it, giving it the respect it deserves, acquiring and spreading its knowledge and acting upon it.

Sincere well-wishing for the Prophet means testifying to his prophethood, honouring him, loving and practicing his Sunnah, spreading his message and believing with heart and soul that our salvation lies in his obedience.

Sincere well-wishing to the rulers of the Muslims means that they be assisted in the discharge of their responsibilities and to have a good opinion about them. They should be obeyed in right things. However if they make mistakes, attempts should be made to rectify them and they be given good counselling.

Sincere well-wishing to the common folk is to look after their good and welfare. This includes bringing them towards Deen with sincerity and kindness. To teach them Deen and to inspire them towards righteousness. To consider their benefit ones own benefit and their loss ones own loss. To help them as far as possible and to fulfil their rights. (Nawawī)

١٤١ – عَنْ ثَوْبَانَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ حَوْضِى مَا بَيْنَ عَدَنَ إِلَى عَمَّانَ، أَكْوَابُهُ عَدَدُ النُّجُوْمِ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ وَأَحْلَى مِنَ الْعَسَلِ، أَوَّلُ مَنْ يَرِدُهُ فُقَرَاءُ الْمُهَاجِرِيْنَ، قُلْنَا: يَا رَسُوْلَ اللهِ! صِفْهُمْ لَنَا، قَالَ: شُعْثُ الرُّؤُوْسِ، دُنْسُ الثِّيَابِ الَّذِيْنَ لَا يَنْكِحُونَ الْمُتَنَعِّمَاتِ، وَلَا تُفَتَّحُ لَهُمُ السُّدَدُ، الَّذِيْنَ يُعْطُونَ مَا عَلَيْهِمْ، وَلَا يُعْطَونَ مَا لَهُمْ. رواه الطبرانى،ورجاله رجال الصحيح مجمع الزوائد ١٠/٤٥٧

141. Thawbān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: My pond extends from Aden to Amman. Its bowls are equivalent to the stars in the sky. Its water is whiter than snow and sweeter than honey. The first to come on the pond will be the poor emigrants. We asked: O Rasūlallāh! Describe them to us? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfil the rights of others, while their own rights are not given to them. (Ṭabarānī, Majma‘uz-Zawāid)

Note: Aden is a famous city in Yemen and Amman is a well known

city of Jordan. The words Aden and Amman are used only for the purpose of signs in this ḥadith. This, however, does not imply that the area of the pool is exactly the distance as referred to, but it is only to facilitate understanding, that the length and width of the pond spreads over hundreds of miles. (Ma‘āriful Ḥadīth)

١٤٢ – عَنْ حُذَيْفَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَكُوْنُوا إِمَّعَةً تَقُوْلُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلٰكِنْ وَطِّنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى الإحسان والعفو، رقم:٢٠٠٧

142. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not immitate others and start saying if others treat us well, we will treat them well, and if they do wrong to us, we will do wrong to them; but accustom yourself to do good if people do good, and not to do wrong if they do wrong. (Tirmidhī)

١٤٣ – عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا انْتَقَمَ رَسُوْلُ اللهِ ﷺ لِنَفْسِهِ فِى شَىْءٍ قَطُّ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمُ بِهَا لِلّٰهِ. (وهو بعض الحديث) رواه البخارى، باب قول النبى ﷺ: يسروا ولا تعسروا ....، رقم:٦١٢٦

143. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam never revenged in his personal affairs, however, when Allāh’s lawful bindings were violated, he would punish for the sake of Allāh. (Bukhārī)

١٤٤ – عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ. رواه مسلم، باب ثواب العبد....، رقم:٤٣١٨

144. ‘Abdullāh ibne-‘Umar Paḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed when a slave is faithful to his master and worships Allāh well, then he gets a double reward. (Muslim)

١٤٥ – عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَ لَهُ عَلَى رَجُلٍ حَقٌّ فَمَنْ أَخَّرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ. رواه أحمد ٤/٤٤٢

145. ‘Imrān ibne-Ḥuṣain Raḍiyallāhu ‘anḥuma narrates that

Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When anyone has something due to him from another, he will be credited with (reward of) Ṣadaqah for every day allowed to postpone payment. (Musnad Aḥmad)

١٤٦ – عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ إِجْلَالِ اللهِ إِكْرَامَ ذِى الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِيْ فِيْهِ وَالْجَافِيْ عَنْهُ، وَإِكْرَامَ ذِى السُّلْطَانِ الْمُقْسِطِ. رواه أبو داوُد، باب في تنزيل الناس منازلهم، رقم: ٤٨٤٣

146. Abu Mūsā Al Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Undoubtedly reverence to Allāh includes honouring a grey haired Muslim; and also the one who has memorised the Qur'ān and he neither exceeds the proper bounds and nor does he turn away from it; and honouring a just ruler. (Abu Dāwūd)

Note: The man who has memorised the Qur'ān ought to be regular in recitation, and makes no excesses in pronouncing its verses for name and fame. (Badhl-ul-Majhūd)

١٤٧ – عَنْ أَبِيْ بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ أَكْرَمَ سُلْطَانَ اللهِ تَبَارَكَ وَتَعَالٰى فِي الدُّنْيَا أَكْرَمَهُ اللهُ يَوْمَ الْقِيَامَةِ، وَمَنْ أَهَانَ سُلْطَانَ اللهِ عَزَّوَجَلَّ فِي الدُّنْيَا أَهَانَهُ اللهُ يَوْمَ الْقِيَامَةِ. رواه أحمد والطبراني باختصار ورجال أحمد ثقات، مجمع الزوائد ٥/٣٨٨

147. Abu Bakr Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who honours a king appointed by Allāh Tabāraka wa Ta'ālā in the world, Allāh will honour him on the Day of Resurrection. He who dishonours a king appointed by Allāh 'Azza wa Jall in the world, Allāh will dishonour him on the Day of Resurrection. (Musnad Aḥmad, Ṭabarānī, Majma'uz-Zawāid)

١٤٨ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْبَرَكَةُ مَعَ أَكَابِرِكُمْ. رواه الحاكم وقال: صحيح على شرط البخاري ووافقه الذهبي ١/٦٢

148. Abdullāh ibne 'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Blessings are with your elders. (Mustadrak Ḥākim)

Note: This means that those of old age have done more virtues and as such, they are more blessed. (Ḥashiyatut Targhīb)

١٤٩ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيْسَ مِنْ أُمَّتِيْ مَنْ لَمْ يُجِلَّ كَبِيْرَنَا، وَيَرْحَمْ صَغِيْرَنَا، وَيَعْرِفْ لِعَالِمِنَا حَقَّهُ. رواه أحمد والطبراني في الكبير وإسناده حسن، مجمع الزوائد ١/٣٣٨

149. 'Ubāda ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He is not amongst my followers who neither shows respect to our elders, nor mercy to our youngsters and does not recognise the rights of our *'Ālim* (scholar). (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

١٥٠ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أُوْصِي الْخَلِيْفَةَ مِنْ بَعْدِيْ بِتَقْوَى اللهِ، وَأُوْصِيْهِ بِجَمَاعَةِ الْمُسْلِمِيْنَ أَنْ يُعَظِّمَ كَبِيْرَهُمْ، وَيَرْحَمَ صَغِيْرَهُمْ، وَيُوَقِّرَ عَالِمَهُمْ، وَأَنْ لَا يَضْرِبَهُمْ فَيُذِلَّهُمْ، وَلَا يُوْحِشَهُمْ فَيُكَفِّرَهُمْ، وَأَنْ لَا يُخْصِيَهُمْ فَيَقْطَعَ نَسْلَهُمْ، وَأَنْ لَا يُغْلِقَ بَابَهُ دُوْنَهُمْ فَيَأْكُلَ قَوِيُّهُمْ ضَعِيْفَهُمْ. رواه البيهقي في السنن الكبرى ٨/١٦١

150. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I advise my Caliph to follow after me to fear Allāh, and I advise him with regard to the *Jamā'at* of Muslims to be respectful to their elders, and merciful to their youngsters, and to honour their *'Ulamā* (scholars). He should not beat them so much that they are humiliated; he should not frighten them so as to make them infidels; he should not castrate them so as to finish their race; he should not shut the doors for their complaints, otherwise the strong will overpower the weak. (Baihaqī)

١٥١ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: أَقِيْلُوا ذَوِى الْهَيْئَاتِ عَثَرَاتِهِمْ إِلَّا الْحُدُوْدَ. رواه أبو داوُد، باب في الحد يشفع فيه، رقم: ٤٣٧٥

151. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Forgive people of good qualities on their lapses, but not those faults to which prescribed penalties apply. (Abu Dāwūd)

١٥٢ – عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهٰى عَنْ نَتْفِ الشَّيْبِ وَقَالَ: إِنَّهُ نُوْرُ الْمُسْلِمِ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في النهي عن نتف الشيب، رقم: ٢٨٢١

152. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam prohibited plucking of grey hair and said: Undoubtedly, the old age is the Nūr (light) of a Muslim. (Tirmidhī)

١٥٣ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا تَنْتِفُوا الشَّيْبَ، فَإِنَّهُ نُوْرٌ يَوْمَ الْقِيَامَةِ، وَمَنْ شَابَ شَيْبَةً فِي الإِسْلَامِ كُتِبَ لَهُ بِهَا حَسَنَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ، وَرُفِعَ لَهُ بِهَا دَرَجَةٌ. رواه ابن حبان، قال المحقق: إسناده حسن ٧/٢٥٣

153. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not pluck out grey hair. Indeed, they will be a Nūr (light) on the Day of Resurrection. He who ages with grey hair in Islām, then for each grey hair a good deed will be written, a sin will be wiped out and he will be elevated in rank for it. (Ibne-Ḥibbān)

١٥٤ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِلّٰهِ تَعَالٰى أَقْوَامًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ وَيُقِرُّهَا فِيْهِمْ مَا بَذَلُوْهَا، فَإِذَا مَنَعُوْهَا نَزَعَهَا مِنْهُمْ فَحَوَّلَهَا إِلٰى غَيْرِهِمْ. رواه الطبراني في الكبير، وأبو نعيم في الحلية وهو حديث حسن، الجامع الصغير ١/٣٥٨

154. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allāh continues His bounties upon them but when they stop benefitting others, Allāh takes these bounties back from them and transfers to others. (Ṭabarānī, Ḥulyat-ul-Awliyā, Jāmi-‘uṣ-Ṣaghīr)

١٥٥ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَبَسُّمُكَ فِيْ وَجْهِ أَخِيْكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوْفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْشَادُكَ الرَّجُلَ فِيْ أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصَرُكَ لِلرَّجُلِ الرَّدِيْءِ الْبَصَرِ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعَظْمَ عَنِ الطَّرِيْقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِيْ دَلْوِ أَخِيْكَ لَكَ صَدَقَةٌ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في صنائع المعروف، رقم: ١٩٥٦

155. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Smiling at your brother is Ṣadaqah (charity); enjoining good and forbidding from evil is Ṣadaqah; directing someone who has lost his way is Ṣadaqah; guiding a man with poor

eyesight is Ṣadaqah; removing stones, thorns and bones from the path is Ṣadaqah; and pouring water from your bucket into your brother's bucket is Ṣadaqah. (Tirmidhī)

١٥٦ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَشٰى فِيْ حَاجَةِ أَخِيْهِ كَانَ خَيْرًا لَهُ مِنِ اعْتِكَافِهِ عَشْرَ سِنِيْنَ، وَمَنِ اعْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَ خَنَادِقَ، كُلُّ خَنْدَقٍ أَبْعَدُ مَا بَيْنَ الْخَافِقَيْنِ. رواه الطبراني في الأوسط وإسناده جيد، مجمع الزوائد ٨/٣٥١

156. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Going out for a brother's need is better than ten years *I‘tikāf* (confining oneself to a masjid exclusively for the worship of Allāh). He who observes *I‘tikāf* of one day for Allāh's sake, three trenches are placed between him and Hell; each trench is wider than the distance between the earth and the sky. (Ṭabarānī, Majma-‘uz-Zawāid)

١٥٧ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وَأَبِيْ طَلْحَةَ بْنِ سَهْلٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُمْ يَقُوْلَانِ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنِ امْرِئٍ يَخْذُلُ امْرَءًا مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَهَكُ فِيْهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيْهِ مِنْ عِرْضِهِ إِلَّا خَذَلَهُ اللهُ فِيْ مَوْطِنٍ يُحِبُّ فِيْهِ نُصْرَتَهُ، وَمَا مِنِ امْرِئٍ يَنْصُرُ مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَقَصُ فِيْهِ مِنْ عِرْضِهِ وَيُنْتَهَكُ فِيْهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللهُ فِيْ مَوْطِنٍ يُحِبُّ نُصْرَتَهُ. رواه أبو داود، باب الرجل يذب عن عرض أخيه، رقم: ٤٨٨٤

157. Jābir ibne-‘Abdullāh and Abu Ṭalḥah ibne-Sahl Al Anṣāri Raḍiyallāhu ‘anhum narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No Muslim will desert a man who is confronted with a situation where his respect and honour is being violated but Allāh Subḥānahū wa Ta‘ālā will desert him in a situation when he will be in need of His help. And no Muslim will help a Muslim in a situation when his respect and honour is being violated, but Allāh will help him in a situation when he will be in need of His help. (Abu Dāwūd)

١٥٨ – عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِيْنَ فَلَيْسَ مِنْهُمْ، وَمَنْ لَمْ يُصْبِحْ وَيُمْسِ نَاصِحًا لِلّٰهِ، وَلِرَسُوْلِهِ، وَلِكِتَابِهِ، وَلِإِمَامِهِ، وَلِعَامَّةِ الْمُسْلِمِيْنَ فَلَيْسَ مِنْهُمْ. رواه الطبراني من رواية عبد الله بن جعفر، الترغيب ٢/٥٧٧، وعبد الله بن جعفر وثقه أبو حاتم وأبو زرعة وابن حبان، الترغيب ٤/٥٧٣

158. Ḥudhaifah ibnil-Yamān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who is not concerned about the affairs of Muslims is not amongst them. He, who does not pass the morning and evening in a state of sincerity and faithfulness to Allāh, His Prophet, His Book, and to the rulers of the Muslims and their common folk, is not amongst them. (Ṭabarānī, Targhīb)

١٥٩ – عَنْ سَالِمٍ عَنْ أَبِيْهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ فِي حَاجَةِ أَخِيْهِ كَانَ اللهُ فِي حَاجَتِهِ. (وهو جزء من الحديث) رواه أبوداوُد، باب المؤاخاة، رقم:٤٨٩٣

159. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who is engaged in fulfilling his brother's need, Allāh will fulfil his needs. (Abu Dāwūd)

١٦٠ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ وَاللهُ يُحِبُّ إِغَاثَةَ اللَّهْفَانِ. رواه البزار من رواية زياد بن عبد الله النميري وقد وثق وله شواهد، الترغيب ١/ ١٢٠

160. Anas Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who guides towards good, gets the same reward as the one doing a good deed; and Allāh likes helping a man in distress. (Bazzār, Targhīb)

١٦١ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُؤْمِنُ يَأْلَفُ وَيُؤْلَفُ، وَلَا خَيْرَ فِيْ مَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ وَخَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ. رواه الدارقطني وهو حديث صحيح، الجامع الصغير ٢/ ٦٦١

161. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A believer loves and is loved. There is no good in the one who neither loves nor is loved. The best amongst people is the one who benefits people the most. (Dār Quṭnī, Jāmi-'uṣ-Ṣaghīr)

١٦٢ – عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ: فَيُعِيْنُ ذَا الْحَاجَةِ الْمَلْهُوْفَ قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيَأْمُرْ بِالْخَيْرِ أَوْ قَالَ: بِالْمَعْرُوْفِ قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ. رواه البخاري، باب كل معروف صدقة، رقم:٦٠٢٢

162. Abu Mūsā Al Ash'arī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Every Muslim is enjoined to give Ṣadaqah. He was asked: If one has nothing? He replied: Then he should labour with his own hands to benefit himself and give Ṣadaqah (as well): The Ṣaḥābah asked: If he cannot or does not work? He said: Then he should help the needy and the distressed person. The Ṣaḥābah asked further: If he does not do it? He said: Then he should enjoin others what is good. It was said: If he does not do it? He said: Then he should refrain from harming someone; this is (also) a Ṣadaqah for him. (Bukhārī)

١٦٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ: الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوْطُهُ مِنْ وَرَآئِهِ. رواه أبوداوُد، باب في النصيحة والحياطة، رقم:٤٩١٨

163. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A believer is a believer's mirror; and a believer is a believer's brother, who guards him against loss and protects him in all aspects in his absence. (Abu Dāwūd)

١٦٤ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُوْمًا، فَقَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! أَنْصُرُهُ إِذَا كَانَ مَظْلُوْمًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا، كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجُزُهُ أَوْ تَمْنَعُهُ مِنَ الظُّلْمِ، فَإِنَّ ذٰلِكَ نَصْرُهُ. رواه البخاري، باب يمين الرجل لصاحبه أنه أخوه.....، رقم:٦٩٥٢

164. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Help your Muslim brother whether he is an oppressor or is oppressed. A man asked: O Rasūlallāh! I will help him when he is oppressed, but how can I help him when he is an oppressor? He replied: You stop or prevent him from oppression for indeed that is your help to him. (Bukhārī)

١٦٥ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا يَبْلُغُ بِهِ النَّبِيَّ ﷺ: الرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ. رواه أبوداوُد، باب في الرحمة، رقم:٤٩٤١

165. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Allāh the Compassionate bestows mercy upon the merciful people. So, have mercy upon the

inhabitants of the earth, the One in the Heaven will be merciful to you. (Abu Dāwūd)

١٦٦ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةَ مَجَالِسَ: سَفْكُ دَمٍ حَرَامٍ، أَوْ فَرْجٌ حَرَامٌ، أَوِ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ. رواه أبوداؤد، باب في نقل الحديث، رقم: ٤٨٦٩

166. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: All meetings are (confidential) trusts except three: Those for the purpose of shedding blood unlawfully or committing fornication or grabbing other's property unjustly. (Abu Dāwūd)

Note: It is not permissible to leak the secrets of a meeting. The three things that are mentioned in the ḥadīth are for the purpose of illustration only. The objective is that, if in a meeting there is conspiracy for wrong or evil and you happen to participate in it, then never keep such matters secret. (Ma'āriful Ḥadīth)

١٦٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلٰى دِمَائِهِمْ وَأَمْوَالِهِمْ. رواه النسائي، باب صفة المؤمن، رقم: ٤٩٩٨

167. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The believer is one from whom people are safe in respect to their lives and wealth. (Nasaī)

١٦٨ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ. رواه البخاري، باب المسلم من سلم المسلمون...، رقم: ١٠

168. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A Muslim is the one from whose tounge and hands, other Muslims are safe, and a Muhājir (emigrant) is the one who abandons all that Allāh has forbidden. (Bukhārī)

١٦٩ – عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: قَالُوْا: يَا رَسُوْلَ اللهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهِ وَيَدِهِ. رواه البخاري، باب أي الإسلام أفضل، رقم: ١١

169. Abu Mūsā Raḍiyallāhu 'anhu narrates that the Ṣaḥābah asked: O Rasūlallāh! Whose Islām is the best? He replied: From whose

tongue and hands, other Muslims are safe. (Bukhārī)

Note: Causing trouble with the tongue includes jesting, accusing, rebuking, while causing trouble with hands includes beating unjustly, grabbing other's wealth and property wrongfully and the like. (Fatḥ-ul-Bārī)

١٧٠ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ نَصَرَ قَوْمَهُ عَلٰى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيْرِ الَّذِيْ رُدِّيَ فَهُوَ يُنْزَعُ بِذَنَبِهِ. رواه أبوداؤد، باب في العصبية، رقم: ٥١١٧

170. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He, who helps his people in an unrighteous cause, is like a camel that falls into a well and is being pulled out by its tail. (Abu Dāwūd)

Note: Pulling out a camel by its tail is an exercise in futility, because a camel cannot be pulled out from a well like this. Similarly, helping people unjustly is equally futile, for people cannot be put on the right track like this. (Badhl-ul-Majhūd)

١٧١ – عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَيْسَ مِنَّا مَنْ دَعَا إِلٰى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلٰى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلٰى عَصَبِيَّةٍ. رواه أبوداؤد، باب في العصبية، رقم: ٥١٢١

171. Jubair ibne-Muṭ'im Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He is not from us who calls towards *'Aṣabiyyah*. He is not from us who fights out of *'Aṣabiyyah* and he who dies upholding *'Aṣabiyyah*. (Abu Dāwūd)

Note: *'Aṣabiyyah* means fanatical association on the basis of language, tribe, race or nation.

١٧٢ – عَنْ فُسَيْلَةَ رَحِمَهَا اللهُ أَنَّهَا سَمِعَتْ أَبَاهَا يَقُوْلُ: سَأَلْتُ رَسُوْلَ اللهِ ﷺ فَقُلْتُ: يَا رَسُوْلَ اللهِ! أَمِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ: لَا، وَلٰكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يَنْصُرَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ – رواه أحمد ٤/١٠٧

172. Fusailah Raḥimahallāh narrates: I heard my father that he asked: O Rasūlallāh! Is it from *'Aṣabiyyah* that a man loves his people? He said: No, but a man helps his people in their wrong doing is from *'Aṣabiyyah* (partisanship). (Musnad Aḥmad)

١٧٣ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قِيْلَ لِرَسُوْلِ اللهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: كُلُّ مَخْمُوْمِ الْقَلْبِ، صَدُوْقِ اللِّسَانِ قَالُوا: صَدُوْقُ اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُوْمُ الْقَلْبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيْهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ. رواه ابن ماجه، باب الورع والتقوى، رقم:٤٢١٦

173. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was asked: Who is the most excellent amongst people? He replied: Everyone whose heart is *Makhmūm* and tongue is truthful. The Ṣaḥābah asked: We understand whose tongue is truthful, but what does a *Makhmūm* heart mean? He replied: The one who is a *Muttaqī* (fearful of Allāh) is pure of heart, free of sins and without injustice, hatred or jealousy for any one. (Ibne-Mājah)

Note: "A pure heart," means a heart without any attachment for anyone except Allāh. (Maẓāhir Ḥaque)

١٧٤ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يُبَلِّغْنِيْ أَحَدٌ مِنْ أَصْحَابِيْ عَنْ أَحَدٍ شَيْئًا فَإِنِّيْ أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيْمُ الصَّدْرِ. رواه أبوداوُد، باب في رفع الحديث من المجلس، رقم: ٤٨٦٠

174. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of my Ṣaḥābah should convey to me anything (wrong) about anyone for indeed I would like to come out to you with a pure heart (free of ill feelings). (Abu Dāwūd)

١٧٥ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوْسًا مَعَ رَسُوْلِ اللهِ ﷺ فَقَالَ: يَطْلُعُ الْآنَ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعَ رَجُلٌ مِنَ الْأَنْصَارِ تَنْطِفُ لِحْيَتُهُ مِنْ وُضُوْءِهٖ، وَقَدْ تَعَلَّقَ نَعْلَيْهِ بِيَدِهِ الشِّمَالِ، فَلَمَّا كَانَ الْغَدُ قَالَ النَّبِيُّ ﷺ مِثْلَ ذٰلِكَ، فَطَلَعَ الرَّجُلُ مِثْلَ الْمَرَّةِ الْأُوْلٰى، فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ قَالَ النَّبِيُّ ﷺ مِثْلَ مَقَالَتِهِ أَيْضًا، فَطَلَعَ ذٰلِكَ الرَّجُلُ مِثْلَ حَالِهِ الْأُوْلٰى، فَلَمَّا قَامَ النَّبِيُّ ﷺ تَبِعَهُ عَبْدُ اللهِ بْنُ عَمْرٍو فَقَالَ: إِنِّيْ لَاحَيْتُ أَبِيْ فَأَقْسَمْتُ أَنْ لَا أَدْخُلَ عَلَيْهِ ثَلَاثًا، فَإِنْ رَأَيْتَ أَنْ تُؤْوِيَنِيْ إِلَيْكَ حَتّٰى تَمْضِيَ فَعَلْتَ؟ قَالَ: نَعَمْ، قَالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ: فَكَانَ عَبْدُ اللهِ يُحَدِّثُ أَنَّهُ بَاتَ مَعَهُ تِلْكَ الثَّلَاثَ اللَّيَالِيَ، فَلَمْ يَرَهُ يَقُوْمُ مِنَ اللَّيْلِ شَيْئًا غَيْرَ أَنَّهُ إِذَا تَعَارَّ وَتَقَلَّبَ

عَلٰى فِرَاشِهٖ ذَكَرَ اللهَ عَزَّوَجَلَّ وَكَبَّرَ حَتّٰى يَقُوْمَ لِصَلَاةِ الْفَجْرِ. قَالَ عَبْدُ اللهِ: غَيْرَ أَنِّيْ لَمْ أَسْمَعْهُ يَقُوْلُ إِلَّا خَيْرًا، فَلَمَّا مَضَتِ الثَّلَاثُ اللَّيَالِيْ وَكِدْتُ أَنْ أَحْتَقِرَ عَمَلَهُ، قُلْتُ: يَا عَبْدَ اللهِ! لَمْ يَكُنْ بَيْنِيْ وَبَيْنَ أَبِيْ غَضَبٌ وَلَا هَجْرٌ وَلٰكِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ لَنَا ثَلَاثَ مَرَّاتٍ: يَطْلُعُ عَلَيْكُمُ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَطَلَعْتَ أَنْتَ الثَّلَاثَ الْمَرَّاتِ، فَأَرَدْتُ أَنْ آوِيَ إِلَيْكَ فَأَنْظُرَ مَا عَمَلُكَ؟ فَأَقْتَدِيَ بِكَ، فَلَمْ أَرَكَ عَمِلْتَ كَثِيْرَ عَمَلٍ، فَمَا الَّذِيْ بَلَغَ بِكَ مَا قَالَ رَسُوْلُ اللهِ ﷺ؟ قَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ، قَالَ: فَلَمَّا وَلَّيْتُ دَعَانِيْ فَقَالَ: مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ أَنِّيْ لَا أَجِدُ فِيْ نَفْسِيْ لِأَحَدٍ مِنَ الْمُسْلِمِيْنَ غِشًّا وَلَا أَحْسُدُ أَحَدًا عَلٰى خَيْرٍ أَعْطَاهُ اللهُ إِيَّاهُ، فَقَالَ عَبْدُ اللهِ: هٰذِهِ الَّتِيْ بَلَغَتْ بِكَ وَهِيَ الَّذِيْ لَا نُطِيْقُ. رواه أحمد والبزار بنحوه ورجال أحمد رجال الصحيح، مجمع الزوائد٨/١٥٠

175. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that while we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he said: A dweller of Paradise will come to you now. Then a man from Ansār came, from whose beard drops of water of ablution were falling and he was holding his shoes in his left hand. The second day Nabī Ṣallallāhu ‘alaihi wasallam repeated his words as the same Anṣārī came in the same condition he had come the first day. The third day Nabī Ṣallallāhu ‘alaihi wasallam repeated the same words as that Ṣaḥābī came in the same condition. When Nabī Ṣallallāhu ‘alaihi wasallam stood up, ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma followed that Anṣārī to his house and said to him: I had a quarrel with my father and have vowed that I will not go to him for three days. If you allow, let me stay at your house till my oath is fulfilled? He said: Very well. Anas Raḍiyallāhu ‘anhu narrates: ‘Abdullāh mentioned that he spent three nights with that Anṣārī but did not see him worshipping at night, except that when he awoke and changed his side on the bed, he praised Allāh ‘Azza wa Jall and said: *Allāhuakbar* (Allah is the Greatest), until he got up for *Ṣalāt-ul-Fajr* from his bed. ‘Abdullāh said: I did not hear him say anything except good. When three nights had passed and I considered his deeds to be quite ordinary, I said to the Anṣārī: O slave of Allāh! There was no quarrel and separation between me and my father but I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying that the dweller of Paradise is coming to us and you came out on all three occasions. So, I decided to stay with you and see what (special) deed you

perform? However, I did not see you doing anything extraordinary. What is that deed which raised you to the rank mentioned by Rasūlullāh Ṣallallāhu ‘alaihi wasallam? The Anṣārī replied: I have no deeds except that which you saw. ‘Abdullāh Raḍiyallāhu ‘anhu said: When I turned to go away, the Anṣārī called me back and said: I do not have any (special) deeds except for the ones you have seen. However I have no ill feelings in my heart about any Muslim and I am not jealous of anyone to whom Allah has granted a bounty. ‘Abdullāh Raḍiyallāhu ‘anhu said: This is that which has raised you to that rank, and this is that which is beyond our ability. (Musnad Aḥmad, Bazzār, Majma‘uz-Zawāid)

١٧٦ – عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ وَسَّعَ عَلٰى مَكْرُوْبٍ كُرْبَةً فِى الدُّنْيَا وَسَّعَ اللهُ عَلَيْهِ كُرْبَةً فِى الْآخِرَةِ، وَمَنْ سَتَرَ عَوْرَةَ مُسْلِمٍ فِى الدُّنْيَا سَتَرَ اللهُ عَوْرَتَهُ فِى الْآخِرَةِ، وَاللهُ فِىْ عَوْنِ الْمَرْءِ مَا كَانَ فِىْ عَوْنِ أَخِيْهِ. رواه أحمد ٢/٢٧٤

176. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone removes one of the anxieties of a distressed person in this world, Allāh will remove one of the anxieties of the Hereafter from him. If anyone conceals a fault of a Muslim, Allāh will conceal his faults in the Hereafter. Allāh keeps helping a man, so long he keeps helping his brother. (Musnad Aḥmad)

١٧٧ – عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كَانَ رَجُلَانِ فِى بَنِى إِسْرَائِيْلَ مُتَوَاخِيَيْنِ، فَكَانَ أَحَدُهُمَا يُذْنِبُ وَالْآخَرُ مُجْتَهِدٌ فِى الْعِبَادَةِ، فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُوْلُ: أَقْصِرْ، فَوَجَدَهُ يَوْمًا عَلٰى ذَنْبٍ فَقَالَ لَهُ: أَقْصِرْ، فَقَالَ: خَلِّنِى وَرَبِّى أَبُعِثْتَ عَلَىَّ رَقِيْبًا؟ فَقَالَ: وَاللهِ! لَا يَغْفِرُ اللهُ لَكَ أَوْ لَا يُدْخِلُكَ اللهُ الْجَنَّةَ، فَقُبِضَ أَرْوَاحُهُمَا، فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِيْنَ، فَقَالَ لِهٰذَا الْمُجْتَهِدِ: أَكُنْتَ بِىْ عَالِمًا أَوْ كُنْتَ عَلٰى مَا فِى يَدِىْ قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: إِذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِى، وَقَالَ لِلْآخَرِ: اذْهَبُوا بِهِ إِلَى النَّارِ. رواه أبو داوٗد، باب فى النهى عن البغى، رقم: ٤٩٠١

177. Abu Hurairah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There were two friends in Bani Isrāīl; one of them was sinful and the other was devout. Whenever the devout saw his friend committing a sin, he would ask him:

Refrain from it. One day, when he saw him committing a sin, he asked him to desist from it; the sinful said: Leave me to my Rabb. Have you been sent as my supervisor? The devout-one said: I swear by Allāh! Allāh will not forgive you or you will not be sent to Paradise. When both of them died, they were raised before Rabb-al-‘Ālamīn. Allāh asked the devout: Did you know about Me or did you acquire My authority and stop Me from forgiving the sinful? So, Allāh said to the sinful: Go and enter into Paradise by grace of My Mercy, and commanded (the angels) about the devout: Take him to the Fire. (Abu Dāwūd)

Note: The ḥadīth does not imply that one should dare to commit sins. The sinful was forgiven by the Mercy of Allāh, but it is not necessary that every sinful person be treated in the same way. As a principle, there is a punishment for every sin. Nor does it mean that people should not be stopped from doing evils and wrongs. In Qur'ān and ḥadīth, there are hundreds of places, where there are commands to stop people from doing evil; and warnings against not forbidding evil. However, the message to be conveyed is that a pious person should neither rely on his own good deeds nor pass judgements on the sinful nor consider himself to be superior to them.

١٧٨ – عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُبْصِرُ أَحَدُكُمُ الْقَذَاةَ فِى عَيْنِ أَخِيْهِ وَيَنْسَى الْجِذْعَ فِى عَيْنِهِ. رواه ابن حبان، قال المحقق: رجاله ثقات ١٣/٧٣

178. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A person sees a straw in the eye of his brother, but neglects to see a log in his own eye. (Ibne-Hibbān)

Note: This refers to the fact that people notice the small faults of others, but remain ignorant of their own big mistakes.

١٧٩ – عَنْ أَبِىْ رَافِعٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ غَفَرَ اللهُ لَهُ أَرْبَعِيْنَ كَبِيْرَةً، وَمَنْ حَفَرَ لِأَخِيْهِ قَبْرًا حَتّٰى يُجِنَّهُ فَكَأَنَّمَا أَسْكَنَهُ مَسْكَنًا حَتّٰى يُبْعَثَ. رواه الطبرانى فى الكبير ورجاله رجال الصحيح، مجمع الزوائد ٣/١١٤

179. Abu Rāfi‘ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who bathes a deceased and conceals his faults, Allāh forgives his forty major sins. He who digs a grave for his deceased brother and buries him, it is as if he has arranged for his residence until he is resurrected (this man is rewarded as much as he

would get for providing a residence for a man till the Day of Resurrection). (Ṭabarānī, Majma-'uz-Zawāid)

١٨٠ – عَنْ أَبِىْ رَافِعٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ غُفِرَ لَهُ أَرْبَعِيْنَ مَرَّةً، وَمَنْ كَفَّنَ مَيِّتًا كَسَاهُ اللّٰهُ مِنَ السُّنْدُسِ وَإِسْتَبْرَقِ الْجَنَّةِ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح على شرط مسلم ووافقه الذهبى ١/٣٥٤

180. Abu Rāfi' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who bathes a deceased and hides his faults is forgiven forty times. He who enshrouds the deceased, Allāh will dress him in garments made of the fine and thick silk of Paradise. (Mustadrak Ḥākim)

١٨١ – عَنْ أَبِىْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِىْ قَرْيَةٍ أُخْرٰى، فَأَرْصَدَ اللّٰهُ لَهُ عَلٰى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتٰى عَلَيْهِ قَالَ: أَيْنَ تُرِيْدُ؟ قَالَ: أُرِيْدُ أَخًا لِىْ فِىْ هٰذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، غَيْرَ أَنِّىْ أَحْبَبْتُهُ فِى اللّٰهِ عَزَّوَجَلَّ، قَالَ: فَإِنِّىْ رَسُوْلُ اللّٰهِ إِلَيْكَ، بِأَنَّ اللّٰهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيْهِ. رواه مسلم، باب فضل الحب فى الله تعالى، رقم: ٦٥٤٩

181. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A person set out to visit his (Muslim) brother in another village, Allāh sent an angel to wait for him on his way. When this man reached the angel he asked: Where are you heading? He replied: I am heading for a brother of mine in this village. The angel asked: Does he owe you something, which you want to get back? The man replied: No. I just love him for the sake of Allāh 'Azza wa Jall. The angel said: I am Allāh's messenger to you, indeed Allāh loves you just as you love him for His sake. (Muslim)

١٨٢ – عَنْ أَبِىْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ سَرَّهُ أَنْ يَجِدَ طَعْمَ الْإِيْمَانِ فَلْيُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلّٰهِ عَزَّوَجَلَّ. رواه أحمد والبزار ورجاله ثقات، مجمع الزوائد ١/٢٦٨

182. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who wishes to acquire the taste of Īmān, should love another Muslim, only for the pleasure of Allāh 'Azza wa Jall. (Musnad Aḥmad, Bazzār , Majma-'uz-Zawāid)

١٨٣ – عَنْ عَبْدِ اللّٰهِ يَعْنِى ابْنَ مَسْعُوْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ مِنَ الْإِيْمَانِ

أَنْ يُحِبَّ الرَّجُلُ رَجُلًا لَا يُحِبُّهُ إِلَّا لِلّٰهِ مِنْ غَيْرِ مَالٍ أَعْطَاهُ فَذٰلِكَ الْإِيْمَانُ. رواه الطبرانى فى الأوسط ورجاله ثقات، مجمع الزوائد ١٠/٤٨٥

183. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, it is among the signs of Īmān that a person loves another person purely for the pleasure of Allāh, even though the other one may not have given him any wealth; This is undoubtedly Īmān. (Ṭabarānī, Majma-'uz-Zawāid)

١٨٤ – عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا تَحَابَّ رَجُلَانِ فِى اللّٰهِ تَعَالٰى إِلَّا كَانَ أَفْضَلُهُمَا أَشَدَّ حُبًّا لِصَاحِبِهِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبى ٤/١٧١

184. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No two persons who love each other for the sake of Allāh except that the one who loves his brother more is better. (Mustadrak Ḥākim)

١٨٥ – عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ أَحَبَّ رَجُلًا لِلّٰهِ فَقَالَ: إِنِّىْ أُحِبُّكَ لِلّٰهِ فَدَخَلَا جَمِيْعًا الْجَنَّةَ، فَكَانَ الَّذِىْ أَحَبَّ أَرْفَعَ مَنْزِلَةً مِنَ الْآخَرِ، وَأَحَقَّ بِالَّذِىْ أَحَبَّ لِلّٰهِ .رواه البزار بإسناد حسن، الترغيب ٤/١٧

185. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who loves someone for the sake of Allāh and says: Indeed I love you for the sake of Allāh, then both of them will enter Paradise. The one who loves will have a higher rank than the other, and will deserve that position because of his love for the sake of Allāh. (Bazzār, Targhīb)

١٨٦ – عَنْ أَبِى الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ يَرْفَعُهُ قَالَ: مَا مِنْ رَجُلَيْنِ تَحَابَّا فِى اللّٰهِ بِظَهْرِ الْغَيْبِ إِلَّا كَانَ أَحَبُّهُمَا إِلَى اللّٰهِ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ. رواه الطبرانى فى الأوسط ورجاله رجال الصحيح غير المعافى بن سليمان وهو ثقة، مجمع الزوائد ١٠/٤٨٩

186. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No two men, in absence, love each other for the pleasure of Allāh, except that the one who loves his friend more would be dearer to Allāh. (Ṭabarānī, Majma-'uz-Zawāid)

١٨٧ – عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَثَلُ الْمُؤْمِنِيْنَ فِيْ تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكٰى مِنْهُ عُضْوٌ، تَدَاعٰى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى. رواه مسلم، باب تراحم المؤمنين ٠٠٠٠، رقم: ٦٥٨٦

187. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of Muslims in their mutual love, mercy and sympathy is like that of a body; if one of the organs is afflicted, the whole body responds to during sleeplessness and fever. (Muslim)

١٨٨ – عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: الْمُتَحَابُّوْنَ فِي اللهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، يَغْبِطُهُمْ بِمَكَانِهِمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ. رواه ابن حبان، قال المحقق: إسناده جيد٢/٣٣٨

188. Mu'ādh Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Those who love one another for the sake of Allāh will be under the shade of *'Arsh* (Allāh's Throne), when there will be no shade on the Day of Resurrection, except the shade of the *'Arsh*. Prophets and martyrs will envy them for their status. (Ibne-Ḥibbān)

١٨٩ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالٰى: حُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَحَابِّيْنَ فِيَّ، وَحُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَنَاصِحِيْنَ فِيَّ، وَحُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَزَاوِرِيْنَ فِيَّ، وَحُقَّتْ مَحَبَّتِيْ عَلَى الْمُتَبَاذِلِيْنَ فِيَّ، وَهُمْ عَلٰى مَنَابِرَ مِنْ نُوْرٍ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالصِّدِّيْقُوْنَ بِمَكَانِهِمْ. رواه ابن حبان، قال المحقق: إسناده جيد٢/٣٣٨، وعند أحمد٥/٢٣٩: عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ وَحُقَّتْ مَحَبَّتِيْ لِلْمُتَوَاصِلِيْنَ فِيَّ. وعند مالك ص٧٢٣ عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ وَجَبَتْ مَحَبَّتِيْ لِلْمُتَجَالِسِيْنَ فِيَّ. وعند الطبراني في الثلاثة: عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ وَقَدْ حُقَّتْ مَحَبَّتِيْ لِلَّذِيْنَ يَتَصَادَقُوْنَ مِنْ أَجْلِيْ. مجمع الزوائد١٠/٤٩٥

189. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu reported: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam narrating a Ḥadīth Qudsī from his Rabb (Allāh), Tabāraka wa Ta'ālā: My love is incumbent for those who love one another for My sake; My love is incumbent for

those who sympathize with one another for My sake; My love is incumbent for those who meet one another for My sake; My love is incumbent for those who spend on one another for My sake. They would be seated on pulpits of Nūr (light); Prophets and *Ṣiddīqīn* (truthful followers) will envy them for their high ranks. (Ibne-Ḥibbān)
In another narration of 'Ubāda ibne-Ṣāmit Raḍiyallāhu 'anhu it is stated: My love is incumbent for those who maintain relations for My sake. (Musnad Aḥmad)
In a narration of Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu it is stated: My love is incumbent for those who sit together for My sake. (Muaṭṭa Imām Mālik)
In a narration of 'Amr ibne-'Abasah Raḍiyallāhu 'anhu it is said: My love is incumbent for those who are friends for My sake. (Ṭabarānī, Majma-'uz-Zawāid)

١٩٠ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ عَزَّ وَجَلَّ: الْمُتَحَابُّوْنَ فِيْ جَلَالِيْ لَهُمْ مَنَابِرُ مِنْ نُوْرٍ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في الحب في الله، رقم: ٢٣٩٠

190. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam narrating a Ḥadīth Qudsī that Allāh the Almighty and Majestic has said: Those who love one another for My Glory, for them are seats on pulpits of Nūr (light). The Prophets and martyrs shall envy them. (Tirmidhī)

١٩١ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ لِلّٰهِ جُلَسَاءَ يَوْمَ الْقِيَامَةِ عَنْ يَمِيْنِ الْعَرْشِ، وَكِلْتَا يَدَيِ اللهِ يَمِيْنٌ، عَلٰى مَنَابِرَ مِنْ نُوْرٍ وُجُوْهُهُمْ مِنْ نُوْرٍ، لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ وَلَا صِدِّيْقِيْنَ. قِيْلَ: يَا رَسُوْلَ اللهِ! مَنْ هُمْ؟ قَالَ: هُمُ الْمُتَحَابُّوْنَ بِجَلَالِ اللهِ تَبَارَكَ وَتَعَالٰى. رواه الطبراني ورجاله وثقوا، مجمع الزوائد١٠/٤٩١

191. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, some slaves of Allāh will be seated to the right of His Throne on the Day of Resurrection and Allāh's both hands are the right hands. They will be on pulpits of Nūr (lights): their faces will be of Nūr. They would neither be Prophets, nor martyrs, nor *Ṣiddīqīn* (truthful followers). It was asked: O Rasūlallāh! Who will be those? He replied: These are the

people who would have loved one another for the Majesty of Allāh the Blessed and Exalted. (Ṭabarānī Majma-'uz-Zawāid)

١٩٢ – عَنْ أَبِيْ مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: يٰأَيُّهَا النَّاسُ اسْمَعُوا وَاعْقِلُوا، وَاعْلَمُوا أَنَّ لِلّٰهِ عَزَّوَجَلَّ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلٰى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللهِ، فَجَاءَ رَجُلٌ مِنَ الْأَعْرَابِ مِنْ قَاصِيَةِ النَّاسِ، وَأَلْوٰى بِيَدِهِ إِلٰى نَبِيِّ اللهِ ﷺ فَقَالَ: يَا نَبِيَّ اللهِ! نَاسٌ مِنَ النَّاسِ لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلٰى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللهِ، انْعَتْهُمْ لَنَا يَعْنِي: صِفْهُمْ لَنَا، فَسُرَّ وَجْهُ رَسُوْلِ اللهِ ﷺ لِسُؤَالِ الْأَعْرَابِيِّ، فَقَالَ رَسُوْلُ اللهِ ﷺ: هُمْ نَاسٌ مِنْ أَفْنَاءِ النَّاسِ وَنَوَازِعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ، تَحَابُّوا فِي اللهِ وَتَصَافَوْا يَضَعُ اللهُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرَ مِنْ نُوْرٍ فَيُجْلِسُهُمْ عَلَيْهَا، فَيَجْعَلُ وُجُوْهَهُمْ نُوْرًا وَثِيَابَهُمْ نُوْرًا، يَفْزَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْزَعُوْنَ، وَهُمْ أَوْلِيَاءُ اللهِ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ. رواه أحمد ٥/٣٤٣

192. Abu Mālik Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O people! Listen and pay heed; know verily there are certain slaves of Allāh the Almighty and Majestic who are neither prophets nor martyrs; prophets and martyrs will envy them for their high ranks and closeness to Allāh. A villager from a distant place pointed to Nabī Ṣallallāhu 'alaihi wasallam by his hands and said: O Nabīallāh! There will be certain people, who would neither be prophets nor martyrs; yet prophets and martyrs will envy them for their high rank and closeness to Allāh; please tell us about them i.e. describe their qualities to us. This question from the villager brought signs of happiness on the face of Rasūlullāh Ṣallallāhu 'alaihi wasallam and he said: These would be unknown individuals from various tribes, with no close kinships amongst them; they would have loved one another, sincerely for the pleasure of Allāh. Allāh will have for them pulpits of Nūr, on which they would be seated on the Day of Resurrection. Allāh will make their faces and clothes shine with Nūr. When people will be terrified on the Day of Resurrection, they will not be terrified. They are the friends of Allāh for whom there is no fear and no grief. (Musnad Aḥmad)

١٩٣ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلٰى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! كَيْفَ تَقُوْلُ فِيْ رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: الْمَرْءُ مَعَ مَنْ أَحَبَّ. رواه البخاري، باب علامة الحب في الله ...، رقم: ٦١٦٩

193. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that a man came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh! What do you say of a man who loves a group of people but is unable to reach them (his actions do not match with theirs). Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A man will be with those whom he loves. (Bukhārī)

١٩٤ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا أَحَبَّ عَبْدٌ عَبْدًا لِلّٰهِ عَزَّوَجَلَّ إِلَّا أَكْرَمَ رَبَّهُ عَزَّوَجَلَّ. رواه أحمد ٥/٢٥٩

194. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A slave of Allah does not love another slave for the sake of Allāh 'Azza wa Jall except that he honours his Rabb 'Azza wa Jall. (Musnad Aḥmad)

١٩٥ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللهِ وَالْبُغْضُ فِي اللهِ. رواه أبو داود، باب مجانبة أهل الأهواء وبغضهم، رقم: ٤٥٩٩

195. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The most excellent deed is love for the sake of Allāh and hatred for the sake of Allāh. (Abu Dāwūd)

١٩٦ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ أَتٰى أَخَاهُ يَزُوْرُهُ فِي اللهِ إِلَّا نَادَاهُ مَلَكٌ مِنَ السَّمَاءِ أَنْ طِبْتَ وَطَابَتْ لَكَ الْجَنَّةُ، وَإِلَّا قَالَ اللهُ فِيْ مَلَكُوْتِ عَرْشِهِ: عَبْدِيْ زَارَ فِيَّ، وَعَلَيَّ قِرَاهُ، فَلَمْ يَرْضَ لَهُ بِثَوَابٍ دُوْنَ الْجَنَّةِ. (الحديث) رواه البزار وأبو يعلى بإسناد جيد، الترغيب ٣/٣٦٤

196. Anas Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: No one visits his (Muslim) brother for Allāh's sake except that an angel announces from the heaven: You are blessed and you will be blessed with Paradise; and Allāh Subḥānahū wa Ta'ālā says to the angels of the Throne: My slave visited for My sake, hence My hospitality for him is due on Me. Allāh is not satisfied with any reward for him less than Paradise. (Bazzār, Abu Ya'lā, Targhīb)

١٩٧ – عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نِيَّتِهِ أَنْ يَفِيَ فَلَمْ يَفِ وَلَمْ يَجِيءْ لِلْمِيْعَادِ فَلَا إِثْمَ عَلَيْهِ. رواه أبو داود، باب في العدة، رقم: ٤٩٩٥

197. Zaid ibne-Arqam Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: When a man makes a promise to his brother with the intention of fulfilling it, but could not do so, and could not come at the appointed time, he is guilty of no sin. (Abu Dāwūd)

١٩٨ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْمُسْتَشَارُ مُؤْتَمَنٌ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء أن المستشار مؤتمن، رقم: ٢٨٢٢

198. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who is counselled is trusted. (Tirmidhī)

Note: One who is counselled should not disclose the secrets of one who sought his counsel and also should give the most beneficial advice.

١٩٩ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيْثِ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ. رواه أبو داود، باب في نقل الحديث، رقم: ٤٨٦٨

199. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When a man says something, and looks around, then it is a trust. (Abu Dāwūd)

Note: This means that if a man talks to you and he does not tell you to keep it secret, but from his actions you feel that he does not want the matter to be disclosed to anyone, then this a trust. For example, while talking to you, he looks around in a concerned manner, and then this matter is a trust and should not be disclosed. (Ma'āriful Ḥadīth)

٢٠٠ – عَنْ أَبِي مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: إِنَّ أَعْظَمَ الذُّنُوْبِ عِنْدَ اللهِ أَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكَبَائِرِ الَّتِي نَهَى اللهُ عَنْهَا أَنْ يَمُوْتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدَعُ لَهُ قَضَاءً. رواه أبو داود، باب في التشديد في الدين، رقم: ٣٣٤٢

200. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Undoubtedly amongst the greatest sins in Allāh's sight which a man commits, after the major sins which Allāh has prohibited, is that a man should die in debt, without making any arrangement for it to be paid off. (Abu Dāwūd)

٢٠١ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء أن نفس المؤمن ....، رقم: ١٠٧٩

201. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A believer's soul is attached (preventing his entry to Paradise) to his debt till it is paid. (Tirmidhī)

٢٠٢ – عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يُغْفَرُ لِلشَّهِيْدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ. رواه مسلم، باب من قتل في سبيل الله ....، رقم: ٤٨٨٣

202. 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Every sin of a martyr is forgiven except (his) debt. (Muslim)

٢٠٣ – عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ جَحْشٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا جُلُوْسًا بِفِنَاءِ الْمَسْجِدِ حَيْثُ تُوْضَعُ الْجَنَائِزُ وَرَسُوْلُ اللهِ ﷺ جَالِسٌ بَيْنَ ظَهْرَيْنَا، فَرَفَعَ رَسُوْلُ اللهِ ﷺ بَصَرَهُ قِبَلَ السَّمَاءِ، فَنَظَرَ ثُمَّ طَأْطَأَ بَصَرَهُ وَوَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، ثُمَّ قَالَ: سُبْحَانَ اللهِ! سُبْحَانَ اللهِ! مَاذَا نَزَلَ مِنَ التَّشْدِيْدِ! قَالَ: فَسَكَتْنَا يَوْمَنَا وَلَيْلَتَنَا فَلَمْ نَرَهَا خَيْرًا حَتَّى أَصْبَحْنَا، قَالَ مُحَمَّدٌ: فَسَأَلْتُ رَسُوْلَ اللهِ ﷺ مَا التَّشْدِيْدُ الَّذِيْ نَزَلَ؟ قَالَ: فِي الدَّيْنِ، وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ رَجُلًا قُتِلَ فِيْ سَبِيْلِ اللهِ ثُمَّ عَاشَ ثُمَّ قُتِلَ فِي سَبِيْلِ اللهِ ثُمَّ عَاشَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى دَيْنُهُ. رواه أحمد ٥/٢٨٩

203. Muḥammad ibne-'Abdullāh ibne-Jaḥsh Raḍiyallāhu 'anhuma narrates that when we were sitting in the courtyard of the Masjid, where biers used to be put, and Rasūlullāh Ṣallallāhu 'alaihi wasallam was also sitting in the midst of us; he raised his eyes to the sky and looked, and then lowering his eyes and putting his hand to his forehead said: *Subḥānallāh* (Glory be to Allāh who is above all faults), *Subḥānallāh*! What a severe threat has descended! Muḥammad ibne-'Abdullāh Raḍiyallāhu 'anhuma said: We remained quiet that day and night, but we were not at ease to remain quiet. In the morning, I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: What

severe threat had descended? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is about debts; I swear by Him, Who is holding Muḥammad's life in His Hand; if a man owing a debt were to be martyred in Allāh's path, then become alive; be martyred again in Allāh's path, then become alive, he would not enter Paradise till his debt was paid. (Musnad Aḥmad)

٢٠٤ – عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ: هَلْ عَلَيْهِ مِن دَيْنٍ؟ فَقَالُوا: لَا، فَصَلَّى عَلَيْهِ، ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى فَقَالَ: هَلْ عَلَيْهِ مِنْ دَيْنٍ؟ قَالُوا: نَعَمْ، قَالَ: فَصَلُّوا عَلَى صَاحِبِكُمْ، قَالَ أَبُوْقَتَادَةَ: عَلَيَّ دَيْنُهُ يَا رَسُوْلَ اللهِ! فَصَلَّى عَلَيْهِ. رواه البخاري، باب من تكفل عن ميت ٠٠٠٠، رقم: ٢٢٩٥

204. Salmah ibnul Akwa‘ Raḍiyallāhu ‘anha narrates: A bier was brought and Rasūlullāh Ṣallallāhu ‘alaihi wasallam was requested to offer the funeral Ṣalāt. He asked: Did the deceased owe anything? It was replied: He did not. So he led the funeral Ṣalāt. Then another bier was brought, and when Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Did the deceased owe anything? It was replied: He did. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Offer the funeral Ṣalāt for your companion. Abu Qatādah Raḍiyallāhu ‘anhu said: I am responsible for his debt. Thereupon, Rasūlullāh Ṣallallāhu ‘alaihi wasallam led the funeral Ṣalāt. (Bukhḥārī)

٢٠٥ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيْدُ أَدَاءَ هَا أَدَّى اللهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيْدُ إِتْلَافَهَا أَتْلَفَهُ اللهُ. رواه البخاري، باب من أخذ أموال الناس٠٠٠٠، رقم: ٢٣٨٧

205. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone borrows from others with an intention to pay it back, Allāh will pay it back for him. If someone borrows, with no intention to return it, Allāh, will destroy his property. (Bukhārī)

Note: "Allāh will pay it back for him," implies that Allāh will help the debtor to pay back his debt. If he could not pay back in his lifetime, Allāh will pay on his behalf in the Hereafter. "Allāh will destroy his property," implies that the squanderer will sustain a loss pertaining to his life and property, because of his evil intention. (Fatḥ-ul-Bārī)

٢٠٦ – عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَانَ اللهُ مَعَ الدَّائِنِ حَتَّى يَقْضِيَ دَيْنَهُ مَا لَمْ يَكُنْ فِيْمَا يَكْرَهُ اللهُ. رواه ابن ماجه، باب من أدّان دينا وهو ينوى قضاءه، رقم: ٢٤٠٩

206. ‘Abdullāh ibne-Ja‘far Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Allāh is with the debtor, till he pays back his debt, except that the debt was incurred for something disliked by Allāh. (Ibne-Mājah)

٢٠٧ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَقْرَضَ رَسُوْلُ اللهِ ﷺ سِنًّا، فَأَعْطَى سِنًّا فَوْقَهُ، وَقَالَ: خِيَارُكُمْ مَحَاسِنُكُمْ قَضَاءً. رواه مسلم، باب جواز اقتراض الحيوان ٠٠٠٠، رقم: ٤١١١

207. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam borrowed a young camel and in return gave a better camel, and said: The best amongst you are those who discharge their debt in a better manner. (Muslim)

٢٠٨ – عَنْ عَبْدِ اللهِ بْنِ أَبِي رَبِيْعَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اسْتَقْرَضَ مِنِّي النَّبِيُّ ﷺ أَرْبَعِيْنَ أَلْفًا، فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ: بَارَكَ اللهُ لَكَ فِيْ أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْأَدَاءُ. رواه النسائي، باب الإستقراض، رقم: ٤٦٨٧

208. ‘Abdullāh ibne-Abī Rabī‘a Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam borrowed forty thousand from me, and when revenue came in, he paid me back, saying: May Allāh bless your family and your property. Verily the reward for a loan is commendation and repayment. (Nasaī)

٢٠٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كَانَ لِيْ مِثْلُ أُحُدٍ ذَهَبًا مَا يَسُرُّنِيْ أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِيْ مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ. رواه البخاري، باب أداء الديون ٠٠٠٠، رقم: ٢٣٨٩

209. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If I had gold to the extent of Mount *Uḥud*; I would not like to keep any of it more than three days, except what I put aside to re-pay a debt. (Bukhārī)

٢١٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَا يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللهَ رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في الشكر ٠٠٠٠، رقم: ١٩٥٤

210. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who does not thank people, does not thank Allāh. (Tirmidhī)

Note: Some of the narrators elaborate this ḥadīth by saying that one who does not thank those who were kind to him, is not thankful to Allāh, being habitually ungrateful. (Ma‘āriful Ḥadīth)

٢١١– عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صُنِعَ إِلَيْهِ مَعْرُوْفٌ فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الثَّنَاءِ. رواه الترمذى وقال: هذا حديث حسن جيد غريب، باب ما جاء فى الثناء بالمعروف، رقم:٢٠٣٥

211. Usāma ibne-Zaid Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If the recipient of a kindness says to his benefactor *Jazākallāhu Khair* (May Allāh give you a better reward), indeed he has fully praised and been thankful. (Tirmidhī)

Note: To pray in these words expresses that I am unable to recompense, so I invoke Allāh Subḥānahū wa Ta‘ālā that He may give you a better reward for this. Thus, these words carry praise for the benefactor. (Ma‘āriful Ḥadīth)

٢١٢– عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِيْنَةَ أَتَاهُ الْمُهَاجِرُوْنَ فَقَالُوا: يَا رَسُوْلَ اللهِ! مَا رَأَيْنَا قَوْمًا أَبْذَلَ مِنْ كَثِيْرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيْلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ، لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَأَشْرَكُونَا فِي الْمَهْنَإِ، حَتّٰى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ ﷺ: لَا، مَا دَعَوْتُمُ اللهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ثناء المهاجرين ....، رقم:٢٤٨٧

212. Anas Raḍiyallāhu ‘anhu narrates that when Nabī Ṣallallāhu ‘alaihi wasallam came to Madīnah, the emigrants came to him and said: O Rasūlallāh! We have never seen people more liberal out of abundance or better in giving help when they have little than a people among whom we have settled. Undoubtedly they have taken over full responsibility and shared with us their pleasant things so that we are afraid that they will get the whole reward. Rasūlallāh Ṣallallāhu ‘alaihi wasallam said: No as long as you make supplication to Allāh for them and express praise for them this will not happen. (Tirmidhī)

٢١٣– عَنْ أَبِيْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ خَفِيْفُ الْمَحْمِلِ طَيِّبُ الرِّيْحِ. رواه مسلم، باب استعمال المسك ....، رقم:٥٨٨٣

213. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone is offered a gift of fragrant flowers, he must not refuse it because it is light in weight and has a pleasant fragrance. (Muslim)

Note: If flowers, which are of little value, are refused it is feared that the presenter will think that it was not worthy of acceptance, because of its low value and so he will be offended. (Ma‘āriful Ḥadīth)

٢١٤– عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: ثَلَاثٌ لَا تُرَدُّ: الْوَسَائِدُ وَالدُّهْنُ وَاللَّبَنُ (الدُّهْنُ يَعْنِيْ بِهِ الطِّيْبَ). رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى كراهية رد الطيب، رقم:٢٧٩٠

214. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Three things should not be refused: Pillow, perfume and milk. (Tirmidhī)

٢١٥– عَنْ أَبِيْ أُمَامَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَفَعَ لِأَخِيْهِ شَفَاعَةً فَأَهْدٰى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتَى بَابًا عَظِيْمًا مِنْ أَبْوَابِ الرِّبَا. رواه أبوداوُد، باب فى الهدية لقضاء الحاجة، رقم:٣٥٤١

215. Abu Umāmah Raḍiyallāhu anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone intercedes for his Muslim brother and that person gives him a gift for it which he accepts, then undoubtedly he reaches a great door of the doors of usury. (Abu Dāwūd)

Note: This has been termed as usury because the intercessor gets a present in return for nothing. (Maẓāhir Ḥaque)

٢١٦– عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ مُسْلِمٍ لَهُ ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا، إِلَّا أَدْخَلَتَاهُ الْجَنَّةَ. رواه ابن حبان، قال المحقق: إسناده ضعيف وهو حديث حسن بشواهده ٢٠٧/٧

216. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No Muslim who has two daughters and he treats them well as long as they live with him, or he lives with

them, except that these two daughters will cause him to enter into Paradise. (Ibne-Ḥibbān)

٢١٧ – عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ، وَأَشَارَ بِإِصْبَعَيْهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى النفقة على البنات والأخوات، رقم: ١٩١٤

217. Anas Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone brings up two girls; he and I will be together in Paradise like these two fingers; pointing with his two fingers. (Tirmidhī)

٢١٨ – عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ يَلِيْ مِنْ هٰذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ. رواه البخارى، باب رحمة الولد ٠٠٠٠، رقم: ٥٩٩٥

218. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whosoever assumed the responsibility of (managing) the affair of his daughters and treated them well, then these daughters will become shield for him from the Fire. (Bukhārī)

٢١٩ – عَنْ أَبِى سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوِ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللّٰهَ فِيْهِنَّ فَلَهُ الْجَنَّةُ. رواه الترمذى، باب ما جاء فى النفقة على البنات والأخوات، رقم: ١٩١٦

219. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who had three daughters or three sisters, or two daughters or two sisters, and he treated them well, and feared Allāh towards them, for him is Paradise. (Tirmidhī)

٢٢٠ – عَنْ أَيُّوْبَ بْنِ مُوْسٰى رَحِمَهُ اللّٰهُ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى أدب الولد، رقم: ١٩٥٢

220. Ayyūb Raḥimahullāh on the authority of his father, who from his grandfather, narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No father gives his son any gift better than good education. (Tirmidhī)

٢٢١ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ وُلِدَتْ لَهُ أُنْثٰى فَلَمْ يَئِدْهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ يَعْنِى الذَّكَرَ عَلَيْهَا أَدْخَلَهُ اللّٰهُ بِهَا الْجَنَّةَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبى ٤/١٧٧

221. Abdullāh ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If anyone has a baby girl and he neither buries her alive, nor slights her, nor prefers his son over her; then Allāh because of her will send him to Paradise. (Mustadrak Ḥākim)

٢٢٢ – عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ إِلٰى رَسُوْلِ اللّٰهِ ﷺ فَقَالَ: إِنِّى نَحَلْتُ ابْنِى هٰذَا غُلَامًا، فَقَالَ: أَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَهُ؟ قَالَ: لَا، قَالَ: فَأَرْجِعْهُ. رواه البخارى، باب الهبة للولد، رقم: ٢٥٨٦

222. Nu‘mān ibne-Bashīr Raḍiyallāhu ‘anhuma narrates that my father brought me to Rasūlullāh and said: Verily, I have gifted this son of mine a slave. He asked: Have you given all your sons the same? My father replied: No. He said: Then take the slave back. (Bukhārī)

Note: This ḥadīth implies that all the children should be treated equally in giving a gift.

٢٢٣ – عَنْ أَبِى سَعِيْدٍ وَابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمْ قَالَا: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنِ اسْمَهُ وَأَدَبَهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ، فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ، فَأَصَابَ إِثْمًا، فَإِنَّمَا اثْمُهُ عَلٰى أَبِيْهِ. رواه البيهقى فى شعب الإيمان ٦/٤٠١

223. Abu Sa‘īd and Abdullāh Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who has a son born to him, should give him a good name and a good upbringing and when he reaches puberty, marry him. If he does not marry him when he reaches puberty, and if the son commits a sin, then indeed its guilt rests upon his father. (Baihaqī)

٢٢٤ – عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: تُقَبِّلُوْنَ الصِّبْيَانَ؟ فَمَا نُقَبِّلُهُمْ، فَقَالَ النَّبِيُّ ﷺ: أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللّٰهُ مِنْ قَلْبِكَ الرَّحْمَةَ. رواه البخارى، باب رحمة الولد وتقبيله ومعانقته، رقم: ٥٩٩٨

224. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that a villager came to

Nabī Ṣallallāhu ‘alaihi wasallam and said: Do you kiss your children? Whereas we do not kiss them. Then, Nabī Ṣallallāhu ‘alaihi wasallam said: I can not put mercy in your heart when Allāh has taken it away from you. (Bukhārī)

٢٢٥- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَهَادَوا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ، وَلَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ شِقَّ فِرْسِنِ شَاةٍ. رواه الترمذى وقال: هذا حديث غريب، باب فى حث النبى ﷺ على الهدية، رقم: ٢١٣٠

225. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Give presents to one another, for a present removes hatred from the breast and a woman should not despise a gift from her neighbour, even if it be a portion of a goat’s hoof. (Tirmidhī)

٢٢٦- عَنْ أَبِىْ ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوْفِ، وَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهٍ طَلِيْقٍ، وَإِنِ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَاغْرِفْ لِجَارِكَ مِنْهُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى إكثار ماء المرقة، رقم: ١٨٣٣

226. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of you should consider any good deed insignificant ; if you are unable to perform any good deed then atleast meet your brother cheerfully (this is also a good deed). If you buy meat or cook in a pot then increase its gravy and give some of it to your neighbour. (Tirmidhī)

٢٢٧- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ. رواه مسلم، باب بيان تحريم إيذاء الجار، رقم: ١٧٢

227. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He will not enter Paradise whose neighbour feels unsafe from his injurious conduct. (Muslim)

٢٢٨- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ قَالُوا: يَا رَسُوْلَ اللهِ! وَمَا حَقُّ الْجَارِ؟ قَالَ: إِنْ سَأَلَكَ فَأَعْطِهِ، وَإِنِ اسْتَغَاثَكَ

فَأَغِثْهُ، وَإِنِ اسْتَقْرَضَكَ فَأَقْرِضْهُ، وَإِنْ دَعَاكَ فَأَجِبْهُ، وَإِنْ مَرِضَ فَعُدْهُ، وَإِنْ مَاتَ فَشَيِّعْهُ، وَإِنْ أَصَابَتْهُ مُصِيْبَةٌ فَعَزِّهِ، وَلَا تُؤْذِهِ بِقُتَارِ قِدْرِكَ إِلَّا أَنْ تَغْرِفَ لَهُ مِنْهَا، وَلَا تَرْفَعْ عَلَيْهِ الْبِنَاءَ لِتَسُدَّ عَلَيْهِ الرِّيْحَ إِلَّا بِإِذْنِهِ. رواه الأصبهانى فى كتاب الترغيب ١/٤٨٠، وقال فى الحاشية: عزاه المنذرى فى الترغيب ٣/٣٥٧ للمصنف بعد أن رواه من طرق أخرى، ثم قال المنذرى: لا يخفى أن كثرة هذه الطرق تكسبه قوة والله أعلم

228. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who believes in Allāh and the Day of Resurrection, should honour his neighbour. Ṣaḥābah asked: O Rasūlallāh! What are the rights of a neighbour? He replied: If he asks you for something, give it to him; if he needs your help, help him; if he ask for a loan, lend it to him; if he invites you, accept his invitation; if he is sick, visit him; if he dies, follow his bier; if some problem befalls him, comfort him. Do not trouble him with the smell of cooking, unless you send some of it to him; do not raise your house above his, which may obstruct his ventilation, except by his permission. (Targhīb)

٢٢٩- عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَيْسَ الْمُؤْمِنُ الَّذِىْ يَشْبَعُ وَجَارُهُ جَائِعٌ. رواه الطبرانى وأبويعلى ورجاله ثقات، مجمع الزوائد ٨/٣٠٦

229. Abdullāh ibne ‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He is not a believer who eats to his fill, while his neighbour is hungry. (Ṭabarānī, Abu Ya‘lā, Majma-‘uz-Zawāid)

٢٣٠- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ يَا رَسُوْلَ اللهِ! إِنَّ فُلَانَةَ يُذْكَرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِىْ جِيْرَانَهَا بِلِسَانِهَا قَالَ: هِىَ فِى النَّارِ قَالَ: يَا رَسُوْلَ اللهِ! فَإِنَّ فُلَانَةَ يُذْكَرُ مِنْ قِلَّةِ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا، وَإِنَّهَا تَصَدَّقُ بِالْأَثْوَارِ مِنَ الْأَقِطِ وَلَا تُؤْذِىْ جِيْرَانَهَا بِلِسَانِهَا، قَالَ: هِىَ فِى الْجَنَّةِ. رواه أحمد ٢/٤٤٠

230. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man said: O Rasūlallāh! Indeed such and such a woman has a reputation for engaging in Ṣalāt, Ṣāum, and Ṣadaqah to a great extent but she is sharp-tongued with her neighbours. He replied: She is in the Fire! Then that person said: O Rasūlallāh! Such and such a woman has a

reputation for engaging in Ṣāum, Ṣadaqah and Ṣalāt to a small extent. Indeed her Ṣadaqah is just a few pieces of cheese, but she does hurt her neighbours with her tongue. He said: She is in Paradise. (Musnad Aḥmad)

٢٣١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ يَأْخُذُ عَنِّيْ هٰؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟ فَقَالَ أَبُوْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قُلْتُ: أَنَا يَا رَسُوْلَ اللهِ! فَأَخَذَ بِيَدِيْ فَعَدَّ خَمْسًا وَقَالَ: اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللهُ لَكَ تَكُنْ أَغْنَى النَّاسِ، وَأَحْسِنْ إِلٰى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيْتُ الْقَلْبَ. رواه الترمذي وقال: هذا حديث غريب، باب من اتقى المحارم فهو أعبد الناس، رقم: ٢٣٠٥

231. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Who will learn these words from me, act upon them, or teach these to others who will act upon them? Abu Hurairah Raḍiyallāhu ‘anhu said: O Rasūlallāh! I will. He held my hand and counting five characteristics said: (1) Avoid the forbidden, you will become the greatest worshipper; (2) be satisfied with what Allāh has granted you, and you will be the richest of men; (3) be kind to your neighbour, you will be a true believer; (4) choose for others what you like for yourself, and you will be a Muslim; (5) and do not laugh excessively, for excessive laughter deadens the heart. (Tirmidhī)

٢٣٢ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: يَا رَسُوْلَ اللهِ! كَيْفَ لِيْ أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: إِذَا سَمِعْتَ جِيْرَانَكَ يَقُوْلُوْنَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ. رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٠/٤٨٠

232. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that a man asked: O Rasūlallāh! How can I know when I do good and when I do bad? Nabī Ṣallallāhu ‘alaihi wasallam replied: When you hear your neighbours say verily you have done good, then indeed you have done good; and when you hear them say verily you have done bad,indeed you have done bad. (Ṭabarānī , Majma-‘uz-Zawāid)

٢٣٣ – عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ قُرَادٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابُهُ يَتَمَسَّحُوْنَ بِوَضُوْئِهِ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: مَا يَحْمِلُكُمْ عَلٰى هٰذَا؟ قَالُوْا: حُبُّ اللهِ وَرَسُوْلِهِ فَقَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يُحِبَّ اللهَ وَرَسُوْلَهُ أَوْ يُحِبَّهُ اللهُ وَرَسُوْلُهُ فَلْيَصْدُقْ حَدِيْثَهُ إِذَا حَدَّثَ وَلْيُؤَدِّ أَمَانَتَهُ إِذَا اؤْتُمِنَ وَلْيُحْسِنْ جِوَارَ مَنْ جَاوَرَهُ. رواه البيهقي في شعب الإيمان، مشكوة المصابيح، رقم: ٤٩٩٠

233. ‘Abdur Raḥmān ibne-Abī Qurād Raḍiyallāhu ‘anhu narrates that one day, Nabī Ṣallallāhu ‘alaihi wasallam performed Wuḍū , the Ṣaḥābah began to wipe themselves with the water he had used. Nabī Ṣallallāhu ‘alaihi wasallam asked them: What induces you to do this? They replied: For the love of Allāh and His Messenger. Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone likes to love Allāh and His Messenger; and also likes that Allāh and His Messenger love him; then he should speak the truth whenever he speaks; and when he is entrusted with something, he must return it; and should treat his neighbours well. (Baihaqī, Mishkāt)

٢٣٤ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا زَالَ جِبْرِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ. رواه البخاري، باب الوصاة بالجار، رقم: ٦٠١٤

234. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Jibraīl ‘Alaihis Salām continously kept advising me about (the rights of) a neighbour until I thought that undoubtedly he would make him an heir. (Bukhārī)

٢٣٥ – عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيَامَةِ جَارَانِ. رواه أحمد بإسناد حسن، مجمع الزوائد ١٠/٦٣٢

235. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The first pair of adversaries on the Day of Resurrection will be two neighbours. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٢٣٦ – عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يُرِيْدُ أَحَدٌ أَهْلَ الْمَدِيْنَةِ بِسُوْءٍ إِلَّا أَذَابَهُ اللهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ. رواه مسلم، باب فضل المدينة....، رقم: ٣٣١٩

236. Sa‘d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No one who intends evil for the people of Madīnah except that Allāh will melt him in the fire, like the melting of lead or the dissolving of salt in water. (Muslim)

٢٣٧– عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ أَخَافَ أَهْلَ الْمَدِيْنَةِ فَقَدْ أَخَافَ مَا بَيْنَ جَنْبَىَّ. رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد٣/٦٥٨

237. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who frightens the residents of Madīnah, frightens me. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٢٣٨– عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوْتَ بِالْمَدِيْنَةِ فَلْيَمُتْ بِالْمَدِيْنَةِ، فَإِنِّى أَشْفَعُ لِمَنْ مَاتَ بِهَا. رواه ابن حبان، قال المحقق: إسناده صحيح٩/٥٧

238. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who can die in Madīnah let him die there; verily I shall intercede for those who die there (and are buried there). (Ibne-Ḥibbān)

Note: The Scholars of Islām have explained that this is a special intercession, as Rasūlullāh's intercession will generally be for all Muslims. "Who can die in Madinah let him die there" means that he should reside there till his last.

٢٣٩– عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَصْبِرُ عَلٰى لَأْوَاءِ الْمَدِيْنَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِى، إِلَّا كُنْتُ لَهُ شَفِيْعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيْدًا. رواه مسلم، باب الترغيب فى سكنى المدينة ....، رقم: ٣٣٤٧

239. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No one amongst my Ummah who will endure the hardship and rigour of Madīnah, without my being an intercessor or witness on his behalf on the Day of Resurrection. (Muslim)

٢٤٠– عَنْ سَهْلٍ رَضِىَ اللهُ عَنْهُ: قَالَ رَسُوْلُ اللهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيْمِ فِى الْجَنَّةِ هٰكَذَا، وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطٰى وَفَرَّجَ بَيْنَهُمَا شَيْئًا. رواه البخارى. باب اللعان ....، رقم: ٥٣٠٤

240. Sahl Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I, and the one who brings up an orphan, will

be like this in Paradise, and he pointed his forefinger and middle finger with a slight gap between them. (Bukhārī)

٢٤١– عَنْ عَمْرِو بْنِ مَالِكٍ الْقُشَيْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ ضَمَّ يَتِيْمًا بَيْنَ أَبَوَيْنِ مُسْلِمَيْنِ إِلٰى طَعَامِهِ وَشَرَابِهِ حَتّٰى يُغْنِيَهُ اللهُ وَجَبَتْ لَهُ الْجَنَّةُ. رواه أحمد والطبرانى وفيه: على بن زيد وهو حسن الحديث وبقية رجاله رجال الصحيح، مجمع الزوائد٨/٢٩٤

241. ‘Amr ibne-Mālik Al-Qushairī Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who takes an orphan under his care, whose parents were Muslims; and let him share his meals, until Allāh freed this child from his care. Paradise will be due for him. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

٢٤٢– عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ، وَأَوْمَأَ يَزِيْدُ بِالْوُسْطٰى وَالسَّبَّابَةِ، امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصَبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلٰى يَتَامَاهَا حَتّٰى بَانُوا أَوْ مَاتُوا. رواه أبوداود، باب فى فضل من عال يتامٰى، رقم: ٥١٤٩

242. ‘Awf ibne-Mālik Al-Ashja‘ī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I and that woman whose cheeks have darkened (from the hardships of upbringing her children) will be like these two on the Day of Ressurrection. The narrator of the ḥadīth Yazid Raḥimahullāh pointed with the middle and the forefinger. Rasūlullāh Ṣallallāhu ‘alaihi wasallam explaining her circumstances said: A woman, of rank and beauty, who became a widow and then patiently devoted herself to her orphan children (for upbringing them), till they reached the age of puberty or died. (Abu Dāwūd)

٢٤٣– عَنْ أَبِىْ مُوْسَى الْأَشْعَرِىِّ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: مَا قَعَدَ يَتِيْمٌ مَعَ قَوْمٍ عَلٰى قَصْعَتِهِمْ فَيَقْرُبَ قَصْعَتَهُمْ شَيْطَانٌ. رواه الطبرانى فى الأوسط، وفيه: الحسن بن واصل، وهو الحسن بن دينار وهو ضعيف لسوء حفظه، وهو حديث حسن والله أعلم، مجمع الزوائد٨/٢٩٣

243. Abu Mūsā Al-Ash‘arī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Not an orphan sits for eating in the utensils of a people, except that Shaitān cannot come near their utensils. (Ṭabarānī)

٢٤٤ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا شَكَا إِلَى رَسُوْلِ اللهِ ﷺ قَسْوَةَ قَلْبِهِ فَقَالَ: امْسَحْ رَأْسَ الْيَتِيْمِ وَأَطْعِمِ الْمِسْكِيْنَ. رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ٨/٢٩٣

244. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man complained to Rasūlullāh of his hard-heartedness. He said: Pass an affectionate hand over the orphan's head and feed the poor. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٢٤٥ – عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَضِيَ اللهُ عَنْهُ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ: السَّاعِيْ عَلَى الْأَرْمَلَةِ وَالْمِسْكِيْنِ كَالْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ أَوْ كَالَّذِيْ يَصُوْمُ النَّهَارَ وَيَقُوْمُ اللَّيْلَ. رواه البخاري، باب الساعي على الأرملة، رقم: ٦٠٠٦

245. Safwān ibne-Sulaim Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who strives to serve a widow and the poor is like one who struggles in the path of Allāh, or like the one who fasts by day and stands in Ṣalāt by night. (Bukhārī)

٢٤٦ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِيْ. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ٩/٤٨٤

246. ‘Ā'ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The best amongst you is he who is the most kind to his family; and I am the kindest amongst you to my family. (Ibne-Ḥibbān)

٢٤٧ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَتْ عَجُوْزٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عِنْدِيْ فَقَالَ لَهَا: مَنْ أَنْتِ؟ فَقَالَتْ: أَنَا جُثَّامَةُ الْمَدَنِيَّةُ، قَالَ: كَيْفَ حَالُكُمْ؟ كَيْفَ أَنْتُمْ بَعْدَنَا؟ قَالَتْ: بِخَيْرٍ بِأَبِيْ أَنْتَ وَأُمِّيْ يَا رَسُوْلَ اللهِ! فَلَمَّا خَرَجَتْ قُلْتُ: يَا رَسُوْلَ اللهِ تُقْبِلُ عَلَى هٰذِهِ الْعَجُوْزِ هٰذَا الْإِقْبَالَ فَقَالَ: إِنَّهَا كَانَتْ تَأْتِيْنَا أَيَّامَ خَدِيْجَةَ، وَإِنَّ حُسْنَ الْعَهْدِ مِنَ الْإِيْمَانِ. أخرجه الحاكم بنحوه وقال: حديث صحيح على شرط الشيخين وليس له علة ووافقه الذهبي ١/١٦، الإصابة ٤/٢٧٢

247. ‘Ā'ishah Raḍiyallāhu ‘anha narrates that an old woman came to Nabī Ṣallallāhu ‘alaihi wasallam when he was with me. He asked her: Who are you? She said: I am Juthamah Madaniyah. He asked: How are you? How have you been after our (coming to Madīnah)? She replied: May my parents be sacrificed for you! Everything is well. When she went away I asked: O Rasūlallāh! You have given

so much attention to this old woman. He replied: This woman used to come to us in the lifetime of Khadījah. Verily, (paying) regard for an old acquaintance is a sign of Īmān. (Mustadrak Ḥākim, Iṣābah)

٢٤٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ. رواه مسلم، باب الوصية بالنساء، رقم: ٣٦٤٥

248. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer must not hate his believing wife. If he dislikes one of her habits, he would indeed like her other habit. (Muslim)

Note: Rasūlullāh Ṣallallāhu ‘alaihi wasallam gave a brief principle of good living. If people have some faults, then for sure, they also have virtues in them. Humans are a combination of faults and virtues; so one should ignore the faults and focus on the virtues. (Turjumān-us-Sunnah)

٢٤٩ – عَنْ قَيْسِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ. رواه أبوداود، باب في حق الزوج على المرأة، رقم: ٢١٤٠

249. Qais ibne-Sa‘d Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If I were to order anyone to prostrate to another, I would order a woman to prostrate before her husband for the right that Allāh has entrusted upon women to their husbands. (Abu Dāwūd)

٢٥٠ – عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ، دَخَلَتِ الْجَنَّةَ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في حق الزوج على المرأة، رقم: ١١٦١

250. Umme Salamah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any woman, who died while her husband was pleased with her, will enter Paradise. (Tirmidhī)

٢٥١ – عَنِ الْأَحْوَصِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: أَلَا وَاسْتَوْصُوْا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُوْنَ مِنْهُنَّ شَيْئًا غَيْرَ ذٰلِكَ، إِلَّا أَنْ يَأْتِيْنَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ

فَعَلْنَ فَاهْجُرُوهُنَّ فِيْ الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيْلًا، أَلَا إِنَّ لَكُمْ عَلٰى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلٰى نِسَائِكُمْ فَلَا يُوْطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَّ فِيْ بُيُوْتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِيْ كِسْوَتِهِنَّ وَطَعَامِهِنَّ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى حق المرأة على زوجها، رقم:١١٦٣

251. Aḥwaṣ Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alaihi wasallam saying: Listen carefully! Treat women kindly. Indeed they are like captives in your hands (you do not have any rights over them other than being good to them except that when they are guilty of open indecency). If they do so, abandon their beds (give up sleeping with them, but live in the house), and give them a mild punishment. If they are obedient to you, do not try to find excuse against them. Listen carefully! Verily you have rights over your wives, as they have rights over you. Your right is that they should not permit anyone you dislike to come to your beds or enter your house. Listen carefully! Women's rights over you are that you should treat them well in the matter of food and clothing. (Tirmidhī)

٢٥٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَعْطُوا الْأَجِيْرَ أَجْرَهُ قَبْلَ أَنْ يَجِفَّ عَرَقُهُ. رواه ابن ماجه، باب أجر الأجراء، رقم:٢٤٤٣

252. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Pay the labourer his wages before his sweat dries. (Ibne-Mājah)

STRENGTHENING THE BONDS OF KINSHIP

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

قال الله تعالى:

And worship and serve Allāh. And ascribe nothing as partner to Him. (Show) Kindness to parents, and to near kindred, and orphans, and the needy, and to the near neighbour, and the distant neighbour, and your companion (in daily interactions or at work or in travel), and the traveller, and slaves whom you possess. Verily! Allāh loves not such as are proud and boastful.
An-Nisā 4: 36

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ [النساء:٣٦]

Note: A "close neighbour" is he who resides in the immediate neighbourhood and is also a relative. The distant neighbour is one who is not relative. Another interpretation is that a "close neighbour" is one whose door is just near to yours and a distant neighbour is one whose door is away. A "traveller includes a person accompanying you in a journey, a traveller who is presently your guest or any traveller who is in need.

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Indeed, Allāh enjoins justice, Ihsan (doing good) and generosity towards kinsfolk; and forbids immorality, all evil deeds and oppression. He strongly exhorts

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

[النحل: ٩٠]

you so that you might bear (all this) in mind. An-Nahl 16: 90

Note: In one sense this is the most comprehensive verse of the Qurān. Three things have been advised: 1. Justice 2. Iḥsān. 3. Generosity to relatives. And three things have been forbidden; 1. Immorality 2. All evil deeds 3. Oppression. Iḥsān means that a man becomes a model of excellence desiring good for others. It is a station above justice when a man gives more than the rights due to others. He acquires the qualities of generosity, forgiveness and sympathy.

AḤADITH

٢٥٣- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذٰلِكَ الْبَابَ أَوِ احْفَظْهُ. رواه الترمذى وقال: هذا حديث صحيح، باب ما جاء من الفضل فى رضا الوالدين، رقم: ١٩٠٠

253. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: A father is the best gate of the gates of Paradise; so it is up to you, either you lose that gate (by disobeying him), or protect it (by obeying him). (Tirmidhī)

٢٥٤- عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: رِضَا الرَّبِّ فِيْ رِضَا الْوَالِدِ، وَسَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ. رواه الترمذى، باب ما جاء من الفضل فى رضا الوالدين، رقم: ١٨٩٩

254. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Allāh's pleasure lies in a father's pleasure and Allāh's displeasure lies in a father's displeasure. (Tirmidhī)

٢٥٥- عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ وُدِّ أَبِيْهِ. رواه مسلم، باب فضل صلة أصدقاء الأب ....، رقم: ٦٥١٣

255. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhumā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The finest act of righteousness for a son is to treat his late father's friends kindly. (Muslim)

٢٥٦- عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ أَحَبَّ أَنْ يَصِلَ أَبَاهُ فِيْ قَبْرِهِ، فَلْيَصِلْ إِخْوَانَ أَبِيْهِ بَعْدَهُ. رواه ابن حبان، قال المحقق: إسناده صحيح ٢/١٧٥

256. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhumā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, who likes to maintain bonds of kinship with his father when he is in his grave, should treat his father's brothers kindly after him. (Ibne-Ḥibbān)

٢٥٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِيْ عُمُرِهِ وَيُزَادَ لَهُ فِيْ رِزْقِهِ فَلْيَبَرَّ وَالِدَيْهِ وَلْيَصِلْ رَحِمَهُ. رواه أحمد ٣/٢٦٦

257. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who wishes that his life span be prolonged and his provisions increased should treat his parents well and maintain his bonds of kinship. (Musnad Aḥmad)

٢٥٨- عَنْ مُعَاذٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ بَرَّ وَالِدَيْهِ طُوْبٰى لَهُ زَادَ اللّٰهُ فِيْ عُمُرِهِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبى ٤/١٥٤

258. Mu'ādh Raḍiyallāhu 'anhu narrates: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who treats his parents well, for him are the good tidings of a prolonged lifespan. (Mustadrak Ḥākim)

٢٥٩- عَنْ أَبِيْ أُسَيْدٍ مَالِكِ بْنِ رَبِيْعَةَ السَّاعِدِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِيْ سَلِمَةَ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! هَلْ بَقِيَ مِنْ بِرِّ أَبَوَيَّ شَيْءٌ أَبَرُّهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ: نَعَمْ، الصَّلٰوةُ عَلَيْهِمَا، وَالإِسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِيْ لَا تُوْصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيْقِهِمَا. رواه أبوداوُد، باب فى بر الوالدين، رقم: ٥١٤٢

259. Abu Usaid Mālik ibne-Rabī'ah As-Sā'idī Raḍiyallāhu 'anhu narrates that while we were with Rasūlullāh Ṣallallāhu 'alaihi wasallam, a man from Bani Salamah came and said: O Rasūlallāh! Is there any kindness left that I can do for my parents, after their death? He said: Yes! By supplicating for them, asking for forgiveness for them, carrying out their final instructions after their death, joining ties of relationship which are dependant on them and honouring their friends. (Abu Dāwūd)

٢٦٠ – عَنْ مَالِكٍ أَوِ ابْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: مَنْ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا ثُمَّ لَمْ يَبَرَّهُمَا دَخَلَ النَّارَ فَأَبْعَدَهُ اللهُ، وَأَيُّمَا مُسْلِمٍ أَعْتَقَ رَقَبَةً مُسْلِمَةً كَانَتْ فِكَاكَهُ مِنَ النَّارِ. (وهو بعض الحديث) رواه أبويعلى والطبراني وأحمد مختصرًا بإسناد حسن، الترغيب ٣/٣٤٧

260. Mālik or Ibne-Mālik Raḍiyallāhu ‘anhuma narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: He who has his parents or one of them alive and did not treat them well will enter Fire, and Allāh will remove His Mercy from him. And any Muslim who sets free a Muslim slave is liberated from the Fire. (Abu Ya‘lā, Musnad Aḥmad, Ṭabarānī, Targhīb)

٢٦١ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ ثُمَّ رَغِمَ أَنْفُ، قِيْلَ: مَنْ يَا رَسُوْلَ اللهِ؟ قَالَ: مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ. رواه مسلم، باب رغم من أدرك أبويه ..... ، رقم: ٦٥١٠

261. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: May he be humiliated. May he be humiliated. May he be humiliated. It was said: Who, O Rasūlallāh? He replied: The one, who having one or both parents live to old age, does not enter Paradise (by serving them and pleasing their hearts). (Muslim)

٢٦٢ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوْكَ. رواه البخاري، باب من أحق الناس بحسن الصحبة، رقم: ٥٩٧١

262. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: O Rasūlallāh! Who is the most deserving of my excellent conduct and service? He replied: Your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your mother. The man asked: Who is next? He replied: Then your father. (Bukhārī)

٢٦٣ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: نِمْتُ فَرَأَيْتُنِي فِي الْجَنَّةِ فَسَمِعْتُ صَوْتَ قَارِئٍ يَقْرَأُ، فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا حَارِثَةُ بْنُ النُّعْمَانِ، فَقَالَ لَهَا رَسُوْلُ

اللهِ ﷺ: كَذَاكَ الْبِرُّ كَذَاكَ الْبِرُّ، وَكَانَ أَبَرَّ النَّاسِ بِأُمِّهِ. رواه أحمد ٦/١٥١

263. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: While asleep I found myself in Paradise and heard someone reciting the Qur’ān. I asked: Who is this? The angels replied: Ḥārithah ibne-Nu‘mān. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to ‘Ā’ishah: (indeed) Great deeds are like this, great deeds are like this! (it's the result of a great deed that) Ḥārithah ibne-Nu‘mān was very dutiful to his mother. (Musnad Aḥmad)

٢٦٤ – عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُوْلِ اللهِ ﷺ فَاسْتَفْتَيْتُ رَسُوْلَ اللهِ ﷺ، قُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكِ. رواه البخاري، باب الهدية للمشركين، رقم: ٢٦٢٠

264. Asmā binte Abu Bakr Raḍiyallāhu ‘anha says: My mother who was an idolater visited me during the time of Rasūlullāh Ṣallallāhu ‘alaihi wasallam. So I inquired from Rasūlullāh Ṣallallāhu ‘alaihi wasallam: My mother has come and would like to meet me, shall I meet her? He replied: Yes and be affectionate to your mother. (Bukhārī)

٢٦٥ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُوْلَ اللهِ! أَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الْمَرْأَةِ قَالَ: زَوْجُهَا، قُلْتُ: فَأَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الرَّجُلِ قَالَ: أُمُّهُ. رواه الحاكم في المستدرك ٤/١٥٠

265. ‘Ā’ishah Raḍiyallāhu ‘anha narrates: I asked: O Rasūlallāh! Amongst people who has the greatest right over a woman? He replied: Her husband. I asked: Amongst people who has the greatest right over a man? He replied: His mother. (Mustadrak Ḥākim)

٢٦٦ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ! إِنِّي أَصَبْتُ ذَنْبًا عَظِيْمًا فَهَلْ لِي تَوْبَةٌ؟ قَالَ: هَلْ لَكَ مِنْ أُمٍّ؟ قَالَ: لَا، قَالَ: هَلْ لَكَ مِنْ خَالَةٍ؟ قَالَ: نَعَمْ قَالَ: فَبِرَّهَا. رواه الترمذي، باب في بر الخالة، رقم: ١٩٠٤

266. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that verily a man came to Nabī Ṣallallāhu ‘alaihi wasallam and asked: O Rasūlallāh! I have committed a major sin; can my turning in

repentance be accepted? He asked: Do you have a mother? He replied: No. Rasūlullāh asked again: Do you have a maternal aunt? He replied: Yes. Rasūlullāh said: Then serve her with kindness. (Tirmidhī)

٢٦٧ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَنَائِعُ الْمَعْرُوْفِ تَقِيْ مَصَارِعَ السُّوْءِ، وَصَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ، وَصِلَةُ الرَّحِمِ تَزِيْدُ فِي الْعُمْرِ. رواه الطبراني في الكبير وإسناده حسن، مجمع الزوائد ٢٩٣/٣

267. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The doing of good deeds saves a person from a bad death; secret charity subsides Rabb's anger; and strengthening bonds of kinship prolongs life. (Ṭabarānī, Majma-'uz-Zawāid)

Note: 1. Strengthening kinship may include helping relatives financially from one's earnings or devoting time for their affairs. (Ma'āriful Ḥadīth)

2. Prolonging life means that when a person strengthens bonds of kinship Allāh blesses him. He is inspired to do good deeds and it becomes easy for him to do actions which will be useful to him in the Hereafter. (Nawawi)

٢٦٨ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. رواه البخاري، باب إكرام الضيف ...، رقم: ٦١٣٨

268. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whosoever believes in Allāh and the Last Day should extend hospitality to his guests. And whosoever believes in Allāh and the Last Day should be kind to his relations. And whosoever believes in Allāh and the Last Day should either speak well or keep silent. (Bukhārī)

٢٦٩ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِيْ رِزْقِهِ، وَيُنْسَأَ لَهُ فِيْ أَثَرِهِ فَلْيَصِلْ رَحِمَهُ. رواه البخاري، باب من بسط له في الرزق ...، رقم: ٥٩٨٦

269. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who likes his livelihood to be

increased, and his life prolonged, should kindly fulfil the rights of his relatives. (Bukhārī)

٢٧٠ – عَنْ سَعِيْدِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ هٰذِهِ الرَّحِمَ شُجْنَةٌ مِنَ الرَّحْمٰنِ عَزَّوَجَلَّ، فَمَنْ قَطَعَهَا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ. (وهو بعض الحديث) رواه أحمد والبزار ورجال أحمد رجال الصحيح غير نوفل بن مساحق وهو ثقة، مجمع الزوائد ٢٧٤/٨

270. Sa'īd ibne-Zaid Raḍiyallāhu 'anhu narrates that indeed Nabī Ṣallallāhu 'alaihi wasallam said: Verily, this *Raham* (bond of kinship) is a branch of Ar-Rahmān ('Azza wa Jall). He who breaks it, Allāh will prohibit Paradise on him. (Musnad Aḥmad, Bazzār, Majma'uz-Zawāid)

٢٧١ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْوَاصِلُ بِالْمُكَافِيْ، وَلٰكِنِ الْوَاصِلُ الَّذِيْ إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا. رواه البخاري، باب ليس الواصل بالمكافي، رقم: ٥٩٩١

271. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He is not strengthening bonds of kinship who just reciprocates the conduct of his relatives; but the one, who joins his ties of relationship when they are severed, is strengthening the bond. (Bukhārī)

٢٧٢ – عَنِ الْعَلَاءِ بْنِ خَارِجَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: تَعَلَّمُوْا مِنْ أَنْسَابِكُمْ مَا تَصِلُوْنَ بِهِ أَرْحَامَكُمْ. رواه الطبراني في الكبير ورجاله موثقون، مجمع الزوائد ٤٥٦/١

272. 'Aḷa' ibne-Khārijah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Learn enough of your lineage by means of which you are able to bind ties with your relatives. (Ṭabarānī, Majma'uz-Zawāid)

٢٧٣ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَنِيْ خَلِيْلِيْ ﷺ بِسَبْعٍ: أَمَرَنِيْ بِحُبِّ الْمَسَاكِيْنِ وَالدُّنُوِّ مِنْهُمْ وَأَمَرَنِيْ أَنْ أَنْظُرَ إِلٰى مَنْ هُوَ دُوْنِيْ وَلَا أَنْظُرَ إِلٰى مَنْ هُوَ فَوْقِيْ وَأَمَرَنِيْ أَنْ أَصِلَ الرَّحِمَ وَإِنْ أَدْبَرَتْ وَأَمَرَنِيْ أَنْ لَا أَسْأَلَ أَحَدًا شَيْئًا وَأَمَرَنِيْ أَنْ أَقُوْلَ بِالْحَقِّ وَإِنْ كَانَ مُرًّا وَأَمَرَنِيْ أَنْ لَا أَخَافَ فِي اللهِ لَوْمَةَ لَائِمٍ وَأَمَرَنِيْ أَنْ أُكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ فَإِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ. رواه أحمد ١٥٩/٥

273. Abu Dhar Raḍiyallāhu 'anhu narrates that my close friend

Ṣallallāhu ‘alaihi wasallam ordered me seven things: 1. He ordered me to love the poor, and be close to them. 2. He ordered me to look at those inferior to me, and not to look at those who are superior. 3. He ordered me to bind ties of kinship; even if they turn away from me. 4. He ordered me not to ask anyone for anything. 5. He ordered me to speak the truth, though it may be bitter. 6. He ordered me not to fear the reproach of anyone in respect to the orders of Allāh. 7. And he ordered me to recite frequently, *Lā ḥaula walā qūwata illā billāh.* "There is no might to resist evil, and no power to do good, except through Allāh", for these words are undoubtedly from the treasure under the Throne. (Musnad Aḥmad)

Note: Anyone who regularly recites *Lā ḥaula walā qūwata illā billāh* undoubtedly is entitled to a very big reward. (Maẓāhir Ḥaque)

٢٧٤ – عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ. رواه البخاري، باب إثم القاطع، رقم: ٥٩٨٤

274. Jubair ibne-Muṭ‘im Raḍiyallāhu ‘anhu narrates that verily Nabī Ṣallallāhu ‘alaihi wasallam said: He will not enter Paradise who breaks ties of kinship. (Bukhārī)

Note: Severing ties of kinship is such a grievous sin that none stained with it will be able to enter Paradise. However, when one is cleansed after undergoing punishment, or is pardoned by Allāh Subḥānahū wa Ta‘ālā for some reason or without any reason, then he will be able to enter Paradise. (Ma‘āriful Ḥadīth)

٢٧٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ! إِنَّ لِيْ قَرَابَةً، أَصِلُهُمْ وَيَقْطَعُوْنِّيْ، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيْئُوْنَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُوْنَ عَلَيَّ، فَقَالَ: لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيْرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذٰلِكَ. رواه مسلم، باب صلة الرحم ....، رقم: ٦٥٢٥

275. Abu Hurairah Raḍiyallāhu ‘anhu narrates that a man said: O Rasūlallāh! I have relatives with whom I try to unite ties, but they severe relations with me. I treat them kindly, but they treat me badly. I forbear their excesses and they are rude to me. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If you are as you say, it is as if you are casting hot ashes on their faces; and so long as you maintain this behaviour, you will have support against them from Allāh. (Muslim)

WARNING AGAINST HARMING MUSLIMS

VERSES OF QUR’ĀN

قال الله تعالى:

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّإِثْمًا مُّبِيْنًا ﴿٥٨﴾ [الأحزاب: ٥٨]

Allāh Subḥānahū wa Ta‘ālā says:

And for those who harm believing men and believing women - without their having done any wrong- they surely burden themselves with the guilt of slander and a glaring sin.
Al-Aḥzāb 33: 58

وقال تعالى:

وَيْلٌ لِّلْمُطَفِّفِيْنَ ﴿١﴾ الَّذِيْنَ إِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ﴿٢﴾ وَإِذَا كَالُوْهُمْ أَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ﴿٣﴾ أَلَا يَظُنُّ أُولٰٓئِكَ أَنَّهُمْ مَّبْعُوْثُوْنَ ﴿٤﴾ لِيَوْمٍ عَظِيْمٍ ﴿٥﴾ يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ﴿٦﴾ [المطففين: ١-٦]

Allāh Subḥānahū wa Ta‘ālā says:

Woe to *Al-Muṭaffifīn* [those who give less in measure and weight (decrease the rights of others)].
Those who, when they have to receive by measure from men, demand full measure,
And when they have to give by measure or weight to men, give less than due.

Do they not know that they are bound to be raised from the dead.

(And called to account) on a Great Day!
The Day when all men shall stand before the Rabb of all the worlds.
Al-Muṭaffifīn 83: 1:6

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ [الهمزة: ١]

Woe to every slanderer and fault-finder. Al-Humazah 104:1

AḤADITH

٢٧٦ - عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ، أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ. رواه أبو داوُد، باب في التجسس، رقم:٤٨٨٨

276. Mu'āwiyah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed when you pursue the secret faults of people, you will corrupt them. (Abu Dāwūd)

Note: Pursuing the faults of people creates hatred, jealousy and many other evil promptings in them. By seeking and denouncing the faults of others, one may create obstinacy in them to continue their sins thus worsening their deeds (and relation to Allāh). (Badhl-ul-Majhūd)

٢٧٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تُؤْذُوا الْمُسْلِمِيْنَ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَثَرَاتِهِمْ. (وهو جزء من الحديث) رواه ابن حبان، قال المحقق: إسناده قوى١٣/ ٧٥

277. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not harm Muslims; do not condemn them; and do not look for their faults. (Ibne-Ḥibbān)

٢٧٨ - عَنْ أَبِيْ بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يَامَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الإِيْمَانُ قَلْبَهُ! لَا تَغْتَابُوا الْمُسْلِمِيْنَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ. رواه أبوداوُد، باب في الغيبة، رقم: ٤٨٨٠

278. Abu Barzah Al-Aslamī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O the community of people! who have accepted Islām by their tongues; and Īmān has not entered their hearts, do not backbite Muslims nor seek out their faults. Undoubtedly he who seeks out the faults of his Muslim brother, will

have his faults sought by Allāh; and whose faults are sought by Allāh, He will disgrace him even at his home. (Abu Dāwūd)

Note: This ḥadīth is a warning to those who backbite Muslims, as this can only be the work of hypocrites and not of Muslims. (Badhl-ul-Majhūd)

٢٧٩ - عَنْ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ عَنْ أَبِيْهِ قَالَ: غَزَوْتُ مَعَ نَبِيِّ اللهِ ﷺ غَزْوَةَ كَذَا وَكَذَا، فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيْقَ، فَبَعَثَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِيْ فِي النَّاسِ: أَنَّ مَنْ ضَيَّقَ مَنْزِلًا أَوْ قَطَعَ طَرِيْقًا فَلَا جِهَادَ لَهُ. رواه أبوداوُد، باب ما يؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٩

279. The father of Anas Juhanī Raḍiyallāhu 'anhu narrates that we went on an expedition with Nabī Ṣallallāhu 'alaihi wasallam. People stayed there in a manner occupying so much space, that they encroached the road. Nabī Ṣallallāhu 'alaihi wasallam sent a man to announce among the people: Those who occupy much space or encroach the road, for them there is no (reward of) Jihād. (Abu Dāwūd)

٢٨٠ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ جَرَّدَ ظَهْرَ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقٍّ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ. رواه الطبراني في الكبير والأوسط وإسناده جيد، مجمع الزوائد٦/ ٣٨٤

280. Umāmah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who beats upon the bare back of a Muslim unjustly, he will meet Allāh in a condition that Allāh will be angry with him. (Ṭabarānī ,Majma-'uz-Zawāid)

٢٨١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِيْنَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكٰوةٍ، وَيَأْتِي قَدْ شَتَمَ هٰذَا، وَقَذَفَ هٰذَا، وَأَكَلَ مَالَ هٰذَا، وَسَفَكَ دَمَ هٰذَا، وَضَرَبَ هٰذَا فَيُعْطٰى هٰذَا مِنْ حَسَنَاتِهِ، وَهٰذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضٰى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ. رواه مسلم، باب تحريم الظلم، رقم: ٦٥٧٩

281. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam once asked his Ṣaḥābah: Do you know who is poor? Ṣaḥābah replied: The poor amongst us is he who has no money or property. Rasūlullāh Ṣallallāhu 'alaihi wasallam explained: The poor amongst my Ummah is one, who will come on

the Day of Resurrection with Ṣalāt, Ṣaum and Zakāt, but who had abused somebody, slandered someone, usurped the goods of another person, had shed blood or beaten another person. So this one and that one will be given a part of the aggressor's good deeds; should his good deeds fall-short, before he clears what he owes then the aggrieved person's sins and faults will be transferred from them to him; and he will be thrown into Hell-Fire. (Muslim)

٢٨٢ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سِبَابُ الْمُسْلِمِ فُسُوْقٌ، وَقِتَالُهُ كُفْرٌ. رواه البخاري باب ما ينهى من السباب واللعن، رقم: ٦٠٤٤

282. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: To abuse a Muslim is disobedience, and his murder is infidelity. (Bukhārī)

Note: A Muslim who murders another Muslim negates his perfection in Islām, and this could become a reason for his dying in infidelity. (Maẓāhir Ḥaque)

٢٨٣ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا رَفَعَهُ قَالَ: سَابُّ الْمُسْلِمِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ. رواه الطبراني في الكبير وهو حديث حسن، الجامع الصغير ٣٨/٢

283. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who abuses a Muslim is like one who is heading to his destruction. (Ṭabarānī, Jami-'us-Saghīr)

٢٨٤ – عَنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! الرَّجُلُ مِنْ قَوْمِيْ يَشْتِمُنِيْ وَهُوَ دُوْنِيْ، أَفَأَنْتَقِمُ مِنْهُ؟ فَقَالَ النَّبِيُّ ﷺ: الْمُسْتَبَّانِ شَيْطَانَانِ يَتَهَاتَرَانِ وَيَتَكَاذَبَانِ. رواه ابن حبان، قال المحقق: إسناده صحيح ٣٤/١٣

284. 'Iyāḍ ibne-Ḥimār Raḍiyallāhu 'anhu said: O Nabī Allāh! One of my people abuses me, though he is inferior to me. Should I revenge him? Nabī Ṣallallāhu 'alaihi wasallam replied: Those two who abuse each other are like two Shaiṭān who insult and call each other a liar. (Ibne-Ḥibbān)

٢٨٥ – عَنْ أَبِيْ جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ لِرَسُوْلِ اللهِ ﷺ: اعْهَدْ إِلَيَّ، قَالَ: لَا تَسُبَّنَّ أَحَدًا، قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيْرًا وَلَا شَاةً، قَالَ: وَلَا تَحْقِرَنَّ شَيْئًا

مِنَ الْمَعْرُوْفِ، وَأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ إِنَّ ذٰلِكَ مِنَ الْمَعْرُوْفِ، وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنْ أَبَيْتَ فَإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيْلَةِ وَإِنَّ اللهَ لَا يُحِبُّ الْمَخِيْلَةَ، وَإِنِ امْرُؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيْكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيْهِ، فَإِنَّمَا وَبَالُ ذٰلِكَ عَلَيْهِ. (وهو بعض الحديث) رواه أبوداود، باب ما جاء في إسبال الإزار، رقم: ٤٠٨٤

285. Abu Juraiy Jābir ibne-Sulaim Raḍiyallāhu 'anhu said: I requested Rasūlullāh Ṣallallāhu 'alaihi wasallam for some advice. He said: Do not abuse anyone. After that, I have never abused a freeman or a slave, a camel or a goat. He said: And do not consider any act of kindness insignificant, speaking cheerfully with your brother is undoubtedly an act of kindness. Keep your lower garment up to the middle of the calf or if you so desire then up to the ankles; avoid its trailing, for that is a sign of pride and indeed Allāh does not like pride. If anyone abuses you or makes you ashamed for something he knows about you, do not make him ashamed for something you know about him; for the burden of that will be on him. (Abu Dāwūd)

٢٨٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا شَتَمَ أَبَا بَكْرٍ وَالنَّبِيُّ ﷺ جَالِسٌ، فَجَعَلَ النَّبِيُّ ﷺ يَعْجَبُ وَيَتَبَسَّمُ، فَلَمَّا أَكْثَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَامَ، فَلَحِقَهُ أَبُوْبَكْرٍ فَقَالَ: يَا رَسُوْلَ اللهِ! كَانَ يَشْتِمُنِيْ وَأَنْتَ جَالِسٌ، فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ، قَالَ: إِنَّهُ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَنْكَ، فَلَمَّا رَدَدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَقْعُدَ مَعَ الشَّيْطَانِ، ثُمَّ قَالَ: يَا أَبَا بَكْرٍ ثَلَاثٌ كُلُّهُنَّ حَقٌّ، مَا مِنْ عَبْدٍ ظُلِمَ بِمَظْلَمَةٍ فَيُغْضِيْ عَنْهَا لِلّٰهِ عَزَّوَجَلَّ إِلَّا أَعَزَّ اللهُ بِهَا نَصْرَهُ، وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيْدُ بِهَا صِلَةً إِلَّا زَادَهُ اللهُ بِهَا كَثْرَةً، وَمَا فَتَحَ رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيْدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللهُ عَزَّوَجَلَّ بِهَا قِلَّةً. رواه أحمد ٤٣٦/٢

286. Abu Hurairah Raḍiyallāhu 'anhu narrates that a man abused Abu Bakr while Nabī Ṣallallāhu 'alaihi wasallam was sitting. Appreciating (the forbearance and patience of Abu Bakr Raḍiyallāhu 'anhu), he kept smiling, but when the man went on at length and Abu Bakr Raḍiyallāhu 'anhu replied to some of what he said; Rasūlullāh Ṣallallāhu 'alaihi wasallam became angry and left. Abu Bakr Raḍiyallāhu 'anhu went after him and said: O Rasūlallāh! He was abusing me in your presence but when I replied to some of what he said, you became angry, and left. He replied: There was an angel

with you, replying to him on your behalf but when you replied to him, Shaiṭān got in, and I am not supposed to sit with Shaiṭān. He then added: O Abu Bakr! There are three things, all of which are true:

1. Anyone who is wronged and he ignores it for the sake of Allāh Azza wa Jall, Allāh will help him out and strengthen him.
2. Anyone who begins to give intending thereby to unite ties of relationship, Allāh provides him with much more because of it.
3. Anyone who opens a door of begging, desiring to increase his wealth, Allāh Azza wa Jall increases his scantiness because of it (Musnad Aḥmad)

٢٨٧– عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ، قَالُوا: يَا رَسُوْلَ اللهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ. رواه مسلم، باب الكبائر وأكبرها، رقم:٢٦٣

287. ‘Abdullāh ibne-‘Amr ibnil ‘Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: It is a major sin that a man slanders his parents. The Ṣaḥābah asked: O Rasūlallāh! Could a person slander his own parents? Rasūlullāh Ṣallallāhu ‘alaihi wasallam answered: Yes, if he slanders another person's father, the latter would slander his father and if he slanders his mother, the latter in turn, would slander his mother. (Muslim)

٢٨٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اللّٰهُمَّ! إِنِّيْ أَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيْهِ، فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِيْنَ آذَيْتُهُ، شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ. رواه مسلم، باب من لعنه النبي ﷺ ...، رقم:٦٦١٩

288. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi waṣallam supplicated with these words: O Allāh! I make a covenant with You; kindly never go against it, for I am only a human being; if I annoy or scold or curse or beat any of the believers, make this a source of Your blessing, purification (from the sins), and closeness to You on the Day of Resurrection. (Muslim)

٢٨٩– عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَسُبُّوا الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ. رواه الترمذي، باب ما جاء في الشتم، رقم:١٩٨٢

289. Mughīrah ibne-Shu‘bah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not abuse the deceased, as you would thus cause distress to the living. (Tirmidhī)

Note: It means that by abusing the deceased, his relatives would be grieved, but the one who is abused will not be affected.

٢٩٠– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيْهِمْ. رواه أبو داوُد، باب في النهي عن سب الموتى، رقم:٤٩٠٠

290. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mention the good qualities of your deceased and refrain from mentioning their faults. (Abu Dāwūd)

٢٩١– عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيْهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُوْنَ دِيْنَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ. رواه البخاري، باب من كانت له مظلمة عند الرجل ...، رقم:٢٤٤٩

291. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whosoever has done a wrong, affecting his brother's honour or something else, must ask him for forgiveness now, before that Day comes when he will have neither Dīnār nor Dirham. If he has any good deeds, then these will be subtracted, equal to his wrong doings; and if he has no good deeds, then the evil deeds of the one wronged will be taken and laid upon him. (Bukhārī)

٢٩٢– عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: وَأَرْبَى الرِّبَا اسْتِطَالَةُ الرَّجُلِ فِي عِرْضِ أَخِيْهِ. (وهو بعض الحديث) رواه الطبراني في الأوسط وهو حديث صحيح، الجامع الصغير ٢٢/٢

292. Barā’ ibne-‘Āzib Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The worst usury is disgracing his brother. (Ṭabarānī, Jāmi‘uṣ-Ṣaghīr)

Note: Disgracing a Muslim is termed as the worst usury. In usury the wealth of others is taken away and exploited for personal gains, similarly, disgracing Muslim causes harm to his honour. And the

honour of a Muslim is far more respectable than his belongings; thus, disgracing is termed as the worst form of usury. (Faiḍ-ul-Qadīr ,Badhl-ul-Majhūd)

٢٩٣– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ اسْتِطَالَةَ الْمَرْءِ فِيْ عِرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ. (الحديث) رواه أبو داود، باب في الغيبة، رقم: ٤٨٧٧

293. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed the biggest amongst the major sins is to attack a Muslim's honour unjustly. (Abu Dāwūd)

٢٩٤– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ احْتَكَرَ حُكْرَةً يُرِيْدُ أَنْ يُغْلِيَ بِهَا عَلَى الْمُسْلِمِيْنَ فَهُوَ خَاطِئٌ. رواه أحمد وفيه: أبو معشر وهو ضعيف وقد وثق، مجمع الزوائد ٤/١٨١

294. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever hoards grain to raise its price for Muslims is a sinner. (Musnad Aḥmad, Majma-'uz-Zawāid)

٢٩٥– عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنِ احْتَكَرَ عَلَى الْمُسْلِمِيْنَ طَعَامًا ضَرَبَهُ اللهُ بِالْجُذَامِ وَالإِفْلَاسِ. رواه ابن ماجه، باب الحكرة والجلب، رقم: ٢١٥٥

295. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: If anyone hoards food from Muslims, Allāh will smite him with leprosy and stringency. (Ibne-Mājah)

Note: The hoarder is one who at the time of people's need, (as grain is not freely available in the market) stores his grain secretly, waiting for the prices to rise. (Maẓāhir Ḥaque)

٢٩٦– عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: إِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيْهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيْهِ حَتّٰى يَذَرَ. رواه مسلم، باب تحريم الخطبة على خطبة أخيه ....، رقم: ٣٤٦٤

296. 'Uqbah ibne-'Āmir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A believer is the brother of a believer. It is not lawful for a believer to outbid the concluded deal of his brother, or propose to the same woman whom his brother has proposed, until he abandons the intention of marrying this woman. (Muslim)

Note: Outbidding has several meanings; one of these is that when a deal between two men has been concluded, a third person asks the seller to cancel the deal and deal with him afresh. (Nawawī)
Muslim Scholars must be consulted to learn the *Masāil* (Islām's way of conducting business and other affairs). Knowingly proposing for a woman, for whom a proposal has already been received and likely to be accepted, is against the teachings of Islām. (Fatḥ-ul-Mulhim)

٢٩٧– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا. (الحديث) رواه مسلم، باب قول النبي ﷺ من حمل علينا السلاح ....، رقم: ٢٨٠

297. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who raises a weapon at us, is not from us. (Muslim)

٢٩٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُشِيْرُ أَحَدُكُمْ عَلَى أَخِيْهِ بِالسِّلَاحِ فَإِنَّهُ لَا يَدْرِيْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِيْ يَدِهِ فَيَقَعُ فِيْ حُفْرَةٍ مِنَ النَّارِ. رواه البخاري، باب قول النبي ﷺ من حمل علينا السلاح فليس منا، رقم: ٧٠٧٢

298. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: None of you should point towards his Muslim brothers with a weapon, for he does not know when the Shaiṭān may interrupt causing its misuse with one's hand (injuring his Muslim brother and in its punishment), he falls into a pit of the Fire. (Bukhārī)

٢٩٩– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ أَبُو الْقَاسِمِ ﷺ: مَنْ أَشَارَ إِلَى أَخِيْهِ بِحَدِيْدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتّٰى يَدَعَهُ وَإِنْ كَانَ أَخَاهُ لِأَبِيْهِ وَأُمِّهِ. رواه مسلم، باب النهي عن الإشارة بالسلاح إلى مسلم، رقم: ٦٦٦٦

299. Abu Hurairah Raḍiyallāhu 'anhu narrates that Abul Qāsim Ṣallallāhu 'alaihi wasallam said: If anyone points with a piece of iron (weapon) at his brother, indeed angels curse him, till he stops pointing it, even if he is his brother who has the same father and mother. (Muslim)

Note: Pointing with a piece of iron or weapon towards his real brother does not necessarily mean that he wants to kill or hurt him; but he might just have done this playfully, despite which angels will curse him. The purpose is to firmly forbid such things, even playfully. (Maẓāhir Ḥaque)

٣٠٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ مَرَّ عَلٰى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيْهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: مَا هٰذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُوْلَ اللهِ! قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّيْ. رواه مسلم، باب قول النبي ﷺ من غشنا فليس منا، رقم: ٢٨٤

300. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam passed by a heap of grain and inserted his hand into it; his fingers were moistened by the wet grain. He asked: O owner of the grain! What is this? The man replied: O Rasūlallāh! It is due to rain. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Why did you not put the damp grain on top of the heap, so people could see it? He who deceives people does not belong to me. (Muslim)

٣٠١ – عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: مَنْ حَمٰى مُؤْمِنًا مِنْ مُنَافِقٍ، أُرَاهُ قَالَ: بَعَثَ اللهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ، وَمَنْ رَمٰى مُسْلِمًا بِشَيْءٍ يُرِيْدُ شَيْنَهُ بِهِ حَبَسَهُ اللهُ عَلٰى جِسْرِ جَهَنَّمَ حَتّٰى يَخْرُجَ مِمَّا قَالَ. رواه أبو داود، باب الرجل يذب عن عرض أخيه، رقم: ٤٨٨٣

301. Mu'ādh ibne-Anas Juhanī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: If anyone guards a believer's honour from a hypocrite, then Allāh will appoint an angel who will guard his flesh from the Hell-Fire on the Day of Resurrection. If anyone accuses a Muslim by saying something to defame him, then Allāh will restrain him on the bridge over Hell until he is cleansed from what he said. (Abu Dāwūd)

٣٠٢ – عَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ ذَبَّ عَنْ عِرْضِ أَخِيْهِ بِالْغِيْبَةِ كَانَ حَقًّا عَلَى اللهِ أَنْ يُعْتِقَهُ مِنَ النَّارِ. رواه أحمد والطبراني وإسناد أحمد حسن، مجمع الزوائد ٨/١٧٩

302. Asmā binte-Yazīd Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone defends his brother's honour in his absence, then it is Allāh's responsibility to set him free from the Fire. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

٣٠٣ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عِرْضِ أَخِيْهِ الْمُسْلِمِ كَانَ

حَقًّا عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ. رواه أحمد ٦/٤٤٩

303. Abu Dardā' Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who safeguards the honour of his Muslim brother, then Allāh 'Azza wa Jall will save him from the Hell-Fire on the Day of Resurrection. (Musnad Aḥmad)

٣٠٤ – عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ حَالَتْ شَفَاعَتُهُ دُوْنَ حَدٍّ مِنْ حُدُوْدِ اللهِ، فَقَدْ ضَادَّ اللهَ، وَمَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخَطِ اللهِ حَتّٰى يَنْزِعَ عَنْهُ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيْهِ أَسْكَنَهُ اللهُ رَدْغَةَ الْخَبَالِ حَتّٰى يَخْرُجَ مِمَّا قَالَ. رواه أبو داود، باب في الرجل يعين على خصومة ....، رقم: ٣٥٩٧

304. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: If anyone's intercession becomes an obstacle to one of the punishments prescribed by Allāh he has opposed Allāh; if anyone disputes knowingly about something which is false he remains in the displeasure of Allāh till he desists; and if anyone makes an untruthful accusation against a Muslim he will be made by Allāh to dwell in the filthy fluid flowing from the inhabitants of Hell, till he retracts his statement. (Abu Dāwūd)

٣٠٥ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تَحَاسَدُوْا، وَلَا تَنَاجَشُوْا، وَلَا تَبَاغَضُوْا، وَلَا تَدَابَرُوْا، وَلَا يَبِعْ بَعْضُكُمْ عَلٰى بَيْعِ بَعْضٍ، وَكُوْنُوْا عِبَادَ اللهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، التَّقْوٰى هٰهُنَا، وَيُشِيْرُ إِلٰى صَدْرِهِ ثَلَاثَ مِرَارٍ: بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ. رواه مسلم، باب تحريم ظلم المسلم ....، رقم: ٦٥٤١

305. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not be jealous of one another; do not outbid to deceive without intending to buy; do not hate one another; do not be indifferent to one another; do not enter into a transaction when others have completed it; and O slaves of Allāh! Be like brothers amongst yourselves. A Muslim is a brother of a Muslim; he neither oppresses him nor deserts him, nor looks down upon him. Piety is here: Then pointing towards his chest, he said this

thrice: It is evil enough for a man to consider his Muslim brother worthless. All things of a Muslim are inviolable for his brother in faith; his blood, his property and his honour. (Muslim)

Note: Piety denotes the fear of Allāh and a state of awareness for the reckoning in the Hereafter. Thus, "piety is here" implies a feeling within the heart, and not something physical that can be seen so as to ascertain whether a person is pious or not. It is not appropriate for a Muslim to look doen upon his Muslim brother, as a person who appears lowly may have a high degree of piety and thus be honourable to Allāh. (Ma'āriful Ḥadīth)

٣٠٦– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ. رواه أبوداود، باب في الحسد، رقم:٤٩٠٣

306. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Avoid jealousy, verily, jealousy consumes good deeds like fire consumes dry wood (or he said) grass. (Abu Dāwūd)

٣٠٧– عَنْ أَبِيْ حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِامْرِىءٍ أَنْ يَأْخُذَ عَصًا أَخِيْهِ بِغَيْرِ طِيْبِ نَفْسٍ مِنْهُ. رواه ابن حبان، قال المحقق: إسناده صحيح ١٣/٣١٦

307. Abu Ḥumaid Sā'idī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: It is not permissible for anyone to take his brother's stick without obtaining his consent. (Ibne-Ḥibbān)

٣٠٨– عَنْ يَزِيْدَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ: لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيْهِ لَاعِبًا وَلَا جَادًّا. (الحديث) رواه أبوداود، باب من يأخذ الشيء من مزاح، رقم:٥٠٠٣

308. Yazīd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Undoubtedly none of you should take the belongings of his brother, neither in amusement nor seriously. (Abu Dāwūd)

٣٠٩– عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ لَيْلٰى رَحِمَهُ اللهُ قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ أَنَّهُمْ كَانُوا يَسِيْرُوْنَ مَعَ النَّبِيِّ ﷺ، فَنَامَ رَجُلٌ مِنْهُمْ، فَانْطَلَقَ بَعْضُهُمْ إِلٰى حَبْلٍ مَعَهُ فَأَخَذَهُ فَفَزِعَ، فَقَالَ النَّبِيُّ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا. رواه أبوداود، باب من يأخذ الشيء من مزاح، رقم:٥٠٠٤

309. 'Abdur Raḥmān ibne-Abu Laila Raḥimahullāh narrates that

Ṣaḥābah of Muḥammad Ṣallallāhu 'alaihi wasallam told a incident: Once during a journey with Nabī Ṣallallāhu 'alaihi wasallam; while one of them fell asleep, some of the others went and took his rope (in jest). The sleeper (on awakening not finding his rope) got startled. Nabī Ṣallallāhu 'alaihi wasallam said: It is not lawful for a Muslim to frighten another Muslim. (Abu Dāwūd)

٣١٠– عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللهِ مِنْ زَوَالِ الدُّنْيَا. رواه النسائي، باب تعظيم الدم، رقم:٣٩٩٥

310. Abu Buraidah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The murder of a believer is worse, in the sight of Allāh than the destruction of the whole world. (Nasaī)

Note: It means that, just as the destruction of the whole world would be a great calamity for mankind, so also the murder of a single Mu'min is an even greater tragedy in the Court of Allāh.

٣١١– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ وَأَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا يَذْكُرَانِ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِيْ دَمِ مُؤْمِنٍ لَأَكَبَّهُمُ اللهُ فِي النَّارِ. رواه الترمذي وقال: هذا حديث غريب، باب الحكم في الدماء، رقم:١٣٩٨

311. Abu Sa'īd Al-Khudrī and Abu Hurairah Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If all the inhabitants of the skies and the earth were to share in shedding the blood of a believer, Allāh would overturn them all, in the Fire. (Tirmidhī)

٣١٢– عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كُلُّ ذَنْبٍ عَسَى اللهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا. رواه أبوداود، باب في تعظيم قتل المؤمن، رقم: ٤٢٧٠

312. Abu Dardā' Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Hopefully Allāh may forgive every sin except the one who dies a polytheist, or a believer who sheds the blood of a Mu'min (believer) deliberately. (Abu Dāwūd)

٣١٣– عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ قَتَلَ مُؤْمِنًا فَاغْتَبَطَ

بِقَتْلِهِ لَمْ يَقْبَلِ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا. رواه أبوداؤد، باب في تعظيم قتل المؤمن، رقم: ٤٢٧٠ سنن أبي داؤد، طبع دار الباز، مكة المكرمة

313. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who kills a believer and rejoices at it, Allāh will not accept his actions, be they obligatory or optional. (Abu Dāwūd)

٣١٤- عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُوْلُ فِي النَّارِ، قَالَ: فَقُلْتُ أَوْ قِيْلَ: يَارَسُوْلَ اللهِ! هٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُوْلِ؟ قَالَ: إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ. رواه مسلم، باب إذا تواجه المسلمان بسيفيهما، رقم: ٧٢٥٢

314. Abu Bakrah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When two Muslims draw their swords on each other, the killer and the victim both will be in the Fire. Abu Bakrah said: I or someone else asked: O Rasūlallāh! The killer (about him we can understand), but why the victim? He replied: Indeed he too intended to kill his companion. (Muslim)

٣١٥- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْكَبَائِرِ قَالَ: الْإِشْرَاكُ بِاللهِ، وَعُقُوْقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّوْرِ. رواه البخاري، باب ما قيل في شهادة الزور، رقم: ٢٦٥٣

315. Anas Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam was asked about the major sins. He replied: To associate a partner with Allāh, to disobey parents, to murder someone, and to give false testimony. (Bukhārī)

٣١٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: اجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ قَالُوا: يَا رَسُوْلَ اللهِ! وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيْمِ، وَالتَّوَلِّيْ يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ. رواه البخاري، باب قول الله تعالى: إن الذين يأكلون أموال اليتامى ...، رقم: ٢٧٦٦

316. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Avoid seven disastrous things. It was asked: O Rasūlallāh! What are they? He replied: Associating a partner with Allāh, sorcery (magic), killing unjustly one whose killing Allāh has forbidden, eating usury, consuming the wealth of an orphan,

fleeing from the battle field, and accusing innocent chaste believing women of fornication. (Bukhārī)

٣١٧- عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيْكَ، فَيَرْحَمَهُ اللهُ وَيَبْتَلِيْكَ. رواه الترمذي وقال: هذا حديث حسن غريب، باب لا تظهر الشماتة لأخيك، رقم: ٢٥٠٦

317. Wāthilah ibnil-Asqa' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Do not rejoice at your brother's misfortune; lest Allāh may show Mercy on him and afflict you. (Tirmidhī)

٣١٨- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتّٰى يَعْمَلَهُ، قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ. رواه الترمذي وقال: حديث حسن غريب، باب في وعيد من عيّر أخاه بذنب، رقم: ٢٥٠٥

318. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who reproaches his brother for a sin (from which he had repented) will not die until he himself indulges in that sin. (Tirmidhī)

٣١٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَيُّمَا امْرِئٍ قَالَ لِأَخِيْهِ: يَا كَافِرُ! فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ. رواه مسلم، باب بيان حال إيمان ...، رقم: ٢١٦

319. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone who calls his Muslim brother: O infidel! Then surely infidelity returns to one of them. Either he is (infidel) as it is said, or infidelity returns to the one who accused. (Muslim)

٣٢٠- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: وَمَنْ دَعَا رَجُلًا بِالْكُفْرِ أَوْ قَالَ: عَدُوَّ اللهِ! وَلَيْسَ كَذٰلِكَ إِلَّا حَارَ عَلَيْهِ. (وهو جزء من الحديث) رواه مسلم، باب بيان حال إيمان ...، رقم: ٢١٧

320. Abu Dhar Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who calls someone an infidel

or enemy of Allāh, but that person is not guilty, then these words return to the one who blamed. (Muslim)

٣٢١- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا قَالَ الرَّجُلُ لِأَخِيْهِ: يَا كَافِرُ! فَهُوَ كَقَتْلِهِ. رواه البزار ورجاله ثقات، مجمع الزوائد ٨/١٤١

321. ‘Imrān ibne-Ḥuṣain Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a man calls his brother: O infidel! It is as if, he has killed him. (Bazzār, Majma-‘uz-Zawāid)

٣٢٢- عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُوْنَ لَعَّانًا. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في اللعن والطعن، رقم: ٢٠١٩

322. ‘Abdullāh ibne-Mas‘ūd Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: It is not befitting for a believer to curse others. (Tirmidhī)

٣٢٣- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَكُوْنُ اللَّعَّانُوْنَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ. رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم: ٦٦١٠

323. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The invokers of curses would neither be intercessors nor witnesses on the Day of Resurrection. (Muslim)

٣٢٤- عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ. (وهو جزء من الحديث) رواه مسلم، باب بيان غلظ تحريم قتل الإنسان نفسه ...، رقم: ٣٠٣

324. Thābit ibne-Ḍaḥḥāk Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Cursing a believer is like killing him. (Muslim)

٣٢٥- عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: خِيَارُ عِبَادِ اللهِ الَّذِيْنَ إِذَا رُؤُوْا ذُكِرَ اللهُ، وَشِرَارُ عِبَادِ اللهِ الْمَشَّاءُوْنَ بِالنَّمِيْمَةِ، الْمُفَرِّقُوْنَ بَيْنَ الْأَحِبَّةِ الْبَاغُوْنَ لِلْبُرَآءِ الْعَنَتَ. رواه أحمد وفيه: شهر بن حوشب وبقية رجاله رجال الصحيح، مجمع الزوائد ٨/١٧٦

325. ‘Abdur Raḥmān ibne-Ghanam Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The best slaves of Allāh are those who, when seen, remind one of Allāh; and the worst slaves of

Allāh are those, who backbite, who cause separation among the friends and who seek to distress the upright. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٣٢٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَرَّ رَسُوْلُ اللهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِيْ كَبِيْرٍ، أَمَّا هٰذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَّا هٰذَا فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ. (الحديث) رواه البخاري، باب الغيبة ...، رقم: ٦٠٥٢

326. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam came upon two graves and said: Indeed both occupants are being punished, but not for something big (not difficult to save oneself from); one did not save himself from (drops of) his urine, and the other went about as a tell-tale. (Bukhārī)

٣٢٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَمَّا عُرِجَ بِيْ مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُوْنَ وُجُوْهَهُمْ وَصُدُوْرَهُمْ، فَقُلْتُ: مَنْ هٰؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ: هٰؤُلَاءِ الَّذِيْنَ يَأْكُلُوْنَ لُحُوْمَ النَّاسِ وَيَقَعُوْنَ فِيْ أَعْرَاضِهِمْ. رواه أبوداود، باب في الغيبة، رقم: ٤٨٧٨

327. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When I was taken up (on the ascendance), I passed by people who had nails of copper and they were scratching their faces and chests. I asked: O Jibraīl! Who are these people? He replied: They used to eat (backbite) human flesh and dishonour people. (Abu Dāwūd)

٣٢٨- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَارْتَفَعَتْ رِيْحٌ مُنْتِنَةٌ. فَقَالَ رَسُوْلُ اللهِ ﷺ: أَتَدْرُوْنَ مَا هٰذِهِ الرِّيْحُ؟ هٰذِهِ رِيْحُ الَّذِيْنَ يَغْتَابُوْنَ الْمُؤْمِنِيْنَ. رواه أحمد ورجاله ثقات، مجمع الزوائد ٨/١٧٢

328. Jabir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma narrates that we were with Nabī Ṣallallāhu ‘alaihi wasallam, when a foul odour arose. He said: Do you know what this odour is? This odour is of those who backbite believers. (Musnad Aḥmad, Majma-‘uz-Zawāid)

٣٢٩- عَنْ أَبِيْ سَعْدٍ وَجَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمْ قَالَا: قَالَ رَسُوْلُ اللهِ ﷺ: الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا، قَالُوْا: يَا رَسُوْلَ اللهِ! وَكَيْفَ الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا؟ قَالَ: إِنَّ الرَّجُلَ لَيَزْنِيْ فَيَتُوْبُ

فَيَتُوْبُ اللهُ عَلَيْهِ، وَإِنَّ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُ لَهُ حَتّٰى يَغْفِرَهَا لَهُ صَاحِبُهُ. رواه البيهقي في شعب الإيمان٥/٣٠٦

329. Abu Sa‘d and Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhum narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Backbiting is worse than fornication. The Ṣahābah asked: O Rasūlallāh! How is backbiting worse than fornication? He replied: A man commits fornication then seeks forgiveness; Allāh forgives him; but a man who backbites is not forgiven, until the one whom he has backbitten forgives him. (Baihaqī)

٣٣٠– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا – تَعْنِيْ قَصِيْرَةً– فَقَالَ: لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ، قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: مَا أُحِبُّ أَنِّيْ حَكَيْتُ إِنْسَانًا وَإِنَّ لِيْ كَذَا وَكَذَا. رواه أبوداوُد، باب في الغيبة، رقم: ٤٨٧٥

330. ‘Ā’ishah Raḍiyallāhu ‘anha narrates: I said to Nabī Ṣallallāhu ‘alaihi wasallam: It is enough for you that Ṣafīyah is such and such i.e. short. He said: Indeed you uttered such a word that if mixed in the sea, its bitterness would prevail the saltiness of the sea. ‘Ā’ishah Raḍiyallāhu ‘anha says: I imitated someone in front of him. He said: I do not like to imitate one even if I were to get so much and so much (that is a large amount of wealth). (Abu Dāwūd)

٣٣١– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: أَتَدْرُوْنَ مَا الْغِيْبَةُ؟ قَالُوا: اللهُ وَرَسُوْلُهُ أَعْلَمُ، قَالَ: ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ، قِيْلَ: أَفَرَأَيْتَ إِنْ كَانَ فِيْ أَخِيْ مَا أَقُوْلُ؟ قَالَ: إِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيْهِ، فَقَدْ بَهَتَّهُ. رواه مسلم، باب تحريم الغيبة، رقم: ٦٥٩٣

331. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do you know what is backbiting? Ṣahābah said: Allāh and His Messenger know better. He said: Saying something about your brother he dislikes. It was asked: Does the matter stand if what is said really exists in my brother? He replied: If what you say is true, then verily you have backbitten; but if it is not present in him, then you have slandered him. (Muslim)

٣٣٢– عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ ذَكَرَ امْرَأً بِشَيْءٍ لَيْسَ فِيْهِ

لِيَعِيْبَهُ بِهِ، حَبَسَهُ اللهُ فِيْ نَارِ جَهَنَّمَ حَتّٰى يَأْتِيَ بِنَفَاذِ مَا قَالَ فِيْهِ. رواه الطبراني في الكبير ورجاله ثقات، مجمع الزوائد٤/٣٦٣

332. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who mentions a fault in a person, which is not present in him so as to defame him, Allāh will detain him in Hell-fire till he proves what he said. (Ṭabarānī, Majma‘uz-Zawāid)

٣٣٣– عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ أَنْسَابَكُمْ هٰذِهِ لَيْسَتْ بِسِبَابٍ عَلٰى أَحَدٍ، وَإِنَّمَا أَنْتُمْ وُلْدُ آدَمَ طَفُّ الصَّاعِ لَمْ تَمْلَؤُوهُ، لَيْسَ لِأَحَدٍ فَضْلٌ إِلَّا بِالدِّيْنِ أَوْ عَمَلٍ صَالِحٍ، حَسْبُ الرَّجُلِ أَنْ يَكُوْنَ فَاحِشًا بَذِيًّا بَخِيْلًا جَبَانًا. رواه أحمد٤/١٤٥

333. ‘Uqbah ibne-‘Āmir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly lineage is some thing not to be used for slandering or reproaching anyone; all of you are the children of Ādam; your example is like a *Ṣā*‘ (a measure of volume), which you have not filled (that is none of you is perfect and each of you has some defect or the other). None has superiority over another, except in Deen and good deeds. It is enough reproach for a man to be foul-mouthed, obscene, miserly, and coward. (Musnad Aḥmad)

٣٣٤– عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتِ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: بِئْسَ ابْنُ الْعَشِيْرَةِ، أَوْ بِئْسَ رَجُلُ الْعَشِيْرَةِ، ثُمَّ قَالَ: ائْذَنُوا لَهُ، فَلَمَّا دَخَلَ أَلَانَ لَهُ الْقَوْلَ، فَقَالَتْ عَائِشَةُ: يَا رَسُوْلَ اللهِ! أَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ، قَالَ: إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ –أَوْ تَرَكَهُ– النَّاسُ لِاتِّقَاءِ فُحْشِهِ. رواه أبوداوُد، باب في حسن العشرة، رقم: ٤٧٩١

334. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that a man sought permission to see Nabī Ṣallallāhu ‘alaihi wasallam. He said: He is a bad son of his tribe, (or he is a bad man of his tribe) and then said: Let him come in. When he came in Rasūlullāh Ṣallallāhu ‘alaihi wasallam talked to him politely. ‘Ā’ishah Raḍiyallāhu ‘anha asked: O Rasūlallāh! You talked to the man politely, though verily you said about him what you said. He said: The worst man in the eyes of Allāh, on the Day of Resurrection, will be he whom people avoid meeting, because of his wickedness. (Abu Dāwūd)

Note: Rasūlullāh Ṣallallāhu ‘alaihi wasallam said these words to

record the truth so as to save people from his evil, and as such cannot be considered as backbiting. However he spoke with this man politely to educate us, how to behave with such people and perhaps to rectify this person. (Maẓāhir Ḥaque)

٣٣٥– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اَلْمُؤْمِنُ غِرٌّ كَرِيْمٌ، وَالْفَاجِرُ خَبٌّ لَئِيْمٌ. رواه أبو داوٗد، باب فى حسن العشرة، رقم: ٤٧٩٠

335. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Mu'min is straight forward and generous; the *Fājir* (sinner) is deceitful and mean. (Abu Dāwūd)

Note: This ḥadīth means that a Mu'min by nature is free of treachery and cunning; he always refrains from troubling and forming ill opinion about people, because his temperamental goodness is against this. As opposed to this a *Fājir* is cunning and deceitful. Temperamentally he is inclined to spread evil and create disharmony. (Tarjumānus-Sunnah)

٣٣٦– عَنْ أَنَسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ آذَى مُسْلِمًا فَقَدْ آذَانِىْ، وَمَنْ آذَانِىْ فَقَدْ آذَى اللّٰهَ. رواه الطبرانى فى الأوسط وهو حديث حسن، فيض القدير ١٩/٦

336. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who harms a Muslim, verily harms me; and he who harms me, verily annoys Allāh. (Ṭabarānī, Faidul-Qadīr)

٣٣٧– عَنْ عَائِشَةَ رَضِىَ اللّٰهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللّٰهِ الْأَلَدُّ الْخَصِمُ. رواه مسلم، باب فى الألد الخصم، رقم: ٦٧٨٠

337. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The man who is most hateful to Allāh is the one who quarrels and argues the most. (Bukhari, Muslim)

٣٣٨– عَنْ أَبِىْ بَكْرٍ الصِّدِّيْقِ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهِ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء فى الخيانة والغش، رقم: ١٩٤١

338. Abu Bakr Ṣiddīq Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Accursed is he who harms a Mu'min, or acts deceitfully towards him. (Tirmidhī)

٣٣٩– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ وَقَفَ عَلَى أُنَاسٍ جُلُوْسٍ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ قَالَ: فَسَكَتُوا، فَقَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: بَلٰى يَا رَسُوْلَ اللّٰهِ! أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: خَيْرُكُمْ مَنْ يُرْجٰى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجٰى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب حديث خيركم من يرجى خيره ....، رقم: ٢٢٦٣

339. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam stood beside some people, who were seated, and said: Would you like me to distinguish between the best of you and the worst of you? They remained silent. So Rasūlullāh Ṣallallāhu 'alaihi wasallam asked this thrice. A man then said: Do inform us, O Rasūlallāh! Distinguish for us between the best of us and the worst of us. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The best of you is he in whom good hopes are placed, and from whose evil people are safe, but the worst of you is he in whom good hopes are not placed, and from whose evil people are not safe. (Tirmidhī)

٣٤٠– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اثْنَتَانِ فِى النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِى النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ. رواه مسلم، باب إطلاق اسم الكفر على الطعن ....، رقم: ٢٢٧

340. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: People possess two characteristics of infidelity: Sarcastic criticism of lineage and loud weeping and wailing on the dead. (Muslim)

٣٤١– عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قَالَ: لَا تُمَارِ أَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى المراء، رقم: ١٩٩٥

341. Abdullāh ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Do not quarrel with your brother, nor joke with him (in a manner which will hurt him), and do not make a promise to him which you do not honour. (Tirmidhī)

٣٤٢– عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ. رواه مسلم، باب خصال المنافق، رقم: ٢١١

342. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu 'alaihi wasallam said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; when he is entrusted, he violates the trust. (Muslim)

٣٤٣- عَنْ حُذَيْفَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُوْلُ: لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ. رواه البخارى، باب ما يكره من النميمة، رقم:٦٠٥٦

343. Ḥudhaifah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: A tell-tale will not enter Paradise. (Bukhārī)

Note: This means that the habit of tell-tale is amongst those serious sins which prevents admission into Paradise. No one with this evil habit will be able to enter Paradise. If Allāh forgives someone with His Mercy or cleanses someone through punishment, only then he will be qualified to enter Paradise. (Ma'āriful Ḥadīth)

٣٤٤- عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: صَلّٰى رَسُوْلُ اللّٰهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ: عُدِلَتْ شَهَادَةُ الزُّوْرِ بِالْإِشْرَاكِ بِاللّٰهِ، ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ: "فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ" (الحج:٣١،٣٠). رواه أبوداوُد، باب فى شهادة الزور، رقم:٣٥٩٩

344. Khuraim ibne-Fātik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam offered *Ṣalātul-Fajr,* after which he stood up and said: False witness has been equated to associating a partner to Allāh. He said this thrice and then recited a verse of the Qur'ān: "So, avoid the filth of idols and avoid speaking falsehood, as people pure of faith to Allāh, not associating anything with Him." (Abu Dāwūd)

Note: False witness is a grievous sin, like *shirk* (polytheism) or idolatry, so believers must refrain from this, as they refrain from *shirk* and idolatry. (Ma'āriful Ḥadīth)

٣٤٥- عَنْ أَبِى أُمَامَةَ رَضِىَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِيْنِهِ، فَقَدْ أَوْجَبَ اللّٰهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيْرًا يَا رَسُوْلَ اللّٰهِ؟ قَالَ وَإِنْ قَضِيْبٌ مِنْ أَرَاكٍ. رواه مسلم، باب وعيد من اقتطع حق مسلم ....، رقم:٣٥٣

345. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone acquired what rightly

belongs to another Muslim, by his (false) oath Allāh has made Hell obligatory for him and prohibited his admission to Paradise. A man asked: Even, if it is a small thing, O Rasūlallāh! He replied: Even if it is a branch of the *Arak* tree. (Muslim)

٣٤٦- عَنِ ابْنِ عُمَرَ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ النَّبِىُّ ﷺ: مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهٖ خُسِفَ بِهٖ يَوْمَ الْقِيَامَةِ إِلٰى سَبْعِ أَرَضِيْنَ. رواه البخارى، باب إثم من ظلم شيئا من الأرض، رقم:٢٤٥٤

346. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever unjustly occupies a piece of land, on the Day of Resurrection, he will be made to sink down the distance of seven earths. (Bukhārī)

٣٤٧- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِىَ اللّٰهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قَالَ: مَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا. (وهوجزء من الحديث) رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى النهى عن نكاح الشغار، رقم:١١٢٣

347. 'Imrān ibne-Ḥuṣain Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whosoever plunders is not from us. (Tirmidhī)

٣٤٨- عَنْ أَبِى ذَرٍّ رَضِىَ اللّٰهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيْمٌ، قَالَ: فَقَرَأَهَا رَسُوْلُ اللّٰهِ ﷺ ثَلَاثَ مَرَّاتٍ، قَالَ أَبُوْذَرٍّ رَضِىَ اللّٰهُ عَنْهُ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَارَسُوْلَ اللّٰهِ؟ قَالَ: الْمُسْبِلُ إِزَارَهُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ. رواه مسلم، باب بيان غلظ تحريم إسبال الإزار ....، رقم:٢٩٣

348. Abu Dhar Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Three men to whom Allāh would neither speak on the Day of Resurrection, nor look at them, nor purify them; for them is a painful punishment. Rasūlullāh Ṣallallāhu 'alaihi wasallam repeated this thrice. Abu Dhar Raḍiyallāhu 'anhu said: They are unsuccessful and losers. Who are they O Rasūlallāh!? He said: The one who wears a trailing lower garment, the one who keeps recounting people of his generosity to them and the one who sells the commodity by false swearing. (Muslim)

٣٤٩ – عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ ضَرَبَ مَمْلُوْكَهُ ظُلْمًا أُقِيْدَ مِنْهُ يَوْمَ الْقِيَامَةِ. رواه الطبراني ورجاله ثقات، مجمع الزوائد ٤/٤٣٦

349. 'Ammār ibne-Yāsir Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever beats his slave unjustly, will be retaliated against on the Day of Resurrection. (Ṭabarānī, Majma'uz-Zawāid)

Note: Beating of employees is also included in this warning

RECONCILING MUTUAL DIFFERENCES AMONGST MUSLIMS

VERSE OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says: قال الله تعالى:

And hold fast, all of you together, to the Rope (*Deen*) of Allāh, and be not divided among yourselves.
Āle-'Imrān 3: 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا [آل عمران:١٠٣]

AḤADITH

٣٥٠ – عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلٰوةِ وَالصَّدَقَةِ؟ قَالُوا: بَلٰى، قَالَ: صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ. رواه الترمذي وقال: هذا حديث صحيح، باب في فضل صلاح ذات البين، رقم: ٢٥٠٩

350. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Shall I not inform you of something more excellent in degree than fasting, Ṣadaqah and Salāh? The Ṣaḥābah replied: Certainly, do tell us! He answered: It is putting things right between people; for undoubtedly discord between people is destructive. (Tirmidhī)

٣٥١ – عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ يَكْذِبْ مَنْ نَمٰى بَيْنَ اثْنَيْنِ لِيُصْلِحَ. رواه أبو داود، باب في إصلاح ذات البين، رقم: ٤٩٢٠

351. Ḥumaid ibne-'Abdur Raḥmān narrates from his mother Raḍiyallāhu 'anha that Nabi Ṣallallāhu 'alaihi wasallam said: He who has spoken untruthfully to strike a reconciliation between two persons has not lied. (Abu Dāwūd)

٣٥٢- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ: وَالَّذِىْ نَفْسِى بِيَدِهِ مَا تَوَادَّ اثْنَانِ فَيُفَرَّقُ بَيْنَهُمَا إِلَّا بِذَنْبٍ يُحْدِثُهُ أَحَدُهُمَا. (وهو طرف من الحديث) رواه أحمد وإسناده حسن، مجمع الزوائد٨/٣٣٦

352. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabi Ṣallallāhu 'alaihi wasallam used to say: I swear by the One in Whose Hand is my soul, there can be no other reason for discord between two muslims loving each other except that one of them committed a sin. (Musnad Aḥmad , Majma-'uz-Zawāid)

٣٥٣- عَنْ أَبِىْ أَيُّوْبَ الْأَنْصَارِىِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِىْ يَبْدَأُ بِالسَّلَامِ. رواه مسلم، باب تحريم الهجر فوق ثلاثة أيام ٠٠٠٠، رقم:٦٥٣٢

353. Abu Ayyūb Al-Anṣārī Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: It is not lawful for a Muslim to keep away from his brother for more than three nights; when they meet, they turn their faces. The better one of them is he, who first offers Salām. (Muslim)

٣٥٤- عَنْ أَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ. رواه أبوداوُد، باب فى هجرة الرجل أخاه، رقم:٤٩١٤

354. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: It is not lawful for a Muslim to keep apart from his brother, for more than three days. Whoever stayed apart for more than three days and died, entered Hell. (Abu Dāwūd)

٣٥٥- عَنْ أَبِىْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدِ اشْتَرَكَا فِى الْأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالإِثْمِ. زَادَ أَحْمَدُ: وَخَرَجَ الْمُسَلِّمُ مِنَ الْهِجْرَةِ. رواه أبوداوُد، باب فى هجرة الرجل أخاه، رقم:٤٩١٢

355. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: It is not allowed for a Mu'min to keep apart from a Mu'min, for more than three days. If three days pass he should meet his brother and offer him Salām; if the other replies, both of them share the reward, but if he does not reply, then he has sinned and the one who offered the Salām is absolved of the sin of keeping apart. (Abu Dāwūd)

٣٥٦- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يَكُوْنُ لِمُسْلِمٍ أَنْ يَهْجُرَ مُسْلِمًا فَوْقَ ثَلَاثَةٍ، فَإِذَا لَقِيَهُ سَلَّمَ عَلَيْهِ ثَلَاثَ مِرَارٍ كُلُّ ذٰلِكَ لَا يَرُدُّ عَلَيْهِ، فَقَدْ بَاءَ بِإِثْمِهِ. رواه أبوداوُد، باب فى هجرة الرجل أخاه، رقم:٤٩١٣

356. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: It is not right for a Muslim to remain apart from his Muslim brother for more than three days. When he meets him, he should offer him Salām thrice and if, the other does not reply, the other takes the burden of the sin. (Abu Dāwūd)

٣٥٧- عَنْ هِشَامِ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِمًا فَوْقَ ثَلَاثٍ، وَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ مَا كَانَا عَلٰى صِرَامِهِمَا، وَإِنَّ أَوَّلَهُمَا فَيْئًا يَكُوْنُ سَبْقُهُ بِالْفَيْءِ كَفَّارَةً لَهُ، وَإِنْ سَلَّمَ عَلَيْهِ فَلَمْ يَقْبَلْ سَلَامَهُ رَدَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَرَدَّ عَلَى الْآخَرِ الشَّيْطَانُ، وَإِنْ مَاتَا عَلٰى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ وَلَمْ يَجْتَمِعَا فِى الْجَنَّةِ. رواه ابن حبان، قال المحقق: إسناده صحيح على شرط الشيخين ١٢/ ٤٨٠

357. Hishām ibne-'Āmir Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: It is not lawful for a Muslim to break relationships from his Muslim brother for more than three days. Indeed, they would continue to remain deviated from the truth, so long as they continue to remain apart. And any one of the two who initiates reconciliation (his initiation) will expiate the sin of staying apart. When he offers Salām, and the other does not reply , then the angels reply to his Salām while Shaiṭān replies to the other. If these two die in this state of separation, they will neither enter Paradise nor gather together in Paradise. (Ibne-Ḥibbān)

٣٥٨- عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ هَجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ فَهُوَ فِى النَّارِ إِلَّا أَنْ يَتَدَارَكَهُ اللهُ بِرَحْمَتِهِ. رواه الطبرانى ورجاله رجال الصحيح، مجمع الزوائد٨/١٣١

358. Faḍālah ibne-'Ubaid Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever severs relationship from

his Muslim brother for more than three days, will enter Hell, except that Allāh helps him by His mercy. (Ṭabarānī, Majma-'uz-Zawāid)

٣٥٩ – عَنْ أَبِي خِرَاشٍ السُّلَمِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ هَجَرَ أَخَاهُ سَنَةً، فَهُوَ كَسَفْكِ دَمِهِ. رواه أبو داوُد، باب في هجرة الرجل أخاه، رقم: ٤٩١٥

359. Abu Khirāsh Sulamī Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whoever stays apart from his brother for a year is as if he has shed his blood;. (Abu Dāwūd)

٣٦٠ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّوْنَ فِيْ جَزِيْرَةِ الْعَرَبِ، وَلٰكِنْ فِي التَّحْرِيْشِ بَيْنَهُمْ. رواه مسلم، باب تحريش الشيطان...، رقم: ٧١٠٣

360. Jābir Raḍiyallāhu 'anhu narrates: I heard Nabi Ṣallallāhu 'alaihi wasallam saying: Indeed, the Shaiṭān has despaired of being worshipped by those who engage in prayer in the Arabian-Peninsula, but he has hopes of setting them against one another. (Muslim)

٣٦١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تُعْرَضُ الْأَعْمَالُ فِيْ كُلِّ يَوْمِ خَمِيْسٍ وَإِثْنَيْنِ، فَيَغْفِرُ اللهُ عَزَّوَجَلَّ فِي ذٰلِكَ الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللهِ شَيْئًا إِلَّا امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيْهِ شَحْنَاءُ، فَيُقَالُ: ارْكُوا هٰذَيْنِ حَتّٰى يَصْطَلِحَا، ارْكُوا هٰذَيْنِ حَتّٰى يَصْطَلِحَا. رواه مسلم، باب النهي عن الشحناء، رقم: ٦٥٤٦

361. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Deeds are presented to Allāh on every Thursday and Monday. Then Allāh 'Azza wa Jall forgives every slave who did not associate anything with Allāh except he who has an enmity against his Muslim brother, Allāh then says: Hold both of them, until they reconcile! Hold both of them, until they reconcile. (Muslim)

٣٦٢ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَطَّلِعُ اللهُ إِلٰى جَمِيْعِ خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِجَمِيْعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ. رواه الطبراني في الكبير والأوسط ورجالهما ثقات، مجمع الزوائد ٨/١٢٦

362. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Nabi

Ṣallallāhu 'alaihi wasallam said: Allāh looks closely to His entire creation on the fifteenth night of the month of *Sha'bān*, and forgives all His creation, except a polytheist and one who bears enmity.(Ṭabarānī, Majma-'uz-Zawāid)

٣٦٣ – عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيْسِ، فَمِنْ مُسْتَغْفِرٍ فَيُغْفَرُ لَهُ، وَمِنْ تَائِبٍ فَيُتَابُ عَلَيْهِ، وَيُرَدُّ أَهْلُ الضَّغَائِنِ بِضَغَائِنِهِمْ حَتّٰى يَتُوْبُوْا. رواه الطبراني في الأوسط ورواته ثقات، الترغيب ٣/٤٥٨

363. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The deeds are presented on each Monday and Thursday (before Allāh Subḥānahū wa Ta'ālā). Those who seek forgiveness are forgiven; those who turn in repentance, it is accepted, but the case of those who have rancour and grudge in their hearts remains in abeyance (they are not forgiven) until they seek forgiveness (for their rancour and grudge) (Ṭabarānī,Targhīb)

٣٦٤ – عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ. رواه البخاري، باب نصر المظلوم، رقم: ٢٤٤٦

364. Abu Mūsā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Mu'mins are to one and another like a building, whose parts reinforce each other. Then he interlaced his fingers (demonstrating how Muslims should be attached to one another and should strengthen one another). (Bukhārī)

٣٦٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلٰى زَوْجِهَا أَوْ عَبْدًا عَلٰى سَيِّدِهِ. رواه أبو داوُد، باب فيمن خبب امرأة على زوجها، رقم: ٢١٧٥

365. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He is not from us who instigates a woman against her husband, or a slave against his master. (Abu Dāwūd)

٣٦٦ – عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُوْلُ تَحْلِقُ الشَّعْرَ وَلٰكِنْ تَحْلِقُ الدِّيْنَ. (الحديث) رواه الترمذي، باب في فضل صلاح ذات البين، رقم: ٢٥١٠

366. Zubair ibnil-'Awwām Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The disease of the people who passed before you namely jealousy and hatred, has crept into you and it "shaves"; I do not say that it shaves hair, but it shaves the Deen. (Tirmidhī)

٣٦٧– عَنْ عَطَاءِ بْنِ عَبْدِ اللهِ الْخُرَاسَانِيِّ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ تَصَافَحُوا يَذْهَبُ الْغِلُّ، تَهَادَوا تَحَابُّوا وَتَذْهَبُ الشَّحْنَاءُ. رواه الإمام مالك فى الموطأ، ما جاء فى المهاجرة ص٧٠٦

367. 'Aṭā' ibne-'Abdullāh Al-Khurasānī Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Shake hands with one and another, hatred will depart; give presents to one another, it will produce love and remove enmity. (Muaṭṭa Imām Mālik)

HELPING MUSLIMS

VERSES OF QUR'ĀN

قال اللهُ تعالى:

مَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٍ مِّاْئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦١﴾

[البقرة: ٢٦١]

Allāh Subḥānahū wa Ta'ālā says:

The likeness of those who spend their wealth in the path of Allāh, is as the likeness of a grain of corn, it grows seven ears, (and) each ear has a hundred grains. Allāh gives manifold increase (in wealth) to whom He wills. And Allāh is All-Sufficient (for His creature needs), All-Knowing. Al-Baqarah 2: 261

وقال تعالى:

ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

[البقرة: ٢٧٤]

Allāh Subḥānahū wa Ta'ālā says:

Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, verily their reward is with their Rabb, and there shall be no fear to come upon them neither shall they grieve.
Al-Baqarah 2: 274

وقال تعالى:

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ [آل عمران: ٩٢]

Allāh Subḥānahū wa Ta'ālā says:

By no means shall you attain the reality of true piety and righteousness, unless you spend (in Allāh's cause) that which you love.
Ale-'Imrān 3: 92

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

And who give food- however great may be their own need and desire for it- to the needy, and the orphan and the captive.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾ [الإنسان: ٨- ٩]

(Saying) we feed you, only for the sake of Allāh and we wish no reward, nor thanks from you.
Al-Insān 76: 8-9

AḤĀDĪTH

٣٦٨- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَطْعَمَ أَخَاهُ خُبْزًا حَتَّى يُشْبِعَهُ وَسَقَاهُ مَاءً حَتَّى يَرْوِيَهُ بَعَّدَهُ اللهُ عَنِ النَّارِ سَبْعَ خَنَادِقَ، بُعْدُ مَا بَيْنَ خَنْدَقَيْنِ مَسِيْرَةُ خَمْسِمِائَةِ سَنَةٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤/ ١٢٩

368. 'Abdullāh ibne-'Amr ibnil-'Āṣ Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who feeds bread to his brother to his fill and gives him water to drink until he is satisfied, Allāh keeps him away from Hell by seven trenches. The distance between two trenches is a journey of five hundred years. (Mustadrak Ḥākim)

٣٦٩- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ مِنْ مُوْجِبَاتِ الْمَغْفِرَةِ إِطْعَامَ الْمُسْلِمِ السَّغْبَانِ. رواه البيهقي في شعب الإيمان ٣/ ٢١٧

369. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Undoubtedly, among the actions which make forgiveness obligatory is the feeding of a hungry Muslim. (Baihaqī)

٣٧٠- عَنْ أَبِي سَعِيْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْيٍ، كَسَاهُ اللهُ مِنْ خُضْرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوْعٍ، أَطْعَمَهُ اللهُ مِنْ ثِمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَإٍ، سَقَاهُ اللهُ عَزَّ وَجَلَّ مِنَ الرَّحِيْقِ الْمَخْتُوْمِ. رواه أبوداود، باب في فضل سقي الماء، رقم: ١٦٨٢

370. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: If any Muslim clothes a Muslim when he is naked, Allāh will clothe him with the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allāh will feed him from the fruits of Paradise; if any Muslim gives a Muslim a drink when he is thirsty, Allāh 'Azza wa Jall will give him drink from sealed pure wine (Abu Dāwūd)

٣٧١- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ؟ فَقَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ. رواه البخاري، باب إطعام الطعام من الإسلام، رقم: ١٢

371. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that a man asked Nabī Ṣallallāhu 'alaihi wasallam: What is the best deed in Islām? He answered: You feed people and say: *Assalāmu'alaikum* to those whom you know and those whom you do not know. (Bukhārī)

٣٧٢- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اعْبُدُوا الرَّحْمٰنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء في فضل إطعام الطعام، رقم: ١٨٥٥

372. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Worship Ar-Raḥmān (the Compassionate), and feed people, and spread Salām, you will safely enter Paradise (by means of these actions). (Tirmidhī)

٣٧٣- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: الْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ. قَالُوا: يَا نَبِيَّ اللهِ! مَا الْحَجُّ الْمَبْرُوْرُ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَإِفْشَاءُ السَّلَامِ. رواه أحمد ٣/ ٣٢٥

373. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The reward of *Ḥajj-ul-Mabrūr* (virtuous and accepted pilgrimage) is nothing except Paradise. Ṣaḥābah asked : O Nabīallāh! What is *Ḥajj-ul-Mabrūr*? He replied: In which food is served with generosity and Salām is commonly spread.. (Musnad Aḥmad)

٣٧٤- عَنْ هَانِئٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ لَمَّا وَفَدَ عَلَى رَسُوْلِ اللهِ ﷺ قَالَ: يَارَسُوْلَ اللهِ! أَيُّ شَيْءٍ

يُوْجِبُ الْجَنَّةَ؟ قَالَ: عَلَيْكَ بِحُسْنِ الْكَلَامِ وَبَذْلِ الطَّعَامِ. رواه الحاكم وقال: هذا حديث مستقيم وليس له علة ولم يخرجاه ووافقه الذهبي ١/ ٢٣

374. Hānī Raḍiyallāhu 'anhu narrates when he came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and asked: O Rasūlallāh! Which thing makes Paradise incumbent? He replied: Make incumbent on yourself to speak graciously and to feed generously. (Mustadrak Ḥākim)

٣٧٥– عَنِ الْمَعْرُوْرِ رَحِمَهُ اللهُ قَالَ: لَقِيْتُ أَبَا ذَرٍّ رَضِيَ اللهُ عَنْهُ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ، فَسَأَلْتُهُ عَنْ ذٰلِكَ فَقَالَ: إِنِّيْ سَابَبْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيُّ ﷺ: يَا أَبَا ذَرٍّ! أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ امْرُؤٌ فِيْكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيْكُمْ، فَمَنْ كَانَ أَخُوْهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوْهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوْهُمْ فَأَعِيْنُوْهُمْ. رواه البخاري، باب المعاصي من أمر الجاهلية ....، رقم: ٣٠

375. Ma'rūr Raḥimahullāh narrates: I met Abu Dhar Raḍiyallāhu 'anhu at *Rabadhah;* who was wearing a cloak and, his slave was also wearing a similar one, I asked him the reason for this. He replied: I abused a person by calling his mother with bad names. Nabī Ṣallallāhu 'alaihi wasallam said to me: O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance of pre-Islamic times. Your slaves are your brothers and Allāh has put them under your command. So whosoever has a brother under his command should feed him with what he eats and dress him with what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them. (Bukhārī)

٣٧٦– عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَا سُئِلَ رَسُوْلُ اللهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا. رواه مسلم، باب في سخائه ﷺ، رقم: ٦٠١٨

376. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates: Whenever Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked for anything, he never said 'No'. (Muslim)

Note: It means that Rasūlullāh Ṣallallāhu 'alaihi wasallam never used the plain word 'no' before anyone who asked for something. If he had something with him, he would give it then and there; if not,

he would either promise him, or remain quiet, or excuse himself with some suitable words, or say words of supplication. (Maẓāhir Ḥaque)

٣٧٧– عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَائِعَ، وَعُوْدُوا الْمَرِيْضَ، وَفُكُّوا الْعَانِيَ. رواه البخاري، باب قول الله تعالى: كلوا من طيبات ما رزقنكم ....، رقم: ٥٣٧٣

377. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Feed the hungry, visit the sick and help free the captive. (Bukhārī)

٣٧٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ عَزَّوَجَلَّ يَقُوْلُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِيْ، قَالَ: يَا رَبِّ! كَيْفَ أَعُوْدُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِيْ فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِيْ عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِيْ، قَالَ: يَا رَبِّ! وَكَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِيْ فُلَانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِيْ؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِيْ، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيْكَ؟ وَأَنْتَ رَبُّ الْعَالَمِيْنَ، قَالَ: اسْتَسْقَاكَ عَبْدِيْ فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذٰلِكَ عِنْدِيْ. رواه مسلم، باب فضل عيادة المريض، رقم: ٦٥٥٦

378. Abu Hurairah Raḍiyallāhu 'anhu narrates in a in a Ḥadīth Qudsī that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed Allāh 'Azza wa Jall will say on the Day of Resurrection: O son of Ādam! I was sick and you did not visit Me; to which he will reply: O my Rabb! How could I visit You? You are the Rabb of the worlds. Allāh will say: Did you not know that My such slave was sick, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Ādam! I asked you for food, but you did not feed Me; to which he will say: O my Rabb! How could I feed You .You are the Rabb of the worlds? Allāh will say: Did you not know My such slave asked you for food, and you did not feed him. Did you not know if you had fed him, you would have surely found near Me? O son of Ādam! I asked you to give Me water, but you did not give Me water to drink; to which he will reply: O my Rabb! How could I give You the water to drink, You are the Rabb of the worlds? Allāh will say: My such slave asked you for water,

but you did not give him water to drink. If you had given him water to drink , you would have surely found him near Me? (Muslim)

٣٧٩– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ، فَلْيُقْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوْهًا قَلِيْلًا، فَلْيَضَعْ فِيْ يَدِهِ مِنْهُ أُكْلَةً أَوْ أُكْلَتَيْنِ. رواه مسلم، باب إطعام المملوك مما يأكل ....، رقم: ٤٣١٧

379. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When anyone’s servant prepares his food and brings it to him after being near its heat and smoke, he should make him sit down with him and eat; but if the food is small in quantity, he should put one or two mouthfuls of it in his hand. (Muslim)

٣٨٠– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِيْ حِفْظِ اللّٰهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في ثواب من كسا مسلما، رقم: ٢٤٨٤

380. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone amongst you, who gives clothes to wear to another Muslim, will be in the safe custody of Allah, so long as a shred of the cloth remains on him. (Tirmidhī)

٣٨١– عَنْ حَارِثَةَ بْنِ النُّعْمَانِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مُنَاوَلَةُ الْمِسْكِيْنِ تَقِيْ مِيْتَةَ السُّوْءِ. رواه الطبراني في الكبير والبيهقي في شعب الإيمان والضياء وهو حديث صحيح، الجامع الصغير ٢/٦٥٧

381. Ḥārithah ibne-Nu‘mān Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: To give charity to a poor person with one’s own hands, saves one from a bad death. (Ṭabarānī, Baihaqī, Ḍiyā’, Jāmi-‘uṣ-Ṣaghīr)

٣٨٢– عَنْ أَبِيْ مُوْسٰى رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِيْنَ الَّذِيْ يُنَفِّذُ –وَرُبَّمَا قَالَ يُعْطِيْ– مَا أُمِرَ بِهِ، فَيُعْطِيْهِ كَامِلًا مُوَفَّرًا طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِيْ أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقَيْنِ. رواه مسلم، باب أجر الخازن الأمين ....، رقم: ٢٣٦٣

382. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: A trustworthy Muslim treasurer who gives exactly as his owner has instructed him, in the most gracious and correct manner to whomsoever it was meant to be given, receives the same reward of Sadaqah (charity) as received by his owner. (Muslim)

٣٨٣– عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَرْزَؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ. رواه مسلم، باب فضل الغرس والزرع، رقم: ٣٩٦٨

383. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any Muslim who plants a tree, then whatever is eaten from it, is Ṣadaqah for him; what is stolen from it is Ṣadaqah for him; what beasts eat is Ṣadaqah for him; what birds eat is Ṣadaqah for him; whosoever takes anything from the tree (fruits etc) is Ṣadaqah (for the planter). (Muslim)

٣٨٤– عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ أَحْيٰى أَرْضًا مَيْتَةً، فَلَهُ فِيْهَا أَجْرٌ. (الحديث) رواه ابن حبان، قال المحقق: إسناده على شرط مسلم ١١/٦١٥

384. Jābir Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who cultivates a barren land, has a reward thereby. (Ibne-Ḥibbān)

٣٨٥– عَنِ الْقَاسِمِ رَحِمَهُ اللّٰهُ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَجُلًا مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا بِدِمَشْقَ، فَقَالَ لَهُ: أَتَفْعَلُ هٰذَا وَأَنْتَ صَاحِبُ رَسُوْلِ اللّٰهِ ﷺ، فَقَالَ: لَا تَعْجَلْ عَلَيَّ، سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ غَرَسَ غَرْسًا لَمْ يَأْكُلْ مِنْهُ آدَمِيٌّ وَلَا خَلْقٌ مِنْ خَلْقِ اللّٰهِ عَزَّ وَجَلَّ إِلَّا كَانَ لَهُ صَدَقَةٌ. رواه أحمد ٦/٤٤٤

385. Qāsim Rahimahullah ‘narrates that a man passed by Abu Dardā’ Raḍiyallāhu ‘anhu when he was planting a tree in Damascus and said to Abu Dardā’ Raḍiyallāhu ‘anhu: Are you doing this work, though you are a Ṣaḥābi of Rasūlullāh Ṣallallāhu ‘alaihi wasallam? He said: Do not hasten to blame me; I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who plants a sapling, then a man or any of the creations of Allāh ‘Azza wa Jall, eats from it, it becomes a Ṣadaqah for him. (Muslim)

٣٨٦- عَنْ أَبِىْ أَيُّوْبَ الْأَنْصَارِىِّ رَضِىَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: مَا مِنْ رَجُلٍ يَغْرِسُ غَرْسًا إِلَّا كَتَبَ اللهُ عَزَّوَجَلَّ لَهُ مِنَ الْأَجْرِ قَدْرَ مَا يَخْرُجُ مِنْ ثَمَرِ ذٰلِكَ الْغِرَاسِ. رواه أحمد ٥/٤١٥

386. Abu Ayyūb Al-Anṣārī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Any man who plants a tree Allāh Subḥānahū wa Ta'ālā rewards him for the entire yield of this tree (i.e the reward of all the fruit that this tree will bear in its life time). (Musnad Aḥmad)

٣٨٧- عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُثِيْبُ عَلَيْهَا. رواه البخارى، باب المكافأة فى الهبة، رقم: ٢٥٨٥

387. 'Ā'ishah Raḍiyallāhu 'anha narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam would accept a present and give something in return for it. (Bukhārī)

٣٨٨- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أُعْطِىَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُثْنِ بِهِ. فَمَنْ أَثْنٰى بِهِ فَقَدْ شَكَرَهُ وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ. رواه أبوداؤد، باب فى شكر المعروف، رقم: ٤٨١٣

388. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should praise him. For he who praises him for it; has given thanks. And he who conceals (this act of kindness and does not praise) has been ungrateful. (Abu Dāwūd)

٣٨٩- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ : لَا يَجْتَمِعُ الشُّحُّ وَالْإِيْمَانُ فِى قَلْبِ عَبْدٍ أَبَدًا. (وهو جزء من الحديث) رواه النسائى، باب فضل من عمل فى سبيل الله ....، رقم: ٣١١٢

389. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Miserliness and Īmān (belief) can never be together in the heart of a slave of Allāh. (Nasaī)

٣٩٠- عَنْ أَبِىْ بَكْرٍ الصِّدِّيْقِ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيْلٌ وَلَا مَنَّانٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى البخل، رقم: ١٩٦٣

390. Abu Bakr Ṣiddīque Raḍiyallāhu 'anhu narrates that Nabī

Ṣallallāhu 'alaihi wasallam said: The deceitful, the miser, and the one who keeps reminding people of his generosity to them, will not enter Paradise. (Tirmidhī)

IKHLĀṢ
SINCERITY OF INTENTION

Fulfilling the commandments of Allāh Ta'ālā only to please Him

SINCERITY OF INTENTION

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

Yes! whoever surrenders himself to Allah (i.e. follows Allah's religion of Islam) and performs good deeds with sincerity, his reward is with his Rabb. On such shall be no fear and nor shall they grieve. Al-Baqarah 2: 112

قال الله تعالى:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ [البقرة:١١٢]

Allāh Subḥānahū wa Ta'ālā says:

And only spend to please Allāh.
Al-Baqarah 2: 272

وقال تعالى:

وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ

[البقرة:٢٧٢]

Allāh Subḥānahū wa Ta'ālā says:

Whosoever desires the reward (for

وقال تعالى:

وَمَن يُرِدْ ثَوَابَ

his good deeds) in this world, We shall give him of it; and whosoever desires a reward in the Hereafter, We shall give him of it. And We shall shortly reward the grateful.
Āle-'Imrān 3: 145

ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾

[آل عمران:١٤٥]

Allāh Subḥānahū wa Ta'ālā mentions the address of Ṣāliḥ 'Alaihis Salām to his people:

No reward do I ask of you for my Tablīgh (invitation). My reward is only with the Sustainer of the worlds. Ash-Shu'arā 26: 145

وقال تعالى:

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾ [الشعراء:١٤٥]

Allāh Subḥānahū wa Ta'ālā says:

And that which you give in Zakāt, only to please Allāh; these are those who increase their wealth and reward. Ar-Rūm 30: 39

وقال تعالى:

وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ [الروم:٣٩]

Allāh Subḥānahū wa Ta'ālā says

And call on Him (Allāh) with true devotion. Al Aa'raf 7:29

وقال تعالى:

وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ [الاعراف:٢٩].

Allāh Subḥānahū wa Ta'ālā says:

Their flesh and their blood (of the sacrifices of cows, goats or camels) reach not Allāh, but your piety (and internal aspirations towards Allāh) reach Him.
Al-Ḥajj 22: 37

وقال تعالى:

لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ [الحج:٣٧]

AḤĀDĪTH

١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَا يَنْظُرُ إِلٰى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَلٰكِنْ يَنْظُرُ إِلٰى قُلُوْبِكُمْ وَأَعْمَالِكُمْ. رواه مسلم، باب تحريم ظلم المسلم، رقم: ٦٥٤٣

1. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed Allāh does not look at your faces and possessions, but He looks at your hearts and your deeds. (Muslim)

Note: It means the decision of Allāh's pleasure will not be based upon your faces and possessions, but upon your hearts and deeds as to how much sincerity was in your heart.

٢ – عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مَا نَوٰى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلٰى دُنْيَا يُصِيْبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلٰى مَا هَاجَرَ إِلَيْهِ. رواه البخاري، باب النية في الإيمان، رقم: ٦٦٨٩

2. ‘Umar ibnil Khaṭṭāb Raḍiyallāhu ‘anhu narrated: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily the reward of deeds depend upon intentions; and indeed every man shall receive what he intended for. Thus, he whose migration was for Allāh and His Messenger, so his migration will be considered for Allāh and His Messenger. He whose migration was towards the world or to be married to some woman, his migration will be considered to be for what he migrated for. (Bukhārī)

٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّمَا يُبْعَثُ النَّاسُ عَلٰى نِيَّاتِهِمْ. رواه ابن ماجه، باب النية، رقم: ٤٢٢٩

3. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Undoubtedly upon resurrection, people will be treated according to their intentions. (Ibne-Mājah)

٤ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: يَغْزُوْ جَيْشٌ الْكَعْبَةَ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، قَالَتْ: قُلْتُ: يَارَسُوْلَ اللهِ! كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ

وَآخِرِهِمْ وَفِيْهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُوْنَ عَلٰى نِيَّاتِهِمْ. رواه البخاري، باب ما ذكر في الأسواق، رقم: ٢١١٨

4. ‘Ā'ishah Raḍiyallāhu ‘anha narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: An army will invade the Ka‘bah; and when it reaches a barren plain, its men, from the first to the last, will be swallowed up by the earth. She says that I asked: O Rasūlallāh! How would the first and the last of them be swallowed up by the earth, when among them would be traders and people who were not a party to them. He said: The first and the last one of them would be swallowed up the earth; and when they will be resurrected they will be judged according to their intentions. (Bukhārī)

٥ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَقَدْ تَرَكْتُمْ بِالْمَدِيْنَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيْرًا، وَلَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيْهِ، قَالُوا: يَا رَسُوْلَ اللهِ! وَكَيْفَ يَكُوْنُونَ مَعَنَا وَهُمْ بِالْمَدِيْنَةِ؟ قَالَ: حَبَسَهُمُ الْعُذْرُ. رواه أبو داوُد، باب الرخصة في القعود من العذر، رقم: ٢٥٠٨

5. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: You have indeed left behind in Madīna people who will have an equal share in reward in no matter whatsoever path you travel or whatever you spend and whatever valley you cross. The Ṣaḥābah asked: O Rasūlallāh! How can they be with us when they are in Madīna? He said: They intended to go out with you but were detained by a valid reason. (Abu Dāwūd)

٦ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيْمَا يَرْوِيْ عَنْ رَبِّهِ عَزَّوَجَلَّ قَالَ: قَالَ: إِنَّ اللهَ عَزَّوَجَلَّ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذٰلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلٰى سَبْعِ مِائَةِ ضِعْفٍ إِلٰى أَضْعَافٍ كَثِيْرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ لَهُ سَيِّئَةً وَاحِدَةً. رواه البخاري، باب من همّ بحسنة أو بسيئة، رقم: ٦٤٩١

6. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates from among those sayings which Rasūlullāh Ṣallallāhu ‘alaihi wasallam, has related from his Rabb ‘Azza wa Jall: Allāh has spelled out good deeds and bad ones (to the appointed angels over you). He then explained it. If any one intends to do a good deed but does not do it, Allāh enters for

him in His record as a complete good deed; and if he intends to do a good deed and does it, Allāh enters for him in His record as ten to seven hundred and many more times as much. If any one intends to do a bad deed and does not do it (because of fear of Allāh), Allāh enters it for him in His record as a complete good deed; but if he intends to do it and does it, Allāh records it for him as one bad deed. (Bukhārī)

٧– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِيْ يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ فَقَالَ: اللّٰهُمَّ لَكَ الْحَمْدُ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِيْ يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اللّٰهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِيْ يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى غَنِيٍّ، فَقَالَ: اللّٰهُمَّ لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، فَأُتِيَ، فَقِيْلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ فَيُنْفِقَ مِمَّا أَعْطَاهُ اللهُ.

رواه البخاري، باب إذا تصدق على غنيّ ٠٠٠٠، رقم: ١٤٢١

7. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A man said indeed I will give Ṣadaqah (quietly)! He came out with his Ṣadaqah and placed it in the hands of a thief. In the morning people began to talk and say: Ṣadaqah was given to a thief. The man said: O Allāh! All praise is for You, I will indeed give Sadaqah. And he came out with Ṣadaqah and placed it in the hands of an adulteress. In the morning people began to talk and say Ṣadaqah was given to an adulteress last night. The man said: O Allāh! All praise is for You, in giving Ṣadaqah to an adulteress. I will surely give Ṣadaqah. He came out with Ṣadaqah and placed it in the hands of a rich man. In the morning people began to talk and say: Ṣadaqah was given to a rich man. The man said: O Allāh! All praise is for You in giving Ṣadaqah to a thief, an adulteress and a rich man. He then had a dream in which he was told that his Ṣadaqah which was made to be given to a thief, may perhaps result in his refraining from stealing, to the adulteress, so that she may perhaps refrain from adultery, and to the rich man so that he may perhaps pay heed and spend from what Allāh had given him. (Bukhārī)

Note: Because of this man's sincerity Allāh accepted all three of this man's Ṣadaqāt.

٨– عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: انْطَلَقَ ثَلَاثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتّٰى أَوَوُا الْمَبِيْتَ إِلٰى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهَا الْغَارَ، فَقَالُوا: إِنَّهُ لَا يُنْجِيْكُمْ مِنْ هٰذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللّٰهُمَّ! كَانَ لِيْ أَبَوَانِ شَيْخَانِ كَبِيْرَانِ، وَكُنْتُ لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا، فَنَأَى بِيْ فِيْ طَلَبِ شَيْءٍ يَوْمًا فَلَمْ أُرِحْ عَلَيْهِمَا حَتّٰى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوْقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ وَالْقَدَحُ عَلٰى يَدَيَّ أَنْتَظِرُ اسْتِيْقَاظَهُمَا حَتّٰى بَرَقَ الْفَجْرُ فَاسْتَيْقَظَا فَشَرِبَا غَبُوْقَهُمَا، اللّٰهُمَّ إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيْهِ مِنْ هٰذِهِ الصَّخْرَةِ، فَانْفَرَجَتْ شَيْئًا لَا يَسْتَطِيْعُوْنَ الْخُرُوْجَ، قَالَ النَّبِيُّ ﷺ: وَقَالَ الْآخَرُ: اللّٰهُمَّ! كَانَتْ لِيْ بِنْتُ عَمٍّ، كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ فَأَرَدْتُهَا عَنْ نَفْسِهَا، فَامْتَنَعَتْ مِنِّيْ حَتّٰى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِيْنَ، فَجَاءَتْنِيْ فَأَعْطَيْتُهَا عِشْرِيْنَ وَمِائَةَ دِيْنَارٍ عَلٰى أَنْ تُخَلِّيَ بَيْنِيْ وَبَيْنَ نَفْسِهَا فَفَعَلَتْ، حَتّٰى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا أُحِلُّ لَكَ أَنْ تَفُضَّ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوْعِ عَلَيْهَا فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ، فَتَرَكْتُ الذَّهَبَ الَّذِيْ أَعْطَيْتُهَا، اللّٰهُمَّ إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيْهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيْعُوْنَ الْخُرُوْجَ مِنْهَا، قَالَ النَّبِيُّ ﷺ: وَقَالَ الثَّالِثُ: اللّٰهُمَّ! إِنِّي اسْتَأْجَرْتُ أُجَرَاءَ، فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ، تَرَكَ الَّذِيْ لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتّٰى كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَجَاءَنِيْ بَعْدَ حِيْنٍ فَقَالَ: يَا عَبْدَ اللهِ! أَدِّ إِلَيَّ أَجْرِيْ، فَقُلْتُ لَهُ: كُلُّ مَا تَرٰى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيْقِ، فَقَالَ: يَا عَبْدَ اللهِ! لَا تَسْتَهْزِئْ بِيْ، فَقُلْتُ: إِنِّيْ لَا أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللّٰهُمَّ! فَإِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيْهِ، فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُوْنَ. رواه البخاري، باب من استأجر أجيرا فترك أجره ٠٠٠٠، رقم: ٢٢٧٢

8. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Three people (of an Ummah) before you, set out on a journey and they took refuge in a cave to spend the night. A rock slid from the mountain and blocked

the cave. They said: Indeed you cannot be relieved from this rock, except that you invoke Allāh on the basis of your good deeds. So one of them said: O Allāh! I had very aged parents and I would not give milk to my children and other members of my family and slaves before my parents. One day I went far away in quest of something and I could not return to my parents before they had slept. I milked the evening milk for them and found that they were asleep. I disliked to give milk to my children and other members of my family and slaves to drink before them. So I stood by them, with the bowl of milk in my hand, waiting for them to wake up till it dawned. Then they woke up and they drank their evening's share of the milk. O Allāh! If I had done so to please You, relieve us from the distress imposed upon us by this rock. So the rock moved a little resulting in a small opening; but not enough for them to get out.

Nabī Ṣallallāhu 'alaihi wasallam then said that the second man said: O Allāh! I had a cousin, whom I loved more than anybody. I desired to satisfy my lust with her, but she refused. Subsequently, a year of famine forced her to approach me. I gave her one hundred and twenty Dīnārs on the condition that she would yield herself to me. So she agreed and when I was able to get a hold on her she said: It is not permitted for you to break the seal of virginity except by its lawful right (that is by marriage). I restrained myself from falling upon her and I walked away from her, though she was the most beloved of people to me, and I left the Dīnārs with her. O Allāh! If I had done so to please You, then relieve us from the distress that we are suffering. So again the rock moved a little resulting in a small opening; but they were still unable to get out.

Nabī Ṣallallāhu 'alaihi wasallam then said that the third one invoked: O Allāh! I hired the services of some labourers and paid all of them their wages except one, who departed without taking what was due to him. I invested his wage in a business and the business prospered immensely. He came back to me after a long time and said: O slave of Allāh! Pay me my due. I replied: All that you see is yours: camels, cattle, sheep and slaves. He said: O slave of Allāh! Do not make fun of me. So I said: I am not joking with you. So, he took all of it and drove away not leaving anything. O Allāh! If I had done so, to please You, then relieve us from this distress. So the rock moved aside, and they got out walking freely. (Bukhārī)

٩ – عَنْ أَبِىْ كَبْشَةَ الْأَنْمَارِىِّ رَضِىَ اللّٰهُ عَنْهُ أَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: ثَلَاثٌ أُقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيْثًا فَاحْفَظُوهُ، قَالَ: مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظُلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللّٰهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللّٰهُ عَلَيْهِ بَابَ فَقْرٍ –أَوْ كَلِمَةٍ نَحْوَهَا– وَأُحَدِّثُكُمْ حَدِيْثًا فَاحْفَظُوهُ. قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ: عَبْدٍ رَزَقَهُ اللّٰهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِىْ رَبَّهُ فِيْهِ وَيَصِلُ بِهِ رَحِمَهُ وَيَعْلَمُ لِلّٰهِ فِيْهِ حَقًّا فَهٰذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٍ رَزَقَهُ اللّٰهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ، يَقُوْلُ: لَوْ أَنَّ لِىَ مَالًا لَعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ، وَعَبْدٍ رَزَقَهُ اللّٰهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخْبِطُ فِىْ مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِىْ فِيْهِ رَبَّهُ وَلَا يَصِلُ فِيْهِ رَحِمَهُ وَلَا يَعْلَمُ لِلّٰهِ فِيْهِ حَقًّا فَهٰذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٍ لَمْ يَرْزُقْهُ اللّٰهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُوْلُ: لَوْ أَنَّ لِىَ مَالًا لَعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَوِزْرُهُمَا سَوَاءٌ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء مثل الدنيا مثل أربعة نفر، رقم: ٢٣٢٥

9. Abu Kabshah Al Anmārī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: I swear by Allāh upon three things, and then I will especially tell you something afterwards. So, remember it well! Then he said: The wealth of a man does not decrease by giving Ṣadaqah. If a person endures oppression patiently, Allāh increases his honour. If a person opens the door of begging, Allāh opens the door of poverty upon him (or said something similar). Then he said: I am going to tell you something, so remember it well. Then he said: There are four types of people in the world. 1. The slave of Allāh whom Allāh has bestowed wealth and knowledge; He fears Allāh regarding his wealth, and through this knowledge he spends to strengthen relationships and he knows that there is a right of Allāh in it; he will be in the best of ranks.

2. The slave of Allāh whom Allāh has given knowledge but no wealth, and he is sincere in his intention. He says: Had I been given wealth I would have spent it just like the other person, and for his intention both will be given the same reward. 3. The slave of Allāh whom Allāh has given wealth but no knowledge, and he spends his wealth haphazardly and he does not fear his Rabb in respect of it; he does not discharge his obligations of kinship, and does not know that Allāh has a right on it. He will be in the worst of ranks. 4. The slave of Allāh whom Allāh has given neither wealth nor knowledge, says: Had I been given wealth, I would have spent it just like the other

(third) person; for his intention, the burden of both will be alike. (Tirmidhī)

١٠ – عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِيْنَةِ قَالَ: كَتَبَ مُعَاوِيَةُ رَضِىَ اللهُ عَنْهُ إِلٰى عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنِ اكْتُبِىْ إِلَىَّ كِتَابًا تُوْصِيْنِىْ فِيْهِ وَلَا تُكْثِرِىْ عَلَىَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ رَضِىَ اللهُ عَنْهَا إِلٰى مُعَاوِيَةَ رَضِىَ اللهُ عَنْهُ: سَلَامٌ عَلَيْكَ. أَمَّا بَعْدُ، فَإِنِّىْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: "مَنِ الْتَمَسَ رِضَا اللهِ بِسَخَطِ النَّاسِ كَفَاهُ اللهُ مُؤْنَةَ النَّاسِ، وَمَنِ الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللهِ وَكَلَهُ اللهُ إِلَى النَّاسِ" وَالسَّلَامُ عَلَيْكَ. رواه الترمذى، باب منه عاقبة من التمس رضا الناس ۰۰۰، رقم: ٢٤١٤

10. A man from Madīnah narrates that Mu'āwiyah Raḍiyallāhu 'anhu wrote a letter to 'Ā'ishah Raḍiyallāhu 'anha asking her: Write me and advise me but do not make it lengthy. So 'Ā'ishah Raḍiyallāhu 'anha wrote to Mu'awiyah Raḍiyallāhu 'anhu. After writing Salam she wrote: I have indeed heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who seeks Allāh's pleasure at the cost of people's anger, Allāh will suffice him against the trouble caused by people and he who seeks the pleasure of men at the cost of Allāh's anger, Allāh will leave him to the (mercy) of people *wassalāmu-'Alaik* (May Allāh's peace be upon you). (Tirmidhī)

١١ – عَنْ أَبِىْ أُمَامَةَ الْبَاهِلِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِىَ بِهِ وَجْهُهُ. رواه النسائى، باب من غزا يلتمس الأجر والذكر، رقم: ٣١٤٢

11. Abu Umāmah Al-Bāhilī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, Allāh does not accept any deed, except that done sincerely for Him and to obtain His pleasure. (Nasaī)

١٢ – عَنْ سَعْدٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِنَّمَا يَنْصُرُ اللهُ هٰذِهِ الْأُمَّةَ بِضَعِيْفِهَا، بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ. رواه النسائى، باب الإستنصار بالضعيف، رقم: ٣١٨٠

12. Sa'd Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Undoubtedly Allāh helps this Ummah because of its weak, by their supplication, Ṣalāt, and Ikhlās. (Nasaī)

١٣ – عَنْ أَبِى الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِىَّ ﷺ قَالَ: مَنْ أَتٰى فِرَاشَهُ وَهُوَ يَنْوِىْ أَنْ يَقُوْمَ

يُصَلِّىْ مِنَ اللَّيْلِ، فَغَلَبَتْهُ عَيْنَاهُ حَتّٰى أَصْبَحَ، كُتِبَ لَهُ مَا نَوٰى، وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّوَجَلَّ. رواه النسائى، باب من أتى فراشه ۰۰۰، رقم: ١٧٨٨

13. Abu Dardā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who goes to his bed with the intention to get up during the night to offer his Ṣalāt but is overcome by sleep and wakes up in the morning; the reward is written down for him what he intended, and his sleep is a gift for him from his Rabb 'Azza wa Jall. (Nasaī)

١٤ – عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ كَانَتِ الدُّنْيَا هَمَّهُ، فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ اللهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِىْ قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِىَ رَاغِمَةٌ. رواه ابن ماجه، باب الهم بالدنيا، رقم: ٤١٠٥

14. Zaid ibne-Thābit Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He whose objective is the world, Allāh scatters his affairs (he faces worries and anxieties in every aspect) and places the fear of poverty before his eyes; and he receives only that which has been preordained for him. And he whose intention (objective) is the Hereafter, Allāh makes all his affairs easy, and enriches his heart, and the world comes to him humiliated. (Ibne-Mājah)

١٥ – عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: ثَلَاثُ خِصَالٍ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلّٰهِ، وَمُنَاصَحَةُ أُولَاةِ الْأَمْرِ، وَلُزُوْمُ الْجَمَاعَةِ فَإِنَّ دَعْوَتَهُمْ تُحِيْطُ مِنْ وَرَاءِهِمْ. (وهو بعض الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ١/ ٢٧٠

15. Zaid ibne-Thābit Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: There are three habits which keep the heart of a Muslim free from hatred, malice and deception: 1. A deed performed sincerely for the pleasure of Allāh. 2. Well wishing for the Rulers. 3. Holding fast to the Jamā'ah of Muslims, as their supplications surround those with them. (Ibne-Ḥibbān)

١٦ – عَنْ ثَوْبَانَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: طُوْبٰى لِلْمُخْلِصِيْنَ، أُولٰئِكَ

مَصَابِيْحُ الدُّجٰى، تَتَجَلّٰى عَنْهُمْ كُلُّ فِتْنَةٍ ظَلْمَاءَ. رواه البيهقى فى شعب الإيمان ٥/٣٤٣

16. Thawbān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Glad tidings to the sincere (people). They are an illumination in the darkness, because of whom all severe evils are driven away. (Baihaqī)

١٧ – عَنْ أَبِيْ فِرَاسٍ رَحِمَهُ اللهُ رَجُلٍ مِنْ أَسْلَمَ قَالَ: نَادٰى رَجُلٌ فَقَالَ: يَارَسُوْلَ اللهِ! مَا الْإِيْمَانُ؟ قَالَ: الْإِخْلَاصُ. (وهو جزء من الحديث) رواه البيهقى فى شعب الإيمان ٥/٣٤٢

17. Abu Firās Raḥimahullāh of the tribe of Aslam narrated that a person loudly asked: O Rasūlallāh! What is Īmān? He replied: Ikhlāṣ (sincerity). (Baihaqī)

١٨ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: صَدَقَةُ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ.

(وهو طرف من الحديث) رواه الطبرانى فى الكبير وإسناده حسن، مجمع الزوائد ٣/٢٩٣

18. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Giving Ṣadaqah secretly cools the anger of the Rabb. (Ṭabarānī)

١٩ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قِيْلَ لِرَسُوْلِ اللهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ. رواه مسلم، باب إذا أثنى على الصالح ٠٠٠٠، رقم: ٦٧٢١

19. Abu Dhar Raḍiyallāhu 'anhu narrates that it was asked of Rasūlullāh Ṣallallāhu 'alaihi wasallam: What do you say about that person who does a good deed and the people praise him for that? He replied: That is immediate glad tidings to the believer. (Muslim)

Note: Indeed, for the Hereafter, there are numerous glad tidings for him, however here he receives an immediate glad tiding provided his action was done solely for the Allāh's pleasure and not for the praise of people.

٢٠ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُوْلَ اللهِ ﷺ عَنْ هٰذِهِ الْآيَةِ "وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ" (المؤمنون: ٦٠) قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: أَهُمُ الَّذِيْنَ يَشْرَبُوْنَ الْخَمْرَ وَيَسْرِقُوْنَ؟ قَالَ: لَا، يَابِنْتَ الصِّدِّيْقِ! وَلٰكِنَّهُمُ الَّذِيْنَ يَصُوْمُوْنَ

وَيُصَلُّوْنَ، وَيَتَصَدَّقُوْنَ وَهُمْ يَخَافُوْنَ أَنْ لَا يُقْبَلَ مِنْهُمْ "أُولٰئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُوْنَ". رواه الترمذى، باب ومن سورة المؤمنين، رقم: ٣١٧٥

20. 'Ā'ishah Raḍiyallāhu 'anha wife of Nabī Ṣallallāhu 'alaihi wasallam narrates: I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam the meaning of the verse:

وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ

And those who give what they have given while their hearts are fearful. (Mu'minūn: 60)

'Ā'ishah Raḍiyallāhu 'anha asked: If these are the people who drink wine and steal. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: No, O daughter of Ṣiddīq! But they are those who fast, offer Ṣalāt, give Ṣadaqah, and they fear that their good deeds may not to be accepted by Allāh. These are the people who race towards good deeds and are foremost in them. (Tirmidhī)

٢١ – عَنْ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ اللهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ، الْخَفِيَّ. رواه مسلم، باب الدنيا سجن للمؤمن ٠٠٠٠، رقم: ٧٤٣٢

21. Sa'd Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Sallallāhu 'alāihi wasallam saying: Indeed Allāh loves that slave of His who is pious, self sufficient and contented with what has been given to him and is inconspicuous. (Muslim)

٢٢ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ أَنَّ رَجُلًا عَمِلَ عَمَلًا فِيْ صَخْرٍ لَا بَابَ لَهَا وَلَا كَوَّةَ، خَرَجَ عَمَلُهُ إِلَى النَّاسِ كَائِنًا مَا كَانَ. رواه البيهقى فى شعب الإيمان ٥/٣٥٩

22. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: If a man was to do a deed within a rock which has no door or window, his deed would become known to people, whatever it is good or bad. (Baihaqī)

Note: When a deed of whatever nature will eventually become known, then why should those who engage in good deeds spoil them by insincerity? And what benefit is there for an evil-doer in concealing his bad deed? For this will ultimately be exposed. (Tarjumān-us-Sunnah)

٢٣ – عَنْ مَعْنِ بْنِ يَزِيْدَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ أَبِيْ يَزِيْدُ أَخْرَجَ دَنَانِيْرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللهِ! مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: لَكَ مَا نَوَيْتَ يَا يَزِيْدُ! وَلَكَ مَا أَخَذْتَ يَا مَعْنُ! رواه البخاری، باب إذا تصدق على ابنه وهو لا يشعر، رقم: ١٤٢٢

23. Ma'n ibne-Yazīd Raḍiyallāhu 'anhuma narrates that my father, Yazīd Raḍiyallāhu 'anhu, set aside some Dīnārs for charity, and gave them to a person in the masjid (so that these may be given to a needy person). I went and (being needy myself) took those Dīnārs and came back. My father said: I swear by Allāh! I had not meant these to be given to you. So I took my father to Rasūlullāh Ṣallallāhu 'alaihi wasallam and presented this matter to him. Rasūlullāh Ṣallallāhu 'alaihi wasallam said to my father: You have your reward as intended O Yazid! and said to me: And what you have taken is yours O Ma'n. (Bukhārī)

٢٤ – عَنْ طَاؤُوْسٍ رَحِمَهُ اللهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! إِنِّيْ أَقِفُ الْمَوَاقِفَ أُرِيْدُ وَجْهَ اللهِ، وَأُحِبُّ أَنْ يُرٰى مَوْطِنِيْ، فَلَمْ يَرُدَّ عَلَيْهِ رَسُوْلُ اللهِ ﷺ شَيْئًا حَتّٰى نَزَلَتْ عَلَيْهِ هٰذِهِ الْآيَةُ ﴿فَمَنْ كَانَ يَرْجُوْ لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖ أَحَدًا﴾. تفسير ابن كثير ١١٤/٣

24. Ṭāūs Raḥimahullāh narrates that a man said: O Rasūlallāh! I get up to do some good deed at certain times; and I intend to please Allāh and I desire that this deed may be seen. Rasūlullāh Ṣallallāhu 'alāihi wasallam did not reply until this verse was revealed:

فَمَنْ كَانَ يَرْجُوْ لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖ أَحَدًا

He who longs to see his Rabb (wishing to become His beloved) let him do righteous work, and make none share of the worship due unto his Rabb. (Kahf 18:110)

(Tafsīr ibne-Kathīr)

Note: The form of *shirk* (polytheism) which is forbidden in this verse relates to showing off. It is forbidden to mix some worldly desire in a work which aught to be done solely for the pleasure of Allāh. This is also hidden shirk which destroys a man's good deeds.

TO ACT IN PURE EARNEST TO PLEASE ALLĀH TA'ĀLĀ, WITH BELIEF IN HIS PROMISES AND WITH HOPE OF HIS REWARDS

AḤĀDĪTH

٢٥ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَرْبَعُوْنَ خَصْلَةً أَعْلَاهُنَّ مَنِيْحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصْدِيْقَ مَوْعِدِهَا إِلَّا أَدْخَلَهُ اللهُ بِهَا الْجَنَّةَ. رواه البخاری، باب فضل المنيحة، رقم: ٢٦٣١

25. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There are forty virtuous deeds; the best of them is to lend one's goat to another, so that he may benefit from its milk. Anyone who does any of these virtuous deeds hoping for reward and affirming upon Allāh's promise, Allāh will send him to Paradise. (Bukhārī)

Note: Rasūlullāh Ṣallallāhu 'alaihi wasallam did not give the details of each of these forty virtuous deeds, so that a good deed may be done believing that it is amongst those forty deeds whose excellence has been mentioned in this ḥadīth. (Fatḥ-ul-Bārī)

The objective is that a person should do every deed with the quality of Īmān and *eḥtisāb*, that is while doing the deed he must have belief in the promises of Allāh and be conscious of its rewards.

٢٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتّٰى يُصَلّٰى عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاطَيْنِ كُلُّ قِيْرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلّٰى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيْرَاطٍ. رواه البخاری، باب اتباع الجنائز من الإيمان، رقم: ٤٧

26. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: If anyone attends the funeral of a Muslim with the belief in His promises, and hoping for His rewards and stays till the prayer is offered and the burial is completed he will get the reward of two *Qīrāts*, each *Qīrāṭ* being equivalent to Uḥud; and if anyone prays over the dead and returns before the burial he will come back with one *Qīrāṭ*. (Bukhārī)

Note: A *Qīrāṭ* is one-twelfth of a Dirham. In that period wages were paid to labourers for their work in the form of a *Qīrāṭ*. Therefore, Rasūlullāh Ṣallallāhu ‘alaihi wasallam also used the word *Qīrāṭ* but then clarified that this should not be considered a worldly *Qīrāṭ*, but that its reward will be according to the *Qīrāt* of the Hereafter which will be as great and magnificent as Mount Uḥud when compared to the *Qīrāṭ* of this world. (Ma‘āriful Ḥadīth)

٢٧- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُوْلُ: إِنَّ اللهَ قَالَ: يَا عِيْسٰى إِنِّيْ بَاعِثٌ مِنْ بَعْدِكَ أُمَّةً إِنْ أَصَابَهُمْ مَا يُحِبُّوْنَ حَمِدُوا اللهَ، وَإِنْ أَصَابَهُمْ مَا يَكْرَهُوْنَ احْتَسَبُوا وَصَبَرُوا، وَلَا حِلْمَ وَلَا عِلْمَ، فَقَالَ: يَا رَبِّ كَيْفَ يَكُوْنُ هٰذَا لَهُمْ وَلَا حِلْمَ وَلَا عِلْمَ؟ قَالَ: أُعْطِيْهِمْ مِنْ حِلْمِيْ وَعِلْمِيْ. رواه الحاكم وقال: هذا حديث صحيح على شرط البخارى ولم يخرجاه ووافقه الذهبى ١/٣٤٨

27. Abu Dardā’ Raḍiyallāhu ‘anhu reports: I heard Abul Qāsim (Rasūlullāh) Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsī that verily Allāh has said: O ‘Īsā! I will send such an Ummah after you, that when they receive something they like (of bounty and comfort), they will praise Allāh, and when confronted with something they dislike, they will bear this with patience, hoping for Allāh’s pleasure and reward. These people will neither have *Ḥilm* (softness and forbearance) nor ‘Ilm (knowledge). ‘Īsā ‘Alaihis Salām submitted: O my Rabb! How will they do all this when they will neither have *Ḥilm* nor ‘Ilm? Allāh said: I shall give them *Ḥilm* from My *Ḥilm* and ‘Ilm from My ‘Ilm. (Mustadrak Ḥākim)

٢٨- عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُوْلُ اللهُ سُبْحَانَهُ: ابْنَ آدَمَ إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الْأُوْلٰى، لَمْ أَرْضَ لَكَ ثَوَابًا دُوْنَ الْجَنَّةِ. رواه ابن ماجه، باب ما جاء فى الصبر على المصيبة، رقم:١٥٩٧

28. Abu Umāmah Raḍiyallāhu ‘anhu narrates in a Ḥādīth Qudsi: I

heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying that Allāh Subḥānahū says: O Son of Ādam! If (on losing something or hearing some grievous news) from the beginning you have patience and hope for My pleasure and My reward then I will not be pleased for you with anything less than Paradise. (Ibne-Mājah)

٢٩- عَنْ أَبِيْ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَنْفَقَ الرَّجُلُ عَلٰى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ. رواه البخارى، باب ما جاء أن الأعمال بالنية والحسبة، رقم:٥٥

29. Abu Mas‘ūd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When a person spends on his family, hoping for Allāh’s pleasure and believing in reward from Allāh then this spending is Ṣadaqah for him. (Bukhārī)

٣٠- عَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِيْ بِهَا وَجْهَ اللهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتّٰى مَا تَجْعَلُ فِيْ فَمِ امْرَأَتِكَ. رواه البخارى، باب ما جاء أن الأعمال بالنية والحسبة، رقم:٥٦

30. Sa‘d ibne-Abī Waqqāṣ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed whenever you spend to please Allāh, you will be rewarded for it; even for a morsel which you put in your wife’s mouth. (Bukhārī)

٣١- عَنْ أُسَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُوْلُ إِحْدٰى بَنَاتِهِ وَعِنْدَهُ سَعْدٌ وَأُبَيُّ بْنُ كَعْبٍ وَمُعَاذٌ رَضِيَ اللهُ عَنْهُمْ أَنَّ ابْنَهَا يَجُوْدُ بِنَفْسِهِ، فَبَعَثَ إِلَيْهَا: لِلّٰهِ مَا أَخَذَ، وَلِلّٰهِ مَا أَعْطٰى، كُلٌّ بِأَجَلٍ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ. رواه البخارى، باب وكان أمر الله قدرا مقدورا، رقم:٦٦٠٢

31. Usāmah Raḍiyallāhu ‘anhu narrates that I was present with Nabī Ṣallallāhu ‘alaihi wasallam, when a messenger came from one of his daughters, at that time Sa‘d, Ubayy ibne-Ka‘b, Mu‘ādh Raḍiyallāhu anhum were with him, with the message that her son is close to death. Upon this he conveyed this message to his daughter: It is for Allāh what He has taken; and it is for Allāh what He has given. The time of everything is destined, therefore, be patient and hopeful of reward from Allāh. (Bukhārī)

٣٢- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ: لَا يَمُوْتُ

لِإِحْدَاكُنَّ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ، إِلَّا دَخَلَتِ الْجَنَّةَ، فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوِ اثْنَانِ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ: أَوِ اثْنَانِ. رواه مسلم، باب فضل من يموت له ولد فيحتسبه، رقم: ٦٦٩٨

32. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told the women of the Ansār: Anyone of you whose three children die and she hopes for the pleasure of Allāh and reward from Him for it, she will enter Paradise. One of them asked: If two die? O Rasūlallāh! He replied: Even if two die. (Muslim)

٣٣- عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ اللّٰهَ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ إِذَا ذَهَبَ بِصَفِيِّهِ مِنْ أَهْلِ الْأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أُمِرَ بِهِ، بِثَوَابٍ دُوْنَ الْجَنَّةِ. رواه النسائي، باب ثواب من صبر واحتسب، رقم: ١٨٧٢

33. 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhumā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allah takes away the beloved from amongst the people of the earth of a believing slave and he is patient, hopes for a reward and says what he has been ordered to say (e.g *Innā lillāhi wa innā ilaihi rāji'ūn*), then Allāh is pleased with nothing less than Paradise for him. (Nasaī)

٣٤- عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُوْلَ اللّٰهِ! أَخْبِرْنِيْ عَنِ الْجِهَادِ وَالْغَزْوِ، فَقَالَ: يَا عَبْدَ اللّٰهِ بْنَ عَمْرٍو! إِنْ قَاتَلْتَ صَابِرًا مُحْتَسِبًا بَعَثَكَ اللّٰهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَاثِرًا بَعَثَكَ اللّٰهُ مُرَائِيًا مُكَاثِرًا، يَا عَبْدَ اللّٰهِ بْنَ عَمْرٍو! عَلٰى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللّٰهُ عَلٰى تِيْكَ الْحَالِ. رواه أبو داود، باب من قاتل لتكون كلمة الله هي العليا، رقم: ٢٥١٩

34. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhumā narrates: I asked: O Rasūlallāh! Tell me about Jihād and *Ghazwah*? He replied: O 'Abdullāh ibne-'Amr! If you fight with patience, seeking from Allāh His pleasure and your reward, Allāh will resurrect you as one enduring patiently and seeking His pleasure and reward from Him. If you fight for showing off and seeking to acquire lots of captured enemy assets, then Allāh will resurrect you as fighting for showing off and seeking to acquire much of captured enemy assets. O 'Abdullāh ibne-'Amr! In whatever state (and with whatever intention) you kill or are killed, Allāh will resurrect you in that state. (Abu Dāwūd)

CONDEMNATION OF RIYĀ'

Condemnation of deeds being done with the intention of being seen by others

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

قال الله تعالى:

When they stand up to offer Ṣalāh they perform it lazily and to be seen of men, and do not remember Allāh but little. An-Nisā 4:142

وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ [النساء: ١٤٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

So woe to those who pray, but are unmindful of their prayers; who make a show (of piety). Al-Mā'ūn 107:4-6

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾ [الماعون: ٤-٦]

Note: "...are unmindful of their prayers": includes offering it *Qaḍa* (after its prescribed time), or offering it inattentively, or offering it irregularly. (Kashfur Rahmān)

AḤĀDĪTH

٣٥- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ فِيْ دِيْنٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللّٰهُ. رواه الترمذي، باب منه حديث إن لكل شيء شرة، رقم: ٢٤٥٣

35. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alāihi wasallam said: Indeed it is evil enough for a man to have fingers pointed at him for some religious or worldly reason, except whom Allāh protects. (Tirmidhī)

Note: Having fingers pointed at means to become famous which is dangerous. As after becoming famous to save oneself from the feeling of pride is not possible for every one. If fame is unintentional and gifted by Allāh, and He, by His grace, saves one from the evil of one's inner self and Shaiṭān, then for such sincere persons fame is not dangerous. (Maẓāhir Ḥaque)

٣٦– عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ خَرَجَ يَوْمًا إِلٰى مَسْجِدِ رَسُوْلِ اللهِ ﷺ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِيْ، فَقَالَ: مَا يُبْكِيْكَ؟ قَالَ: يُبْكِيْنِيْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ، سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ، وَإِنَّ مَنْ عَادٰى لِلّٰهِ وَلِيًّا فَقَدْ بَارَزَ اللهَ بِالْمُحَارَبَةِ، إِنَّ اللهَ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ، الَّذِيْنَ إِذَا غَابُوا لَمْ يُفْتَقَدُوا، وَإِذَا حَضَرُوا لَمْ يُدْعَوا وَلَمْ يُعْرَفُوا، قُلُوْبُهُمْ مَصَابِيْحُ الْهُدَى، يَخْرُجُوْنَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ. رواه ابن ماجه، باب من ترجى له السلامة من الفتن، رقم: ٣٩٨٩

36. ‘Umar ibnil Khaṭṭāb Raḍiyallāhu ‘anhu narrates that one day he went to the masjid of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and found Mu‘ādh ibne-Jabal sitting by the grave of Nabī Ṣallallāhu ‘alaihi wasallam and weeping. He asked: What makes you weep? Mu‘ādh replied: A thing made me cry which I heard from Rasūlullāh Ṣallallāhu ‘alāihi wasallam. He said: Indeed even a little showing off is *Shirk* (polytheism), and verily he who has enmity with a friend of Allāh has gone forth to wage war with Allāh. Indeed, Allāh loves those who do good deeds, fear Him and are unknown; when absent they are not looked for and when present they are not called forward nor recognised. Their hearts are lamps of guidance which pull them out from the dark storms of temptations (because of the light of their hearts, they save their Deen). (Ibne-Mājah)

٣٧– عَنْ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِيْ غَنَمٍ، بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ، لِدِيْنِهِ. رواه الترمذی وقال: هذا حديث حسن صحيح، باب حديث: ما ذئبان جائعان أرسلا فی غنم ۰۰۰۰، رقم: ٢٣٧٦

37. Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: No two hungry wolves let loose amongst sheep will cause more loss than a man's greed for wealth and self-esteem to his religion. (Tirmidhī)

٣٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ طَلَبَ الدُّنْيَا حَلَالًا مُفَاخِرًا مُكَاثِرًا مُرَائِيًا لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ، وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا، اسْتِعْفَافًا عَنِ الْمَسْأَلَةِ، وَسَعْيًا عَلٰى عِيَالِهِ، وَتَعَطُّفًا عَلٰى جَارِهِ، لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ. رواه البيهقی فی شعب الإيمان ٧/٢٩٨

38. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who seeks worldly things, though in a lawful way, to boast, to acquire too much, and to show off will meet Allāh such that Allāh will be very angry with him. And he who seeks worldly things in a lawful way, to keep away from begging, and striving for his family and behaving kindly towards his neighbours, will meet Allāh on the Day of Resurrection with his face shining like the full moon. (Baihaqī)

٣٩– عَنِ الْحَسَنِ رَحِمَهُ اللهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ عَبْدٍ يَخْطُبُ خُطْبَةً إِلَّا اللهُ عَزَّوَجَلَّ سَائِلُهُ عَنْهَا: مَا أَرَادَ بِهَا؟ قَالَ جَعْفَرُ: كَانَ مَالِكُ بْنُ دِيْنَارٍ إِذَا حَدَّثَ هٰذَا الْحَدِيْثَ بَكٰى حَتّٰى يَنْقَطِعَ ثُمَّ يَقُوْلُ: يَحْسَبُوْنَ أَنَّ عَيْنِيْ تَقَرُّ بِكَلَامِيْ عَلَيْكُمْ، فَأَنَا أَعْلَمُ أَنَّ اللهَ عَزَّوَجَلَّ سَائِلِيْ عَنْهُ يَوْمَ الْقِيَامَةِ مَا أَرَدْتَ بِهِ. رواه البيهقی ٢/٢٨٧

39. Ḥasan Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Any slave of Allāh, who gives a speech will be asked by Allāh ‘Azza wa Jall, as to what he intended with it? Ja‘far Raḥimahullāh said: Whenever Mālik bin Dīnār Raḥimahullāh used to narrate this ḥadīth, he would cry so much as to choke his voice. He would then say: People think that my eyes get cooled when speaking before you. Indeed I know Allāh ‘Azza wa Jall will on the Day of Resurrection ask me: What was the purpose of your speech? (Baihaqī)

٤٠– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ أَسْخَطَ اللهَ فِيْ رِضَى النَّاسِ سَخِطَ اللهُ عَلَيْهِ، وَأَسْخَطَ عَلَيْهِ مَنْ أَرْضَاهُ فِيْ سَخَطِهِ، وَمَنْ أَرْضَى اللهَ فِيْ سَخَطِ النَّاسِ رَضِيَ اللهُ

عَنْهُ، وَأَرْضٰى عَنْهُ مَنْ أَسْخَطَهُ فِيْ رِضَاهُ حَتّٰى يَزِيْنَهُ وَيَزِيْنَ قَوْلَهُ وَعَمَلَهُ فِيْ عَيْنِهِ. رواه الطبراني ورجاله رجال الصحيح غير يحيى بن سليمان الجعفي، وقد وثقه الذهبي في آخر ترجمة يحيى بن سليمان الجعفي، مجمع الزوائد ١٠/٣٨٦

40. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who makes Allāh angry for pleasing people, Allāh becomes angry and makes those people angry with him whom he had pleased by angering Allāh. And he who pleases Allāh by making people angry Allāh is pleased with him and makes those people pleased with him whom he had made angry to please Allāh. So much so that He makes him virtuous in the eyes of those people who were angry and his words and deeds become adorned in their eyes. (Ṭabarānī, Majma-'uz-Zawāid)

٤١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَوَّلَ النَّاسِ يُقْضٰى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَتَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: قَاتَلْتُ فِيْكَ حَتّٰى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيْءٌ، فَقَدْ قِيْلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلٰى وَجْهِهِ حَتّٰى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيْكَ الْقُرْآنَ، قَالَ: كَذَبْتَ وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيْلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلٰى وَجْهِهِ حَتّٰى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيْلٍ تُحِبُّ أَنْ يُنْفَقَ فِيْهَا إِلَّا أَنْفَقْتُ فِيْهَا لَكَ، قَالَ: كَذَبْتَ، وَلٰكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيْلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلٰى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ. رواه مسلم، باب من قاتل للرياء والسمعة استحق النار، رقم: ٤٩٢٣

41. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alāihi wasallam saying: The first amongst the people against whom judgment will be pronounced on the Day of Resurrection will be a martyr. He will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I fought for You till I was martyred. Allāh will say: You have lied; you fought to be called brave, so it has been said. Command will then be issued about him. He will be dragged

on his face, until cast into the Fire. Next, a man who had learnt and taught (religious) knowledge and recited the Qur'ān, will be brought forward. Allāh will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I learnt and taught (religious) knowledge and recited the Qur'ān for Your sake. Allāh Ta'ālā will say: You have lied, you acquired knowledge to be called learned, and you recited the Qur'ān to be called *Qāri* (reciter of the Qur'ān); so you have been called such. Command will then be issued about him. He will be dragged on his face, until cast into the Fire.

Next a man whom Allāh Ta'ālā had made wealthy and to whom He had given all kinds of riches, will be brought forward. Allāh Ta'ālā will remind him of His favours and he will acknowledge them. Allāh Ta'ālā will ask: What did you do (to show gratitude) for these favours? He will reply: I left no cause in which You like money to be spent, except that I spent in it for Your sake. Allah Ta'ālā will say: You have lied; you did so to be called generous, so it has been said. Command will then be issued about him. He will be dragged on his face and cast into the Fire. (Muslim)

٤٢ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغٰى بِهِ وَجْهُ اللهِ، لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيْبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَعْنِيْ رِيْحَهَا. رواه أبو داود، باب في طلب العلم لغير الله، رقم: ٣٦٦٤

42. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone acquires knowledge by which Allāh's pleasure was to be sought, but acquires it only to get some worldly advantage, he shall not even experience the fragrance of Paradise on the Day of Resurrection. (Abu Dāwūd)

٤٣ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: يَخْرُجُ فِيْ آخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُوْنَ الدُّنْيَا بِالدِّيْنِ، يَلْبَسُوْنَ لِلنَّاسِ جُلُوْدَ الضَّأْنِ مِنَ اللِّيْنِ، أَلْسِنَتُهُمْ أَحْلٰى مِنَ السُّكَّرِ وَقُلُوْبُهُمْ قُلُوْبُ الذِّئَابِ، يَقُوْلُ اللهُ عَزَّ وَجَلَّ: أَبِيْ يَغْتَرُّوْنَ أَمْ عَلَيَّ يَجْتَرِئُوْنَ؟ فَبِيْ حَلَفْتُ لَأَبْعَثَنَّ عَلٰى أُولٰئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ مِنْهُمْ حَيْرَانًا. رواه الترمذي، باب حديث خاتلي الدنيا بالدين وعقوبتهم، رقم: ٢٤٠٤ الجامع الصحيح وهو سنن الترمذي، دار الباز مكة المكرمة

43. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: In the last period, such men will come forth, who will fraudulently use religion for worldly ends, and wear sheepskins in public to display meekness (pretending to be without worldly desires). Their tongues will be sweeter than sugar, but their hearts will be the hearts of wolves. Allāh Ta'ālā will say: Are they trying to deceive Me or do they dare to rise up against Me? I swear by Myself that I shall send such afflictions upon them, which will leave the intelligent among them confounded. (That, I will impose such people on them, from amongst them, who will cause a variety of problems for them.) (Tirmidhī)

٤٤ – عَنْ أَبِيْ سَعِيْدِ بْنِ أَبِيْ فَضَالَةَ الْأَنْصَارِيِّ رَضِيَ اللّٰهُ عَنْهُ وَكَانَ مِنَ الصَّحَابَةِ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: إِذَا جَمَعَ اللّٰهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيْهِ، نَادٰى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِيْ عَمَلٍ عَمِلَهُ لِلّٰهِ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللّٰهِ، فَإِنَّ اللّٰهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ومن سورة الكهف، رقم: ٣١٥٤

44. Abu Sa'īd ibne-Abu Faḍālah Al-Ansārī Raḍiyallāhu 'anhu, who was one of the Ṣaḥābah, narrates: I heard Rasūlullāh Ṣallallāhu 'alāihi wasallam saying: When Allāh will assemble men on the Day of Resurrection, a day about which there is no doubt, an announcer will announce: He who used to associate someone with Allāh in a deed, which he did for the sake of Allāh, he should seek the reward from someone besides Allāh, for indeed Allāh is the One Who is beyond need of partners to be associated with Him. (Tirmidhī)

Note: Allāh being absolutely self-sufficient, does not tolerate any partner.

٤٥ – عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَعَلَّمَ عِلْمًا لِغَيْرِ اللّٰهِ أَوْ أَرَادَ بِهِ غَيْرَ اللّٰهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. رواه الترمذي وقال: هذا حديث حسن غريب، باب في من يطلب بعلمه الدنيا، رقم: ٢٦٥٥

45. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whoever acquires knowledge for any one apart from Allāh or intends by it other than Allāh (honour, fame, wealth, etc.), then let him make his abode in Hell-Fire. (Tirmidhī)

٤٦ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: تَعَوَّذُوا بِاللّٰهِ مِنْ جُبِّ الْحَزَنِ قَالُوا: يَا رَسُوْلَ اللّٰهِ! وَمَا جُبُّ الْحَزَنِ؟ قَالَ: وَادٍ فِيْ جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ، قِيْلَ: يَا رَسُوْلَ اللّٰهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقُرَّاءُ الْمُرَاؤُوْنَ بِأَعْمَالِهِمْ. رواه الترمذي وقال: هذا حديث حسن غريب، باب ما جاء في الرياء والسمعة، رقم: ٢٣٨٣

46. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Seek refuge from *Jubbil-Ḥazan* (Pit of Sorrow). The Ṣaḥābah asked: What is *Jubbul-Ḥazan*? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: It is a valley in Hell, from which Hell itself seeks refuge hundred times a day. It was asked: O Rasūlallāh! Who will enter it? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: The reciters of the Qur'ān who show off their deeds. (Tirmidhī)

٤٧ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أُنَاسًا مِنْ أُمَّتِيْ سَيَتَفَقَّهُوْنَ فِي الدِّيْنِ، وَيَقْرَءُوْنَ الْقُرْآنَ، وَيَقُوْلُوْنَ: نَأْتِي الْأُمَرَاءَ فَنُصِيْبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِيْنِنَا، وَلَا يَكُوْنُ ذٰلِكَ، كَمَا لَا يُجْتَنٰى مِنَ الْقَتَادِ إِلَّا الشَّوْكُ كَذٰلِكَ لَا يُجْتَنٰى مِنْ قُرْبِهِمْ إِلَّا قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي: الْخَطَايَا. رواه ابن ماجه، ورواته ثقات، الترغيب ٣/١٩٦

47. Ibne-'Abbās Raḍiyallāhu 'anhumā narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Verily soon some of my people will acquire knowledge of Deen (religion) and will recite the Qur'ān and say: We go to rulers to get some of their worldly wealth, and withdraw ourselves from their evil because of our Deen. This never happens. As nothing but thorns can be gathered from tragacanth (thorny) trees likewise only evil can be gathered from drawing near to them (Ibne-Mājah and Targhīb)

٤٨ – عَنْ أَبِيْ سَعِيْدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ وَنَحْنُ نَتَذَاكَرُ الْمَسِيْحَ الدَّجَّالَ، فَقَالَ: أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِيْ مِنَ الْمَسِيْحِ الدَّجَّالِ؟ قَالَ، قُلْنَا: بَلٰى، فَقَالَ: الشِّرْكُ الْخَفِيُّ: أَنْ يَقُوْمَ الرَّجُلُ يُصَلِّيْ فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرٰى مِنْ نَظَرِ رَجُلٍ. رواه ابن ماجه، باب الرياء والسمعة، رقم: ٤٢٠٤

48. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came out from his house to us while we were talking about Dajjāl. Rasūlullāh Ṣallallāhu 'alaihi wasallam said:

Should I not tell you what causes me more fear for you than Dajjāl? We replied: Certainly, yes. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Shirk-ul-Khafi* (hidden polytheism), like a man who gets up to offer Ṣalāh and tries to improve his Ṣalāh because he sees someone looking at him. (Ibne-Mājah)

Translator's Note: Dajjāl is the great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ‘Īsa alaihis Salām at his second arrival.

٤٩ – عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: بَشِّرْ هٰذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرِّفْعَةِ وَالنَّصْرِ وَالتَّمْكِيْنِ فِي الْأَرْضِ، وَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْآخِرَةِ لِلدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيْبٌ. رواه أحمد ٥/١٣٤

49. Ubayy ibne-Ka‘b Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Give glad tidings to this Ummah of honour, eminence, Allāh's help and authority on earth. Whoever amongst them is engaged in an act of the Hereafter for worldly benefit will have no share in the Hereafter. (Musnad Aḥmad)

٥٠ – عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ صَلّٰى يُرَائِيْ فَقَدْ أَشْرَكَ، وَمَنْ صَامَ يُرَائِيْ فَقَدْ أَشْرَكَ، وَمَنْ تَصَدَّقَ يُرَائِيْ فَقَدْ أَشْرَكَ. (وهو بعض الحديث) رواه أحمد ٤/١٢٦

50. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Anyone who offers Ṣalāt, for show, indeed he has committed *Shirk;* and anyone who fasts for show, indeed he has committed *Shirk;* and anyone who gives Ṣadaqah, for show, indeed he has committed *Shirk.* (Musnad Aḥmad)

Note: This means that if the deeds are done to be shown to the people, it amounts to ascribing those people as partners of Allāh. As such these deeds are no longer for the sake of Allāh but for the sake of those people for whom they were done. The doer of these deeds, instead of deserving reward, becomes liable for punishment.

٥١ – عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ بَكٰى، فَقِيْلَ لَهُ: مَا يُبْكِيْكَ؟ قَالَ: شَيْئًا سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ ﷺ يَقُوْلُهُ، فَذَكَرْتُهُ، فَأَبْكَانِيْ، سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَتَخَوَّفُ عَلٰى أُمَّتِي

الشِّرْكَ وَالشَّهْوَةَ الْخَفِيَّةَ، قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! أَتُشْرِكُ أُمَّتُكَ مِنْ بَعْدِكَ؟ قَالَ: نَعَمْ، أَمَا إِنَّهُمْ لَا يَعْبُدُوْنَ شَمْسًا، وَلَا قَمَرًا، وَلَا حَجَرًا، وَلَا وَثَنًا، وَلٰكِنْ يُرَاؤُوْنَ بِأَعْمَالِهِمْ، وَالشَّهْوَةُ الْخَفِيَّةُ أَنْ يُصْبِحَ أَحَدُهُمْ صَائِمًا فَتَعْرِضُ لَهُ شَهْوَةٌ مِنْ شَهَوَاتِهِ فَيَتْرُكُ صَوْمَهُ. رواه أحمد ٤/١٢٤

51. It is said about Shaddād ibne-Aws Raḍiyallāhu ‘anhu that he once started weeping. He was asked about his crying, and he replied: It is something I heard from Rasūlullāh Ṣallallāhu ‘alaihi wasallam when I remember this, it makes me weep. I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: I fear for my people of *Shirk* (ascribing partners to Allāh) and Hidden Desires. Shaddad Raḍiyallāhu ‘anhu says: I asked: O Rasūlallāh! Would your people be involved in *Shirk* after your death? He replied: Yes (but) they will not worship the sun, the moon, a stone, or an idol; but they will act for display (without sincerity). Hidden Desire is that one of them will start the day fasting, but when any of his desires presents itself to him, he will abandon his fast (and just satisfy his desire). (Musnad Aḥmad)

٥٢ – عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: يَكُوْنُ فِيْ آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانُ الْعَلَانِيَةِ أَعْدَاءُ السَّرِيْرَةِ، فَقِيْلَ: يَا رَسُوْلَ اللهِ! فَكَيْفَ يَكُوْنُ ذٰلِكَ؟ قَالَ: ذٰلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلٰى بَعْضٍ وَرَهْبَةِ بَعْضِهِمْ إِلٰى بَعْضٍ. رواه أحمد ٥/٢٣٥

52. Mu‘ādh Raḍiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: In the Last Days there will be people who will be brothers in public but enemies in secret. It was asked, O Rasūlallāh! How will this be? He replied: This will happen because of some personal gain, they will maintain (superficial) friendship and because of (hidden enmity) they will fear each other. (Musnad Aḥmad)

Note: This means that the friendship and enmity of these people will be based on their personal interests, and not to please Allāh.

٥٣ – عَنْ أَبِيْ مُوْسَى الْأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَبَنَا رَسُوْلُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَقَالَ: يٰأَيُّهَا النَّاسُ اتَّقُوْا هٰذَا الشِّرْكَ، فَإِنَّهُ أَخْفٰى مِنْ دَبِيْبِ النَّمْلِ، فَقَالَ لَهُ مَنْ شَاءَ اللهُ أَنْ يَقُوْلَ: وَكَيْفَ نَتَّقِيْهِ وَهُوَ أَخْفٰى مِنْ دَبِيْبِ النَّمْلِ يَا رَسُوْلَ اللهِ؟ قَالَ: قُوْلُوْا: اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ. رواه أحمد ٤/٤٠٣

53. Abu Mūsā Al-Ash'arī Raḍiyallāhu 'anhu narrates: One day Rasūlullāh Ṣallallāhu 'alaihi wasallam delivered a sermon to us, in which he said: O people! Avoid Shirk. Indeed it is more silent than the crawling of an ant. One whom Allāh inspired asked: How can we avoid it, when it is more silent than the crawling of an ant? O Rasūlallāh! He said: say this:

اللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ أَنْ نُشْرِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

O Allāh we seek refuge of You from the *Shirk* which we know and ask forgiveness from the *Shirk* of which we know not.

(Musnad Aḥmad)

٥٤– عَنْ أَبِيْ بَرْزَةَ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا أَخْشَى عَلَيْكُمْ شَهَوَاتِ الْغَيِّ فِيْ بُطُوْنِكُمْ وَفُرُوْجِكُمْ وَمُضِلَّاتِ الْهَوٰى. رواه أحمد والبزار والطبراني في الثلاثة ورجاله رجال الصحيح لأن أبا الحكم البناني الراوي عن أبي برزة بيّنه الطبراني، فقال: عن أبي الحكم، هو علي بن الحكم، وقد روى له البخاري وأصحاب السنن، مجمع الزوائد ١/٤٤٦

54. Abu Barzah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: I fear that you may indulge in such misleading desires that relate to your bellies and your private parts and such misleading desires that will lead you astray. (Musnad Aḥmad, Bazzār, Majma-'uz-Zawāid)

٥٥– عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ سَمَّعَ اللّٰهُ بِهِ سَامِعَ خَلْقِهِ، وَصَغَّرَهُ، وَحَقَّرَهُ. رواه الطبراني في الكبير وأحد أسانيد الطبراني في الكبير رجال الصحيح، مجمع الزوائد ١٠/٣٨١

55. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who does deeds so that they may be publicly talked about, Allāh will make it known publicly and will belittle and humiliate him amongst men. (Ṭabarāni, Majma-'uz-Zawāid)

٥٦– عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: مَا مِنْ عَبْدٍ يَقُوْمُ فِي الدُّنْيَا مَقَامَ سُمْعَةٍ وَرِيَاءٍ إِلَّا سَمَّعَ اللّٰهُ بِهِ عَلٰى رُؤُوْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ. رواه الطبراني وإسناده حسن، مجمع الزوائد ١٠/٣٨٣

56. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Any slave (of Allāh) who does good

deeds for fame and to be seen, Allāh will make it known and humiliate him in front of all the creations on the Day of Resurrection. (Ṭabarānī, Majma-'uz-Zawāid)

٥٧– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يُؤْتٰى يَوْمَ الْقِيَامَةِ بِصُحُفٍ مُخَتَّمَةٍ، فَتُنْصَبُ بَيْنَ يَدَيِ اللّٰهِ تَبَارَكَ وَتَعَالٰى، فَيَقُوْلُ تَبَارَكَ وَتَعَالٰى: أَلْقُوا هٰذِهِ وَاقْبَلُوا هٰذِهِ، فَتَقُوْلُ الْمَلَائِكَةُ: وَعِزَّتِكَ وَجَلَالِكَ، مَا رَأَيْنَا إِلَّا خَيْرًا، فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ: إِنَّ هٰذَا كَانَ لِغَيْرِ وَجْهِيْ، وَإِنِّيْ لَا أَقْبَلُ الْيَوْمَ إِلَّا مَا ابْتُغِيَ بِهِ وَجْهِيْ. (وَفِيْ رِوَايَةٍ) فَتَقُوْلُ الْمَلَائِكَةُ: وَعِزَّتِكَ، مَا كَتَبْنَا إِلَّا مَا عَمِلَ، قَالَ: صَدَقْتُمْ، إِنَّ عَمَلَهُ كَانَ لِغَيْرِ وَجْهِيْ. رواه الطبراني في الأوسط بإسنادين، ورجال أحدهما رجال الصحيح، ورواه البزار، مجمع الزوائد ١٠/٦٣٥

57. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: On the Day of Judgement sealed books of deeds will be brought and presented to Allāh Tabāraka wa Ta'ālā and Allāh Tabāraka wa Ta'ālā will say: Throw these (for some) and accept these (for some). The angels will say: By Your Honour and Majesty! We have not seen anything in these books except good. To which Allāh 'Azza wa Jall will say: Indeed those deeds were not done for Me, and today I will not accept but those deeds done only for My pleasure.

In another narration, the angels will say: By Your honour! We have not written but what he had done. Allāh will say: You say the truth but indeed his deeds were not done for My pleasure. (Ṭabarāni, Bazzār, Majma-'uz-Zawāid)

٥٨– عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: وَأَمَّا الْمُهْلِكَاتُ: فَشُحٌّ مُطَاعٌ، وَهَوًى مُتَّبَعٌ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ. (وهو طرف من الحديث) رواه البزار واللفظ له والبيهقي وغيرهما وهو مروي عن جماعة من الصحابة، وأسانيده وإن كان لا يسلم شئ منها من مقال فهو بمجموعها حسن إن شاء الله تعالٰى، الترغيب ١/٢٨٦

58. Anas Raḍiyallāhu 'anhu narrates that indeed Nabī Ṣallallāhu 'alaihi wasallam said: The things of destruction are: Miserliness which is obeyed; that sensual desire which is pursued; and the consideration of a person for himself as being superior to others. (Baihaqī)

٥٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ أَسْوَءِ النَّاسِ مَنْزِلَةً مَنْ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. رواه البيهقي في شعب الإيمان ٥/٣٥٨

59. Abu Hurairah Raḍiyallāhu 'anhụ narrates that Nabī Ṣallallāhu 'alaihi wasallam said: The worst of people as regards his rank in the Hereafter is he who spoils his life of the Hereafter for the worldly benefit of others. (Baihaqī)

٦٠ – عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنِّيْ أَخْوَفُ مَا أَخَافُ عَلٰى هٰذِهِ الْأُمَّةِ مُنَافِقٌ عَلِيْمُ اللِّسَانِ. رواه البيهقي في شعب الإيمان ٢/٢٨٤

60. 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhụ narrates that Nabī Ṣallallāhu 'alaihi wasallam said: My greatest fear for this Ummah is my fear of that hypocrite who is eloquent in speech. (Baihaqī)

Note: By hypocrite is meant a pretender (insincere person) or a *Fāsiq* (transgressor of the limits of Allāh). (Maẓāhir-e- Ḥaq)

٦١ – عَنْ عَبْدِ اللهِ بْنِ قَيْسٍ الْخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَامَ رِيَاءً وَسُمْعَةً لَمْ يَزَلْ فِيْ مَقْتِ اللهِ حَتّٰى يَجْلِسَ. تفسير ابن كثير ٣/١١٦

61. 'Abdullāh ibne-Qais Al Khuzā'ī Raḍiyallāhu 'anhu narrates that indeed Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who engages in a virtuous deed intending to show off and get fame; he remains under the wrath of Allāh until he abandons that intention. (Tafsīr ibne-Kathīr)

٦٢ – عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا، أَلْبَسَهُ اللهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ثُمَّ أَلْهَبَ فِيْهِ نَارًا. رواه ابن ماجه، باب من لبس شهرة من الثياب، رقم: ٣٦٠٧

62. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who wears the dress of fame in this world, Allāh will clothe him with the dress of humiliation on the Day of Resurrection and will set it ablaze. (Ibne-Mājah)

DA'WAT AND TABLĪGH

INVITING TOWARDS ALLĀH TA'ĀLĀ AND CONVEYING HIS MESSAGE

To correct one's belief and deeds and for the correction of the belief and deeds of all mankind one must struggle to revive the effort of Da'wat in the way of Rasūlullāh Ṣallallāhu 'alaihi wasallam throughout the world.

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DA'WAT AND ITS VIRTUES

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says :

قال الله تعالى:

And Allāh invites to the abode of peace (Paradise),and leads whom He wills, to a straight path.
Yūnus 10: 25

وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٢٥﴾ [يونس:٢٥]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

He (Allāh) is Who has sent among

the unlettered people a Messenger from amongst themselves, reciting to them His verses (that is by means of the Qur'ān he invites them, advises them and prepares them to accept Islam), and to purify them (from the filth of disbelief and polytheism and to cultivate excellence in conduct), and teaches them the Book and Wisdom (Sunnah).And verily they were most obviously lost in error.
Al-Jumu'ah 62: 2

هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ﴿٢﴾ [الجمعة:٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

If We willed, We could raise up a Warner in every village (in your time and would not have burdened you with the mission single-handedly, but to increase your reward We have given you this tremendous responsibility and this is indeed Allāh's bounty on you). So obey not the disbelievers, but strive against them by means of the Qur'ān with a great endeavour (the unbeliever will be happy if you do not endeavour for inviting people towards Allāh. However, you confront the unbelievers with strong reasoning from the Qur'ān and invite all, repeatedly, with great vigour). Al-Furqān 25: 51-52

وَلَوۡ شِئۡنَا لَبَعَثۡنَا فِي كُلِّ قَرۡيَةٖ نَّذِيرٗا ﴿٥١﴾ فَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَجَٰهِدۡهُم بِهِۦ جِهَادٗا كَبِيرٗا ﴿٥٢﴾ [الفرقان: ٥١_٥٢]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

وقال تعالى:

Invite (mankind) to the way of your Rabb (Islām) with wisdom

ٱدۡعُ إِلَىٰ سَبِيلِ

رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ [النحل:١٢٥]

(with the reasoning of the Qur'ān) and excellent preaching (with softness and humility in a manner which effects the heart).
An-Naḥl 16: 125

Note: Here some of the basic principles of work of Tabligh have been explained in a brief manner.

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ [الذاريات:٥٥]

And remind (by explaining and preaching the Qur'ān), for verily reminding benefits the believers.
Adh-Dhāriyāt 51: 55

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ [المدثر: ١–٣]

O (the one) wrapped up in your cloak!
Arise and warn!
And Magnify Your Rabb!
Al-Muddaththir 74: 1-3

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ [الشعراء:٣]

It may be that you are going to kill yourself with grief, because they do not become believers.
Ash-Shu'arā 26: 3

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ

There has come to you a Messenger, from amongst yourselves; and it grieves him

مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ [التوبة:١٢٨]

much that any harm should come to you; (he is) full of concern for each one of you, (that you may be rightly guided, and) for the believers compassionate (and) merciful.
At-Taubah 9: 128

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ [فاطر:٨]

So let not your soul expire in grief for them (because of their disbelief).
Fāṭir 35: 8

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

Verily! We sent *Nūh* (Noah) to his people (saying): Warn your people before a painful punishment comes to them.

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

He said: O my people! Verily! I am a plain Warner to you. (Bidding you that you)

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾

Serve Allāh and keep your duty to Him and obey me;

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾

That He may forgive you some of your sins and respite you to an appointed term. (By the blessing of *Imān* and piety you will be saved of torment but not death). Indeed! the term of Allah, when it comes, cannot be delayed, if you but knew. (For a long time his people paid no heed to his advice)

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

He said: My Rabb! Verily! I have invited my people night and day,

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

But all my invitation did not but add to their repugnance;

And indeed! Whenever, I invited them, so that You may pardon them, they thrust their fingers in their ears and covered themselves with their garments (so that they may not see me), and persisted (in their refusal) and magnified themselves in pride.

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿٧﴾

And indeed! I have invited them aloud;

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

And I have made public proclamation to them, and I have appealed to them in private (spared no way to guide them).

ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

And I have said: Seek pardon of Your Rabb! He (indeed) is Ever-Forgiving.

فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ﴿١٠﴾

He will open up the sky for you with plentiful rain,

يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾

And will increase you in wealth and sons, and will give you gardens and will give you streams.

وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ﴿١٢﴾

What is wrong with you that you do not take heed of the greatness of Allāh

مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

Whereas He created you in (diverse) stages?

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

See you not how Allāh has created the seven heavens in harmony,

أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ﴿١٥﴾

And has made the moon a light therein, and made the sun a lamp?

وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ﴿١٦﴾

And Allah has caused you to grow as a growth from the earth,

وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ﴿١٧﴾

And afterwards He makes you

return to it, and He will bring you forth again, a (new) forth-bringing.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

And Allah has made the earth a wide expanse for you,

وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾

So that you might walk thereon on spacious paths. An-Nūḥ 71: 1-20

لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ [نوح: ١ـ ٢٠]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Fir'aun (Pharaoh) said (sarcastically): And what is the Rabb of the Worlds?

قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾

Mūsā 'Alaihis Salām said: The Rabb of the heavens and the earth, and all that is between them, if you had but sure belief.

قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾

Fir'aun said to those around him: Did you hear (what nonsensical talk)?

قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾

(But Musa continued with the praises of Allāh and) said: Your Rabb and the Rabb of your fathers.

قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾

Fir'aun said: Lo! Your messenger who has been sent to you is indeed a madman!

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

(But) Mūsā (went on and) said: Rabb of the East and the West, and all that is between them, if you but use your reason.
Ash-Shu'arā' 26: 23-28

قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾ [الشعراء: ٢٣ـ ٢٨]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

(At another place, Allāh mentions about the da'wat of Mūsā 'Alaihis Salām) Fir'aun said: Who then is the Rabb of you two, O Mūsā?

قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَابٍ ۖ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ السَّمَاءِ مَاءً [طه:٤٩-٥٣]

Mūsā 'Alaihis Salām said: Our Rabb is He Who gave to each thing its form and nature, and there upon guided it towards its fulfilments.
He (Fir'aun) said: What of all the past generations?
He (Mūsā) said: Their knowledge is with my Rabb in a Record; my Rabb neither errs nor forgets. (So He has all the knowledge of all their deeds. Then Musa 'Alaihis Salām mentioned such attributes of Allāh, which are understood by one and all)
Who has made the earth for you like a bed, and has opened roads (ways and paths) for you therein and has sent down water from the sky. Ṭāhā 20: 49-53

وقال تعالى:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُم بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾ [إبراهيم:٥]

Allāh Subḥānahū wa Ta'ālā says:

And indeed We sent Mūsā 'Alaihis Salām with Our signs, (saying): Bring out your People from darkness into light; and remind them of the days of (adversities and comforts which they face from) Allāh. Surely! In this, there are signs for everyone who is wholly patient and deeply grateful (to Allāh). Ibrāhīm 14: 5

وقال تعالى:

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾ [الأعراف:٦٨]

Allāh Subḥānahū wa Ta'ālā narrates Nūḥ 'Alaihis Salām's address to his people: I convey to you the messages of my *Rabb*, and I am a trustworthy, well-wisher for you. Al-A'rāf 7: 68

وقال تعالى:

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

Allāh Subḥānahū wa Ta'ālā says:

And he who (amongst the people of Fir'aun) believed said: O my people! Follow me. I will guide you to the way of right conduct.

يَا قَوْمِ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

O my people! Surely, the life of this world is nothing but a (passing) enjoyment, but the life to come is an everlasting mansion.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

Whoever does evil shall be repaired the like thereof; and whoever does righteous deeds, whether male or female, and is a believer, will enter Paradise; where they will be provided therein without limit.

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

And O my people! How is it that I invite you to salvation, while you invite me to the Fire?

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾

You invite me to disbelieve in Allah, and to join partners with Him, of which I have no knowledge; and I invite to the Almighty, Oft Forgiving.

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

No doubt you call me to one who cannot grant me my requests in this world, or in the Hereafter. And our return will be to Allah, and indeed the transgressors (of Allāh 's set limits) will be the dwellers of the Fire.

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ

And you will remember, what I say

to you; and I leave my affair to Allah. Verily! Allah is the most Observant of (His) slaves.

So Allah saved him from the evils, that they plotted, (against him) while an evil torment encompassed Fir'aun's folk.

Ghāfir 40: 38-45

أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾

[غافر:٣٨_٤٥]

Allāh Subḥānahū wa Ta'ālā narrates the advice of Luqmān to his son:

وقال تعالى:

O' my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong. And bear with patience, whatever befalls you. Verily! These are some of the important commandments (ordered by Allāh).

Luqmān 31: 17

يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾

[لقمان:١٧]

(Banī Isrā'īl were forbidden from fishing in Saturdays, some of them obeyed and others disobeyed. This incident is mentioned in these verses) Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And when a community among them said: Why do you preach to a folk whom Allah is about to destroy and punish with an awful doom. They (the preachers) said: In order to be free from guilt before Your *Rabb*, and perhaps they may fear Allāh.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

And when they forgot that which they had been reminded with; We

rescued those who forbade wrong, and caught those who did wrong with a dreadful punishment, because they transgressed the commands of Allāh.

Al-A'rāf 7: 164-165

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٥﴾

[الأعراف:١٦٤_١٦٥]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

If only there had been among the generations that have gone before you, any upright men who preached against Al-Fasād (disbelief, polytheism, and all kinds of crimes and sins) in the land, except the few whom We saved from among them? The wrongdoers pursued their worldly pleasures and thus became guilty. And your *Rabb* would not have ruined those towns, without just cause, had their inhabitants been correcting (their own lives and the lives of others).

Hūd 11: 116-117

فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

[هود:١١٦_١١٧]

Note: The reason of the destruction of past generations, was the absence of such wise people, who enjoined good and forbade evil, save a few, who were saved from the torment of Allāh.

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

By the time,

وَٱلْعَصْرِ ﴿١﴾

Verily! Man is in loss,

إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾

Except those who believe, and do good deeds, and recommend one another to the truth, and recommend one another to the patience.

Al-'Aṣr 103: 1-3

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾

[العصر]

Note: For salvation there are four essential requirements. [1]Īmān, [2]Good actions, [3]Recomending one another to the truth, [4]Recomending one another to patience. In this Sūrah Muslims have been given very great guidance; which is this, that just as it is necessary to correct one's own Īmān and actions, so also it is equally important to struggle for the improvement of the Īmān and actions of other Muslims. In particular one's immediate family and relatives. Correcting one's own personal Īmān and actions is not enough. For this reason in the light of Qur'ān and Ḥadith it is obligatory (Farḍ) to order to good and forbid evil to the extent of one's capacity. In this matter not only the ordinary Muslim but many religious Muslims are negligent and think that one's personal actions are sufficient; being totally in different to what their children and family do. May Allāh give all of us the strength to act on the guidance given in this Sūrah. (Ma'āriful Qur'ān)

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

You are the best peoples ever raised up for mankind. You enjoin to good, and forbid evil, and you believe in Allah. Ale-'Imrān 3: 110

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

[آل عمران: ١١٠]

Note: O' Muslims you are the best of all Nations. In the knowledge of Allāh this was destined for you from eternity. This knowledge had also been conveyed to some of the previous Prophets. Just as Rasulullāh Ṣallallāhu 'alaihi wasallam is the last, and most distinguished of all Prophets so also his Ummah will be the most distinguished Ummah. Surpassing all other Umam (followers of other Prophets) because of its having the most honoured of all Prophets, and because it being given an everlasting and most perfect Shariat (Islamic law and regulations) never to be abrogated. All doors of knowledge and wisdom will be opened upon it. By its struggle and sacrifice all branches of Iman, righteous actions and Piety will be brought to life. This Ummah will not be limited to any particular tribe, nation, country or continent but its field of action will encompass the whole world and all aspects of human life. As though, its very existence will be for the benefit of others and as far

as is humanly possible to bring the whole of mankind to the doors of Paradise. (Tafseer-usmani)

Allāh Subḥānahū waTa'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam :

وقال تعالى:

Say: This is my Way that I call towards Allah, with clear evidence and strong belief, I and whosoever follows me (also invites towards Allāh). Yūsuf 12: 108

قُلْ هَٰذِهِۦ سَبِيلِيٓ أَدْعُوٓاْ إِلَى ٱللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِي [يوسف:١٠٨]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And the believers, men and women, are (supporting) friends of one another; they enjoin what is right, and forbid what is wrong, and they establish Ṣalāt and they pay the Zakāt, and they obey Allah and His Messenger. As for these, Allah will have mercy on them. Verily! Allah is Almighty, Wise. At-Taubah 9: 71

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ [التوبة: ٧١]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And co-operate one another to righteousness and piety; and do not co-operate one another to sin and transgression. Al-Māidah 5: 2

وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ [المائدة: ٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And who is better in speech than him who invites (mankind) towards Allāh, and does what is right, and says: Indeed! I am of those who have surrendered (to Him).

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِي مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ [فصلت:٣٣-٣٥]

The good deed and the evil deed are not alike.Repel the evil deed with one that is good (e.g. show tolerance in reaction to anger and softness against harshness) then indeed! he between whom and you there was enmity (will become) as though he was a close friend. But none is granted this, except those who are patient, and none is granted this, except the most fortunate. Fuṣṣilat 41: 33-35

Note: This verse implies that the inviter to Allāh should develop in himself great patience, steadfastness, and excellent conduct.

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَـٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ [التحريم:٦]

O you who believe! Ward off yourselves and your families from a Fire, whereof the fuel is men and stones, over which are set angels strong, and severe, who disobey not (in executing) the commands they received from Allah, but do that which they are commanded. At-Taḥrīm 66: 6

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

ٱلَّذِينَ إِن مَّكَّنَّـٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَـٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾ [الحج:٤١]

Those who (the believers), if We give them power in the land, establish Ṣalāt and pay the Zakāt, and enjoin righteousness and forbid evil. And with Allāh rests the final out come of (all) events. Al-Ḥajj 22: 41

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

وَجَـٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَـٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ [الحج:٧٨]

And strive in Allāh's cause as you ought to strive (with sincerity and with all efforts that His Name should be superior). He has chosen you (to convey His message by inviting mankind to the religion of Islam) and has not laid upon you in religion any hardship (that is the practice of Deen is easy). It is the religion of your father Ibrāhīm. It is He (Allāh) who has named you Muslims (obedient and loyal) both before and in this (Qur'ān); so that the Messenger (Muḥammad Ṣallallāhu 'alaihi wasallam) may be a witness over you, and you may be a witnesses over mankind. Al-Ḥajj 22: 78

Note: This refers to the Day of Resurrection when the Ummahs of other Rasūls will deny that their Rasūls had invited them to the Truth about Allāh and this Day, then their Rasūl will present the *Ummah* of Muḥammad Ṣallallāhu 'alaihi wasallam to bear witness against them. The *Ummah* of Muḥammad Ṣallallāhu 'alaihi wasallam will be asked: How do you attest to this Truth, and who told you this? They will reply: Our Rasūl Muḥammad Ṣallallāhu 'alaihi wasallam informed us! And then, Prophet Muḥammad Ṣallallāhu 'alaihi wasallam will himself testify to this Truth. Some Commentators have interpreted the last part of this verse as meaning: We have picked you (*Ummah* of Muḥammad Ṣallallāhu 'alaihi wasallam), so that the Messenger informs you and teaches you, and you in turn, inform and teach the rest of mankind. (Kashf-ur-Raḥmān)

AHĀDĪTH

١ – عَنْ مُعَاوِيَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّمَا أَنَا مُبَلِّغٌ وَاللّٰهُ يَهْدِىْ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللّٰهُ يُعْطِىْ. رواه الطبرانى فى الكبير وهو حديث حسن، الجامع الصغير ١/٣٩٥

1. Mu‘āwiyah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed I am only a Messenger, and Allāh alone guides. And I am only a distributor, and Allāh alone bestows (knowledge). (Ṭabarānī-Jāmi-‘uṣ-Ṣaghīr)

٢ – عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ لِعَمِّهِ: قُلْ لَآ إِلٰهَ إِلَّا اللّٰهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ، قَالَ: لَوْلَا أَنْ تُعَيِّرَنِى قُرَيْشٌ يَقُوْلُوْنَ: إِنَّمَا حَمَلَهُ عَلٰى ذٰلِكَ الْجَزَعُ لَأَقْرَرْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللّٰهُ: "إِنَّكَ لَا تَهْدِىْ مَنْ أَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِىْ مَنْ يَّشَآءُ" الآية. رواه مسلم، باب الدليل على صحة إسلام ....، رقم: ١٣٥

2. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to his uncle Abu Ṭālib (at the time of his death): Say *Lā ilāha illallāh* (None is worthy of worship but Allāh), I will stand witness for you on the Day of Resurrection. He said: Were it not for the Quraish taunting me that I testified out of fear of death, indeed I would have cooled your eyes by saying these words. At this, Allāh revealed the verse:

إِنَّكَ لَا تَهْدِىْ مَنْ أَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِىْ مَنْ يَّشَآءُ

Verily, you cannot guide to the right path whom you love. It is Allāh Who guides Whom He wills.

(Muslim)

٣ – عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: خَرَجَ أَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ يُرِيْدُ رَسُوْلَ اللّٰهِ ﷺ، وَكَانَ لَهُ صَدِيْقًا فِى الْجَاهِلِيَّةِ، فَلَقِيَهُ، فَقَالَ: يَا أَبَا الْقَاسِمِ، فُقِدْتَ مِنْ مَجَالِسِ قَوْمِكَ، وَاتَّهَمُوكَ بِالْعَيْبِ لِآبَائِهَا وَأُمَّهَاتِهَا، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: "إِنِّى رَسُوْلُ اللّٰهِ، أَدْعُوْكَ إِلَى اللّٰهِ" فَلَمَّا فَرَغَ مِنْ كَلَامِهِ أَسْلَمَ أَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ، فَانْطَلَقَ عَنْهُ رَسُوْلُ اللّٰهِ ﷺ وَمَا بَيْنَ الْأَخْشَبَيْنِ أَحَدٌ أَكْثَرَ سُرُوْرًا مِنْهُ بِإِسْلَامِ أَبِىْ بَكْرٍ رَضِيَ اللّٰهُ عَنْهُ، وَمَضَى أَبُوْبَكْرٍ فَرَاحَ لِعُثْمَانَ بْنِ عَفَّانَ وَطَلْحَةَ بْنِ عُبَيْدٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدِ بْنِ أَبِى وَقَّاصٍ رَضِيَ اللّٰهُ عَنْهُمْ، فَأَسْلَمُوا، ثُمَّ جَاءَ الْغَدَ بِعُثْمَانَ بْنِ مَظْعُوْنٍ وَأَبِى

عُبَيْدَةَ بْنِ الْجَرَّاحِ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَأَبِى سَلَمَةَ بْنِ عَبْدِ الْأَسَدِ وَالْأَرْقَمِ بْنِ أَبِى الْأَرْقَمِ، فَأَسْلَمُوا رَضِيَ اللّٰهُ عَنْهُمْ. البداية والنهاية ٣/٨٠

3. ‘Āishah Raḍiyallāhu ‘anhā narrates that: Abu Bakr Raḍiyallāhu ‘anhu came out to see Rasūlullāh Ṣallallāhu ‘alaihi wasallam, who was his friend during the period of ignorance. On seeing him he said: O Abul Qāsim! You are not seen in the gatherings of your people, and they accuse you of finding faults in their forefathers. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, I am Allāh's Messenger, I invite you to Allāh. As soon as Rasūlullāh Ṣallallāhu ‘alaihi wasallam completed his words Abu Bakr Raḍiyallāhu ‘anhu embraced Islam. When Rasūlullāh Ṣallallāhu ‘alaihi wasallam returned from him, there was no one between the two mountains of Makkah who was happier than him on the acceptance of Islām by Abu Bakr Raḍiyallāhu ‘anhu.

Then, Abu Bakr went to ‘Uthmān ibne-‘Affān, Ṭalḥah ibne-‘Ubaidullāh, Zubair ibnil-‘Awwām, and Sa‘d ibne-Abī Waqqāṣ Raḍiyallāhu anhum. They accepted Islām. Then, the following day, he brought ‘Uthmān ibne-Ma‘azoon, Abu ‘Ubaida ibne-Jarrāh, ‘Abdur Raḥmān ibne-‘Auf, Abu Salama ibne-‘Abdul Asad, and Arqam ibne-abī Arqam and they accepted Islām; may Allāh be pleased with them. (Bidāyah-wan-Nihāyah)

Note: ‘Qāsim,’ is the name of the son of Rasūlullāh Ṣallallāhu ‘alaihi wasallam; and ‘Abul Qāsim is his *Kunniyah,* the title usually given to any person with the name of his son or his parent.

٤ – عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ (فِى قِصَّةِ إِسْلَامِ أَبِى قُحَافَةَ): فَلَمَّا دَخَلَ رَسُوْلُ اللّٰهِ ﷺ (مَكَّةَ يَوْمَ الْفَتْحِ) وَدَخَلَ الْمَسْجِدَ أَتَى أَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ بِأَبِيْهِ يَقُوْدُهُ، فَلَمَّا رَآهُ رَسُوْلُ اللّٰهِ ﷺ قَالَ: هَلَّا تَرَكْتَ الشَّيْخَ فِى بَيْتِهِ حَتّٰى أَكُوْنَ أَنَا آتِيْهِ فِيْهِ؟ فَقَالَ أَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ: يَا رَسُوْلَ اللّٰهِ! هُوَ أَحَقُّ أَنْ يَمْشِىَ إِلَيْكَ مِنْ أَنْ تَمْشِىَ إِلَيْهِ، قَالَ: فَأَجْلَسَهُ بَيْنَ يَدَيْهِ ثُمَّ مَسَحَ صَدْرَهُ ثُمَّ قَالَ لَهُ: أَسْلِمْ فَأَسْلَمَ، وَدَخَلَ بِهِ أَبُوْبَكْرٍ رَضِيَ اللّٰهُ عَنْهُ عَلٰى رَسُوْلِ اللّٰهِ ﷺ وَرَأْسُهُ كَأَنَّهَا ثَغَامَةٌ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: غَيِّرُوا هٰذَا مِنْ شَعْرِهِ. رواه أحمد والطبرانى ورجالهما ثقات، مجمع الزوائد ٦/٢٥٤

4. Asmā binte Abu Bakr Raḍiyallāhu ‘anhā narrates the story of the acceptance of Islam by Abu Quḥāfa. When Rasūlullāh Ṣallallāhu

'alaihi wasallam entered Makkah (on the day it was conquered) and came to Masjidul Ḥarām, Abu Bakr Raḍiyallāhu 'anhu came there holding his father's hand. When Rasūlullāh Ṣallallāhu 'alaihi wasallam saw them, he said: Why did you not leave this old man at home I would have gone to him myself? Abu Bakr Raḍiyallāhu 'anhu replied: O Rasūlallāh! It is more of his right that he comes to you instead of your going to him. Rasūlullāh Ṣallallāhu 'alaihi wasallam made him sit in front of him and stroked his chest and then said: Accept Islām, and he accepted Islām. When Abu Bakr Raḍiyallāhu 'anhu brought his father to Rasūlullāh Ṣallallāhu 'alaihi wasallam, his hair were as white as the *Thaghāmah* tree; so, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Dye his hair. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

Note: *Thaghāmah* is a tree, which is as white as snow. (Majma Biḥār-ul-Anwār).

٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا أَنْزَلَ اللهُ تَعَالٰى: "وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ" [اشعراء: ٢١٤]، قَالَ أَتَى النَّبِيُّ ﷺ الصَّفَا، فَصَعِدَ عَلَيْهِ، ثُمَّ نَادَى: "يَا صَبَاحَاهُ" فَاجْتَمَعَ النَّاسُ إِلَيْهِ، بَيْنَ رَجُلٍ يَجِيءُ إِلَيْهِ، وَبَيْنَ رَجُلٍ يَبْعَثُ رَسُوْلَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ: يَا بَنِيْ عَبْدِ الْمُطَّلِبِ، يَا بَنِيْ فِهْرٍ، يَا بَنِيْ يَا بَنِيْ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هٰذَا الْجَبَلِ، تُرِيْدُ أَنْ تُغِيْرَ عَلَيْكُمْ، صَدَّقْتُمُوْنِي؟ قَالُوا: نَعَمْ! قَالَ: فَإِنِّيْ نَذِيْرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ، فَقَالَ أَبُوْلَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَمَا دَعَوْتَنَا إِلَّا لِهٰذَا؟ فَأَنْزَلَ اللهُ عَزَّوَجَلَّ: "تَبَّتْ يَدَآ أَبِيْ لَهَبٍ وَّتَبَّ". رواه أحمد ١٧/٥

5. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that when Allāh revealed this verse: وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ "Warn your close relation" (26:214), Nabī Ṣallallāhu 'alaihi wasallam climbed the mount Ṣafā and called loudly: O people! The enemy is going to attack by dawn. So everyone gathered near him; some came themselves, some sent their representatives. Then, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O Banū 'Abdul Muṭṭalib, O Banū Fihr, O you of such and such tribe! Tell me if I give you the news that there is a cavalry behind the mountain ready to charge at you; would you believe me? All of them replied: Yes! He said: So indeed I am a warner for you, about a terrible punishment before it comes. Abu Lahab reacted: May you be perished, forever? Did you call us only for this? At this, Allāh

'Azza wa Jall revealed Surah Al Masad: تَبَّتْ يَدَآ أَبِيْ لَهَبٍ وَّتَبَّ (Perish the two hands of Abu Lahab, and perish he). (Musnad Aḥmad, Al-Bidāya wan-Nihāya)

٦- عَنْ مُنِيْبٍ الْأَزْدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ ﷺ فِي الْجَاهِلِيَّةِ وَهُوَ يَقُوْلُ: يٰأَيُّهَا النَّاسُ قُوْلُوا "لَآ إِلٰهَ إِلَّا اللهُ تُفْلِحُوا" فَمِنْهُمْ مَنْ تَفَلَ فِيْ وَجْهِهِ، وَمِنْهُمْ مَنْ حَثَا عَلَيْهِ التُّرَابَ، وَمِنْهُمْ مَنْ سَبَّهُ حَتَّى انْتَصَفَ النَّهَارُ، فَأَقْبَلَتْ جَارِيَةٌ بِعُسٍّ مِنْ مَاءٍ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَقَالَ: يَا بُنَيَّةُ! لَا تَخْشَيْ عَلٰى أَبِيْكِ غِيْلَةً وَلَا ذِلَّةً، فَقُلْتُ: مَنْ هٰذِهِ؟ قَالُوا: زَيْنَبُ بِنْتُ رَسُوْلِ اللهِ ﷺ وَهِيَ جَارِيَةٌ وَضِيْئَةٌ. رواه الطبراني وفيه: منيب بن مدرك ولم أعرفه، وبقية رجاله ثقات، مجمع الزوائد ١٨/٦،

وفي الحاشية: منيب بن مدرك ترجمه البخاري في تاريخه وابن أبي حاتم ولم يذكرا فيه جرحا ولا تعديلا

6. Munīb Al Azdī Raḍiyallāhu 'anhu narrates that during my days of ignorance before achieving (Islam), I saw Rasūlullāh Ṣallallāhu 'alaihi wasallam, who said: O people! Say *Lā ilāha illallāh* and be successful. Some of them spat on his face and someone threw dust at him and some abused him till mid-day. Then a girl brought a bowl of water with which he washed his face and hands, and said: O my little daughter! Do not fear of your father's sudden murder, nor disgrace. I enquired: Who is this girl? People said: She is Zainab, daugther of Rasūlullāh Ṣallallāhu 'alaihi wasallam. She was a beautiful girl. (Ṭabarānī, Majma-'uz-Zawāid)

٧- عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ حَوْشَبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا أَنْ أَظْهَرَ اللهُ مُحَمَّدًا أَرْسَلْتُ إِلَيْهِ أَرْبَعِيْنَ فَارِسًا مَعَ عَبْدِ شَرٍّ، فَقَدِمُوا عَلَيْهِ بِكِتَابِيْ، فَقَالَ لَهُ: مَا اسْمُكَ؟ قَالَ: عَبْدُ شَرٍّ قَالَ: بَلْ أَنْتَ عَبْدُ خَيْرٍ، فَبَايَعَهُ عَلَى الإِسْلَامِ، وَكَتَبَ مَعَهُ الْجَوَابَ إِلٰى حَوْشَبٍ ذِيْ ظُلَيْمٍ، فَآمَنَ حَوْشَبٌ. الإصابة ٣٨٢/١

7. Muḥammad ibne-'Uthmān ibne-Ḥaushab narrates from his grandfather Raḍiyallāhu 'anhu that when Allāh blessed Muḥammad with supremacy, I sent to him a group of forty riders under 'Abde Sharr. They reached him with my letter. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked him: What is your name? He replied: *'Abdu Sharr* (slave of evil). Rasūlullāh said: No, but you are *'Abdu Khair* (slave of good). Rasūlullāh Ṣallallāhu 'alaihi wasallam took his oath of allegiance in Islām and sent the reply of the letter to Hawshab Zee Zulaim through him. So Hawshab accepted Islām. (Iṣābah)

٨– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيْمَانِ.

رواه مسلم، باب بيان كون النهى عن المنكر من الإيمان ۰۰۰۰، رقم: ۱۷۷

8. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Anybody amongst you who sees an evil should change it with his hands; if he is unable to do so, then with his tongue; if he is unable to do this (even), then by his heart and this is the weakest form of *Imān*. (Muslim)

Note: To change it by his heart means that one should at least consider it a vice in his heart and should supplicate for its change.

٩– عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْقَائِمِ عَلٰى حُدُوْدِ اللهِ وَالْوَاقِعِ فِيْهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلٰى سَفِيْنَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِيْنَ فِيْ أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوْا عَلٰى مَنْ فَوْقَهُمْ، فَقَالُوْا: لَوْ أَنَّا خَرَقْنَا فِيْ نَصِيْبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوْهُمْ وَمَا أَرَادُوْا هَلَكُوْا جَمِيْعًا، وَإِنْ أَخَذُوْا عَلٰى أَيْدِيْهِمْ نَجَوْا، وَنَجَوْا جَمِيْعًا. رواه البخاري، باب هل يقرع في القسمة والإستهام فيه؟ رقم: ۲۴۹۳

9. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of the person abiding by Allah's orders and restrictions and the one who is not, is like those who drew lots for their position in a ship. Some of them settled in the upper part and others in the lower. When those who were in the lower part needed water, they had to pass by those (with water) who were on the upper part. So they said: Let us make a hole in our part of the ship and save troubling those who are above us. So, if the people in the upper part let them do what they intended, they would all perish. And if they stopped them with their hands, they would be saved and all would be saved. (Bukhārī)

١٠– عَنِ الْعُرْسِ بْنِ عَمِيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ اللهَ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتّٰى تَعْمَلَ الْخَاصَّةُ بِعَمَلٍ تَقْدِرُ الْعَامَّةُ أَنْ تُغَيِّرَهُ وَلَا تُغَيِّرُهُ، فَذَاكَ حِيْنَ يَأْذَنُ اللهُ فِيْ هَلَاكِ الْعَامَّةِ وَالْخَاصَّةِ. رواه الطبراني ورجاله ثقات، مجمع الزوائد ۷/۵۲۸

10. 'Urs ibne-'Umairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh does not punish

everyone for the faults of a few disobedient people, until these disobedient people continue to disobey and those who are obedient, despite being able to stop them, do not stop them — at this Allāh orders for the destruction of all, the obedient and the disobedient. (Ṭabarānī, Majma-'uz-Zawāid)

١١– عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ (فِيْ حَدِيْثٍ طَوِيْلٍ) عَنِ الرَّسُوْلِ ﷺ قَالَ: أَلَا هَلْ بَلَّغْتُ؟ قُلْنَا: نَعَمْ! قَالَ: اللّٰهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّهُ رُبَّ مُبَلِّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعٰى لَهُ. رواه البخاري، باب قول النبي ﷺ لا ترجعوا بعدى كفارا ۰۰۰۰، رقم: ۷۰۷۸

11. Abu Bakrah Raḍiyallāhu 'anhu narrates that (at the conclusion of the sermon of Ḥajj, on 10 Dhil Ḥajjah, at Minā) Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Have I conveyed to you the commandments of Allāh? We all said: Yes. He said: O Allāh! Be witness to this, then he said: Let him who is present here convey to him who is absent; for verily its so happens that one to whom a message is conveyed will preserve it (that is understand and remember it with all its implications including Da'wat) more than he who conveys it. (Bukhārī)

Note: This *ḥadīth* clearly stresses that whoever hears (knows) a command of Allāh and His Messenger, he should not withhold this to himself, but he must convey it to others. Perhaps, the people who are conveyed will fulfil the obligation of the message better than the person who has conveyed it to them. (Fatḥul Bārī)

١٢– عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوْشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوْنَهُ فَلَا يَسْتَجِيْبُ لَكُمْ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء في الأمر بالمعروف والنهي عن المنكر، رقم: ۲۱۶۹

12. Hudhaifah ibnil-Yamān Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: By Him, in Whose Hand is my life, undoubtedly you must enjoin what is good and forbid what is evil or else Allāh will certainly send upon you a Punishment; then you will supplicate to him and He will not accept it. (Tirmidhī)

١٣– عَنْ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُوْلَ اللهِ! أَنَهْلِكُ وَفِيْنَا

الصَّالِحُونَ؟ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبَثُ. رواه البخارى، باب يأجوج ومأجوج، رقم: ٧١٣٥

13. Zainab binte Jaḥsh Radiallāhu 'anha narrates: I asked: O Rasūlallāh! Would we perish when we have the righteous among us? He replied: Yes! When wickedness prevails. (Bukhārī)

١٤ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: أَسْلِمْ، فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلّٰهِ الَّذِيْ أَنْقَذَهُ مِنَ النَّارِ. رواه البخارى، باب إذا أسلم الصبى فمات ...، رقم: ١٣٥٦

14. Anas Raḍiyallāhu 'anhu narrates that a young Jew, who used to serve Nabī Ṣallallāhu 'alaihi wasallam, fell ill. Nabī Ṣallallāhu 'alaihi wasallam visited him and sat by his head and said to him: Accept Islām. He looked at his father, who was beside him. His father said: Obey Abul Qasim. So he accepted Islām. At this Rasūlullāh Ṣallallāhu 'alaihi wasallam came out saying: All praise be to Allāh, Who has saved him from the Fire. (Bukhārī)

١٥ – عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ هٰذَا الْخَيْرَ خَزَائِنُ، وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيْحُ، فَطُوْبٰى لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحًا لِلْخَيْرِ مِغْلَاقًا لِلشَّرِّ، وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحًا لِلشَّرِّ مِغْلَاقًا لِلْخَيْرِ. رواه ابن ماجه، باب من كان مفتاحا للخير رقم: ٢٣٨

15. Sahl ibne-Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, this *Khair* (*Deen* of Islām) is treasures, and these treasures have keys. Glad tidings for a slave (of Allāh) whom Allāh has made a key for good and a lock for evil; and woe to a slave (of Allāh) whom Allāh has made a key for evil and a lock for good. (Ibne-Mājah)

١٦ – عَنْ جَرِيْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: وَلَقَدْ شَكَوْتُ إِلَى النَّبِيِّ ﷺ أَنِّيْ لَا أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِيْ صَدْرِيْ وَقَالَ: اللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا. رواه البخارى، باب من لا يثبت على الخيل ٣/١١٠٤، دار ابن كثير، دمشق

16. Jarīr Raḍiyallāhu 'anhu says: I complained to Nabī Ṣallallāhu 'alaihi wasallam that I cannot ride a horse well. He stroked my chest with his hand and said: O Allāh! Make him a good rider, let him guide others to the right path and keep him on the right path. (Bukhārī)

١٧ – عَنْ أَبِيْ سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَحْقِرْ أَحَدُكُمْ نَفْسَهُ قَالُوا: يَا رَسُوْلَ اللهِ! كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى أَمْرًا، لِلّٰهِ عَلَيْهِ فِيْهِ مَقَالٌ، ثُمَّ لَا يَقُوْلُ فِيْهِ، فَيَقُوْلُ اللهُ عَزَّوَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُوْلَ فِيْ كَذَا وَكَذَا؟ فَيَقُوْلُ: خَشْيَةُ النَّاسِ، فَيَقُوْلُ: فَإِيَّايَ، كُنْتَ أَحَقَّ أَنْ تَخْشَى. رواه ابن ماجه، باب الأمر بالمعروف والنهى عن المنكر، رقم: ٤٠٠٨

17. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: None of you should belittle himself. The Ṣaḥābah asked: O Rasūlallāh! How can anyone of us belittle himself? He said: He, who sees a matter concerning Allāh about which he should say something, but he does not speak — Allāh, the Almighty and Majestic, will ask him on the Day of Resurrection: What prevented you from saying anything about such and such? He would say: Out of fear of people. Then Allāh will say: Rather it is I whom you should have feared more. (Ibne-Mājah)

Note: The responsibility placed by Allāh Subḥānahū wa Ta'ālā to curb evil, if not exercised out of fear of people, is belittling oneself.

١٨ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلٰى بَنِيْ إِسْرَائِيْلَ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُوْلُ: يَا هٰذَا! اتَّقِ اللهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ فَلَا يَمْنَعُهُ ذٰلِكَ أَنْ يَكُوْنَ أَكِيْلَهُ وَشَرِيْبَهُ وَقَعِيْدَهُ، فَلَمَّا فَعَلُوا ذٰلِكَ ضَرَبَ اللهُ قُلُوْبَ بَعْضِهِمْ بِبَعْضٍ، ثُمَّ قَالَ: "لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ إِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوُدَ وَعِيْسَى بْنِ مَرْيَمَ"–إِلٰى قَوْلِهِ–"فٰسِقُوْنَ"(المائدة: ٧٨–٨١) ثُمَّ قَالَ: كَلَّا وَاللهِ! لَتَأْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، وَلَتَأْخُذُنَّ عَلٰى يَدَيِ الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا. رواه أبو داوٗد، باب الأمر والنهى، رقم: ٤٣٣٦

18. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The decline of Banī Isrā'īl started when a (pious) man among them met any other man (involved in sin), the former said to latter: O you! Fear Allāh, and refrain from what you are committing, since it is not allowed for you. Then when he met him the next day this would not stop him (pious man) from eating, drinking and sitting with the sinner. When this happened frequently, (and also enjoining good and forbidding from evil was given up), Allāh made the hearts of the obedient similar to

the hearts of the disobedient. Rasūlullāh Ṣallallāhu 'alaihi wasallam then recited the verse:

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِىْ إِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى بْنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ﴿﴾ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ﴿﴾ تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِى الْعَذَابِ هُمْ خٰلِدُوْنَ﴿﴾ وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِيِّ وَمَآ اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَلٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ﴿﴾

Those among the children of Israel who disbelieved were cursed by the tongue of Dāwūd and 'Īsā son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Bad indeed was what they used to do. You see many of them taking the disbelievers as their *Auliyā'* (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide. And had they believed in Allāh and in the prophet (Muhammad Ṣallallāhu 'alaihi wasallam) and in what has been revealed to him, never would they taken them (the disbelievers) as *Auliyā'* (protectors and helpers); but many of them are the *Fāsiqūn* (rebellious, disobedient) to Allāh.

(Al-Māida 5:78-81)

Thereafter, he commanded: Certainly I swear by Allāh, you must indeed enjoin unto good and you must indeed forbid from evil, and you must indeed catch hold of the hand of the oppressor and you must indeed persuade him to act justly, and you must indeed withhold him to the truth. (Abu Dāwūd)

١٩ – عَنْ أَبِىْ بَكْرٍ الصِّدِّيْقِ رَضِىَ اللّٰهُ عَنْهُ أَنَّهُ قَالَ: يٰأَيُّهَا النَّاسُ! إِنَّكُمْ تَقْرَءُ وْنَ هٰذِهِ الْآيَةَ: ﴿يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ (المائدة:١٠٥)، وَإِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: إِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلٰى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللّٰهُ بِعِقَابٍ مِّنْهُ. رواه الترمذى وقال: حديث صحيح، باب ما جاء فى نزول العذاب إذا لم يغير المنكر، رقم:٢١٦٨

19. Abu Bakr Raḍiyallāhu 'anhu said: O people! Verily you recite this verse:

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

O you who believe! You guard your own souls. He who has gone astray cannot harm you, if you are rightly guided.

And I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Indeed when people see an oppressor but do not stop him, then it is likely that Allāh will overtake them with an all encompassing Punishment. (Tirmidhī)

Note: Abu Bakr Raḍiyallāhu 'anhu meant that if anyone assumes from the above verse that "when a man is on the right path, then it is not necessary for him to enjoin unto good and forbid from evil; because he will not be questioned about others", then this is a wrong interpretation of this verse. .As far as possible, one should forbid evil and this is the responsibility of every individual of the *Ummah*. The right meaning of the verse is: "O you who believe! Care for your own reformation; you follow your *Deen* in such a way that you are reforming yourself and also endeavouring to reform others. If someone, despite your efforts to reform him, goes astray, then there is no harm for you". (Bayān-ul-Qur'ān)

٢٠ – عَنْ حُذَيْفَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوْبِ كَالْحَصِيْرِ عُوْدًا عُوْدًا، فَأَىُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيْهِ نُكْتَةٌ سَوْدَاءُ، وَأَىُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيْهِ نُكْتَةٌ بَيْضَاءُ، حَتّٰى تَصِيْرَ عَلٰى قَلْبَيْنِ، عَلٰى أَبْيَضَ مِثْلَ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمٰوٰتُ وَالْأَرْضُ، وَالْآخَرُ أَسْوَدُ مِرْبَادًّا كَالْكُوْزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوْفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ. رواه مسلم، باب رفع الأمانة والإيمان من بعض القلوب...، رقم:٣٦٩

20. Ḥudhaifah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Hearts will be exposed to temptations as a mat is woven stick-by-stick. Any heart that accepts these temptations gets a black spot; and any heart that rejects these, gets a white spot. As a result, hearts will become of two kinds; one white like marble. So no temptation could harm it as long as the heavens and the earth stand. And the other heart is black and dusty like an overturned bowl – (the heart gets blackened by excessive sins and, as an overturned bowl cannot retain anything in it, similarly there will be no hatred for sins, and the light of *Īmān* will not remain in this heart). Neither will it recognize good as good nor evil as evil, but will pursue its desires. (Muslim)

٢١ – عَنْ أَبِىْ أُمَيَّةَ الشَّعْبَانِيِّ رَحِمَهُ اللّٰهُ قَالَ: سَأَلْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ رَضِىَ اللّٰهُ عَنْهُ فَقُلْتُ: يَا أَبَا ثَعْلَبَةَ! كَيْفَ تَقُوْلُ فِىْ هٰذِهِ الْآيَةِ؟ (عَلَيْكُمْ أَنْفُسَكُمْ) قَالَ: أَمَا وَاللّٰهِ لَقَدْ سَأَلْتَ عَنْهَا خَبِيْرًا، سَأَلْتُ عَنْهَا رَسُوْلَ اللّٰهِ ﷺ فَقَالَ: بَلِ ائْتَمِرُوا بِالْمَعْرُوْفِ وَتَنَاهَوا عَنِ الْمُنْكَرِ، حَتّٰى إِذَا رَأَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤْثَرَةً، وَإِعْجَابَ كُلِّ ذِىْ رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ يَعْنِىْ بِنَفْسِكَ، وَدَعْ عَنْكَ الْعَوَامَّ، فَإِنَّ مِنْ وَرَآءِ كُمْ أَيَّامَ الصَّبْرِ، الصَّبْرُ فِيْهِ مِثْلُ قَبْضٍ عَلَى الْجَمَرِ، لِلْعَامِلِ فِيْهِمْ مِثْلُ أَجْرِ خَمْسِيْنَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ. فَقَالَ (أَبُوْثَعْلَبَةَ): يَا رَسُوْلَ اللّٰهِ! أَجْرُ خَمْسِيْنَ مِنْهُمْ، قَالَ: أَجْرُ خَمْسِيْنَ مِنْكُمْ. رواه أبو داوُد، باب الأمر والنهى، رقم: ٤٣٤١

21. Abu Umayyah Sha'bānī Rahimahullāhu says that he asked Abu Tha'labah Al Khushānī Raḍiyallāhu 'anhu: O Abu Tha'labah! What do you say about this verse عَلَيْكُمْ أَنْفُسَكُمْ (guard yourselves)? He replied: I swear by Allāh! You have indeed asked a man who knows about it very well. I asked Rasūlullāh Ṣallallāhu 'alaihi wasallam about this verse. So, he said: But enjoin one another to do good and forbid from evil, until you see miserliness being obeyed; passions being followed; worldly matters being preferred; every person assuming his own opinion to be the only right one; then care for yourself, and leave what people in general are doing. For, surely, thereafter shall come days which will require endurance when holding to *Deen* will be like grasping a burning coal. The one amongst them, who acts rightly (during that period), will get the reward equal to that of fifty persons. Abu Tha'labah asked: O Rasūlallāh! The reward of fifty of them! He replied: The reward of fifty of you. (Abu Dāwūd)

Note: This certainly does not mean that those in the later part of the *Ummah* can excel the *Ṣaḥābah*, because the *Ṣaḥābah* are undoubtedly superior to the whole *Ummah.* From this *ḥadīth*, it is evident that enjoining good and forbidding from evil is essential. However, if such a time comes when the ability to accept the truth is totally lost, then it is ordained to remain in seclusion. However, by the grace of Allāh Subḥānahū wa Ta'ālā that time has not come as yet, and the *Ummah* has ample ability to accept the truth.

٢٢ – عَنْ أَبِىْ سَعِيْدِ الْخُدْرِيِّ رَضِىَ اللّٰهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِيَّاكُمْ وَالْجُلُوْسَ بِالطُّرُقَاتِ فَقَالُوا: يَا رَسُوْلَ اللّٰهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيْهَا، فَقَالَ: فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ

فَأَعْطُوا الطَّرِيْقَ حَقَّهُ، قَالُوا: وَمَا حَقُّ الطَّرِيْقِ يَارَسُوْلَ اللّٰهِ؟ قَالَ: غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوْفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ. رواه البخارى، باب قول الله تعالى يأيها الذين امنوا لا تدخلوا بيوتا ٠٠٠٠، رقم: ٦٢٢٩

22. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Avoid sitting on the ways. The Ṣaḥābah said: O Rasūlallāh! It is difficult for us to avoid this, as we sit there and discuss matters. He said: If you have no other alternative but to sit, then fulfil the rights of the way. Ṣaḥābah asked: What are the rights of the way, O Rasūlallāh! He replied: Lowering the eyes, removing harmful things, replying to *Salām*, and enjoining good and forbidding from evil. (Bukhārī)

Note: Ṣaḥābah Raḍiyallāhu 'anhum meant that it was very difficult for them to avoid sitting on the ways, as they did not have any other place where they could sit together. Therefore, when some of them used to get together, they would sit on the ways to consult each other about their worldly and religious matters and enquired about one another's welfare. If someone was ill, they would advise treatment; should there be some unpleasantness between them, they would make a reconciliation. (Mazāhir-e-Ḥaq)

٢٣ – عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيْرَنَا وَيُوَقِّرْ كَبِيْرَنَا وَيَأْمُرْ بِالْمَعْرُوْفِ وَيَنْهَ عَنِ الْمُنْكَرِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فى رحمة الصبيان، رقم: ١٩٢١

23. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He is not one of us who does not show kindness to our youngsters, does not show respect to our elders, and does not enjoin unto good and does not forbid from evil. (Tirmidhi)

٢٤ – عَنْ حُذَيْفَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: فِتْنَةُ الرَّجُلِ فِىْ أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ، تُكَفِّرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ. (الحديث) رواه البخارى، باب الفتنة التى تموج كموج البحر، رقم: ٧٠٩٦

24. Ḥudhaifah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A man's wrongdoing regarding his family, his property, his children, and his neighbours may be atoned by offering

Ṣalāt, Ṣadaqah and enjoining good and forbidding from evil. (Bukhārī)

٢٥– عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَوْحَى اللّٰهُ عَزَّوَجَلَّ إِلَى جِبْرِيْلَ عَلَيْهِ السَّلَامُ أَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِأَهْلِهَا، قَالَ: يَا رَبِّ إِنَّ فِيْهِمْ عَبْدَكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ: فَقَالَ: اقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ. مشكاة المصابيح، رقم:٥١٥٢

25. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh 'Azza wa Jall commanded Jibraīl to overturn such and such city with its inhabitants. Jibrāīl 'Alaihis Salām submitted: O my Rabb! Amongst them is your slave who has never disobeyed You, even to the blinking of an eye. Rasūlullāh Ṣallallāhu 'alaihi wasallam said that Allāh Subḥānahū wa Ta'ālā commanded Jibrāīl: Overturn the city on him and on all the inhabitants; for his face did not ever change colour for a while on My disobediences. (Mishkāt-ul-Maṣābīḥ)

Note: The order of Allāh to "overturn the city on him," implies that, though this slave of mine did not disobey Me, but is this any small crime that people continued to sin in front of him and he remained satisfied and unconcerned. People continued to disobey Allāh and evil spread despite which he did not even frown in displeasure. (Mirqāt)

٢٦– عَنْ دُرَّةَ ابْنَةِ أَبِي لَهَبٍ قَالَتْ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: خَيْرُ النَّاسِ أَقْرَؤُهُمْ وَأَتْقَاهُمْ وَآمَرُهُمْ بِالْمَعْرُوْفِ وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ وَأَوْصَلُهُمْ لِلرَّحِمِ. رواه أحمد وهذا لفظه، والطبراني ورجالهما ثقات وفي بعضهم كلام لا يضر، مجمع الزوائد ٧/ ٥٢٠

26. Durrah binte-Abī Lahab Radiallāhu 'anha narrates that a man stood before Nabi Ṣallallāhu 'alaihi wasallam when he was seated on the pulpit and asked: O Rasūlallāh! Who is the best amongst the people? He replied: The best amongst the people is he who recites the Qur'ān, the most; and fears Allāh, the most; and enjoins unto good and forbids from evil, the most; and strengthens the ties of kinship, the most. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

٢٧– عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ نَبِيَّ اللّٰهِ ﷺ كَتَبَ إِلَى كِسْرٰى، وَإِلَى قَيْصَرَ، وَإِلَى النَّجَاشِيِّ،

وَإِلَى كُلِّ جَبَّارٍ، يَدْعُوْهُمْ إِلَى اللّٰهِ تَعَالَى، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِيْ صَلَّى عَلَيْهِ النَّبِيُّ ﷺ. رواه مسلم، باب كتب النبي ﷺ إلى ملوك الكفار ....، رقم:٤٦٠٩

27. Anas Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam wrote to the Persian emperor, *Kisrā*, to the Roman emperor, *Qaiṣar*, to the king of Ethiopia, *An-Najāshī*, and to every mighty dictator, inviting them to Allāh. This *Najāshī* was not the same for whom Nabī Ṣallallāhu 'alaihi wasallam offered funeral Ṣalāt. (Muslim)

٢٨– عَنِ الْعُرْسِ بْنِ عَمِيْرَةَ الْكِنْدِيِّ رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا عُمِلَتِ الْخَطِيْئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا. رواه أبو داود، باب الأمر والنهي، رقم:٤٣٤٥

28. 'Urs ibne-'Umairah Al Kindī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: When a sin is committed on the earth; he who sees it and disapproves it, will be like the one who was not present. And the one who was not present when the sin was committed but approves of it, will be like the one who was present there. (Abu Dāwūd)

٢٩– عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَثَلِيْ وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيْهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ وَأَنْتُمْ تُفَلَّتُوْنَ مِنْ يَدَيَّ. رواه مسلم، باب شفقته ﷺ على أمته ....، رقم:٥٩٥٨

29. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: my example and that of yours is like that of a person who ignites a fire and moths and other insects start falling into it. He tries to prevent them from falling in the fire. Similarly, I am grasping your waists and holding you back from the fire, and you are trying to escape from my hands (into the fire). (Muslim)

Note: This ḥadīth reflects the intense desire in the heart of Rasūlullāh Ṣallallāhu 'alaihi wasallam to save the *Ummah* from Hell-Fire.

٣٠– عَنْ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُ قَالَ: كَأَنِّيْ أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِيْ نَبِيًّا مِنَ الْأَنْبِيَاءِ، ضَرَبَهُ

قَوْمُهُ فَأَدْمَوهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُوْلُ: اللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُوْنَ. رواه البخارى، كتاب أحاديث الأنبياء، رقم: ٣٤٧٧

30. 'Abdullāh Raḍiyallāhu 'anhu narrates that it is as fresh in my memory as if I am looking at Nabī Ṣallallāhu 'alaihi wasallam when he narrated about an apostle from amongst the apostles. His people beat him so severely that he was blood stained; he was cleaning the blood from his face and saying: O Allāh! Forgive my people for indeed they do not know. (Rasūlullāh Sallallāhu 'alāihi wasallam also experienced such an incident in the Battle of Uḥud). (Bukhārī)

٣١- عَنْ هِنْدِ بْنِ أَبِيْ هَالَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: كَانَ رَسُوْلُ اللّٰهِ ﷺ مُتَوَاصِلَ الْأَحْزَانِ دَائِمَ الْفِكْرَةِ لَيْسَتْ لَهُ رَاحَةٌ طَوِيْلَ السَّكْتِ لَا يَتَكَلَّمُ فِيْ غَيْرِ حَاجَةٍ. (وهو طرف من الرواية) الشمائل المحمدية والخصائل المصطفوية، رقم: ٢٢٦

31. Hind ibne-Abī Hāla Raḍiyallāhu 'anhu (while explaining the qualities of Rasūlullāh Ṣallallāhu 'alaihi wasallam) narrated that Rasūlullāh Ṣallallāhu 'alaihi wasallam was continually grief-stricken; all the time thoughtful and concerned; there was no comfort for him; he had prolonged periods of silence and he would not speak unless necessary. (Tirmidhī)

٣٢- عَنْ جَابِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُوْلَ اللّٰهِ! أَحْرَقَتْنَا نِبَالُ ثَقِيْفٍ فَادْعُ اللّٰهَ عَلَيْهِمْ فَقَالَ: اللّٰهُمَّ اهْدِ ثَقِيْفًا. رواه الترمذى وقال: هذا حديث حسن صحيح غريب ، باب فى ثقيف وبنى حنيفة، رقم: ٣٩٤٢

32. Jābir Raḍiyallāhu 'anhu narrates that Ṣahabah complained: O Rasūlallāh! The arrows of (tribe of) Thaqīf have tortured us, so curse them. He said: O Allāh! Bless the tribe of Thaqīf with Hidayat (Guidance). (Tirmidhī)

٣٣- عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللّٰهِ تَعَالٰى فِيْ إِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَإِنَّهُ مِنِّيْ﴾ (ابراهيم: ٣٦) الآية وَقَالَ عِيْسٰى عَلَيْهِ السَّلَامُ ﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ﴾ (المائدة: ١١٨) فَرَفَعَ يَدَيْهِ وَقَالَ: اللّٰهُمَّ أُمَّتِيْ أُمَّتِيْ، وَبَكٰى، فَقَالَ اللّٰهُ عَزَّوَجَلَّ: يَا

جِبْرِيْلُ! اذْهَبْ إِلٰى مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَاسْأَلْهُ مَا يُبْكِيْكَ؟ فَأَتَاهُ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُوْلُ اللّٰهِ ﷺ بِمَا قَالَ، وَهُوَ أَعْلَمُ، فَقَالَ اللّٰهُ: يَا جِبْرِيْلُ! اذْهَبْ إِلٰى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيْكَ فِيْ أُمَّتِكَ وَلَا نَسُوْءُكَ. رواه مسلم، باب دعاء النبى ﷺ لأمته ٠٠٠٠، رقم: ٤٩٩

33. Abdullāh ibne-'Amr ibnil 'Āas Radiallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam recited the verses of Al-Qur'ān in which Allāh Ta'ālā mentions the supplication of Ibrāhīm 'Alaihis Salām:

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَإِنَّهُ مِنِّيْ وَمَنْ عَصَانِيْ فَإِنَّكَ غَفُوْرٌ رَّحِيْمٌ

O My Rabb! They (idols) have led many of mankind astray. But whosoever followed me, he verily is of me. And whosoever disobeyed me. Indeed, You are Forgiving, Merciful.
(Ibrāhīm 14: 36)

He also recited the verse that mentions the suplication of 'Īsa 'Alaihis Salām:

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ

If You punish them, they are Your slaves, and if You forgive them, verily You are the Mighty, the Wise. (Al-Mā'idah 5: 118)

Then he raised his hands and prayed "O Allāh! My *Ummah!* My *Ummah!*" and wept. So, Allāh the Almighty and Majestic said: O Jibraīl! Go to Muḥammad, though Your Rabb knows everything; still ask, what makes you weep? Jibrāīl 'Alaihis Salām came to him and asked the same. Rasūlullāh Ṣallallāhu 'alaihi wasallam told Jibrāīl (about his anxiety for his *Ummah).* (Jibrāīl 'Alaihis Salām went to Allāh Ta'ālā Who knows everthing and conveyed that to Him). Allāh said: O Jibrāīl! Go to Muḥammad and say that, verily We will please you soon in respect of your *Ummah* and would not grieve you. (Muslim)

Note: In certain narrations it is mentioned, that upon listening to the message of Allāh Subḥānahū wa Ta'ālā from Jibrāīl 'Alaihis Salām, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I would be satisfied and pleased only when none of my followers remains in Hell. Sending Jibrāīl 'Alaihis Salām to Rasūlullāh Sallallāhu 'alāihi asallam, and asking the reason of his weeping, while Allāh Subḥānahū wa Ta'ālā knows each and everything, was just for honouring and comforting him. (Ma'āriful Ḥadīth)

٣٤– عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ: لَمَّا رَأَيْتُ مِنَ النَّبِيِّ ﷺ طِيْبَ نَفْسٍ قُلْتُ: يَا رَسُوْلَ اللّٰهِ! ادْعُ اللّٰهَ لِيْ، قَالَ: اللّٰهُمَّ اغْفِرْ لِعَائِشَةَ مَا تَقَدَّمَ مِنْ ذَنْبِهَا وَمَا تَأَخَّرَ، وَمَا أَسَرَّتْ وَمَا أَعْلَنَتْ فَضَحِكَتْ عَائِشَةُ رَضِيَ اللّٰهُ عَنْهَا حَتّٰى سَقَطَ رَأْسُهَا فِيْ حِجْرِهَا مِنَ الضَّحْكِ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: أَيَسُرُّكِ دُعَائِيْ؟ فَقَالَتْ: وَمَا لِيْ لَا يَسُرُّنِيْ دُعَاؤُكَ؟ فَقَالَ: وَاللّٰهِ إِنَّهَا لَدَعْوَتِيْ لِأُمَّتِيْ فِيْ كُلِّ صَلَاةٍ. رواه البزار ورجاله رجال الصحيح غير أحمد بن منصور الرمادي وهو ثقة، مجمع الزوائد ٩/٣٩٠

34. 'Ā'ishah Raḍiyallāhu 'anhā narrates that once I saw Nabī Ṣallallāhu 'alaihi wasallam delighted, I said: O Rasūlallāh! Supplicate to Allah for me. He supplicated: "O Allāh! Forgive 'Ā'ishah, all her past sins and future sins, and her secret sins and her open sins." Hearing this 'Ā'ishah Raḍiyallāhu 'anhā laughed so much in pleasure that her head touched her lap. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Are you very happy with my *du'ā*? She replied: Why should I not be happy with your *du'ā* for me! He said: I swear by Allāh! This is my *du'ā* for my *Ummah* in every Ṣalāt. (Bazzār, Majma-'uz-Zawāid)

٣٥– عَنْ عَمْرِو بْنِ عَوْفٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: إِنَّ الدِّيْنَ بَدَأَ غَرِيْبًا وَيَرْجِعُ غَرِيْبًا فَطُوْبٰى لِلْغُرَبَاءِ الَّذِيْنَ يُصْلِحُوْنَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِيْ مِنْ سُنَّتِيْ. (وهو بعض الحديث) رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء أن الإسلام بدأ غريبا ...، رقم: ٢٦٣٠

35. 'Amr ibne-'Auf Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, *Deen* (Islam) started as a stranger and will again become a stranger. So, glad tidings for those who would be considered as strangers, because of *Deen*. They would revive my *Sunnah* which had been spoiled by the people after me. (Tirmidhī)

٣٦– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قِيْلَ: يَا رَسُوْلَ اللّٰهِ! ادْعُ عَلَى الْمُشْرِكِيْنَ، قَالَ: إِنِّيْ لَمْ أُبْعَثْ لَعَّانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً. رواه مسلم، باب النهي عن لعن الدواب وغيرها، رقم: ٦٦١٣

36. Abu Hurairah Raḍiyallāhu 'anhu narrates that it was requested: O Rasūlallāh! Curse the polytheists. He said: I have not been sent as one who curses; Indeed, I have been sent only as a mercy. (Muslim)

٣٧– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يَسِّرُوْا وَلَا تُعَسِّرُوْا، وَسَكِّنُوْا

وَلَا تُنَفِّرُوْا. رواه مسلم، باب في الأمر بالتيسير ...، رقم: ٤٥٢٨

37. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Make things easy and do not make them difficult. Comfort people and do not scare them (from *Deen*). (Muslim)

٣٨– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَا مِنْ رَجُلٍ يَنْعَشُ لِسَانَهُ حَقًّا يُعْمَلُ بِهِ بَعْدَهُ، إِلَّا أَجْرَى اللّٰهُ عَلَيْهِ أَجْرَهُ إِلٰى يَوْمِ الْقِيَامَةِ، ثُمَّ وَفَّاهُ اللّٰهُ عَزَّ وَجَلَّ ثَوَابَهُ يَوْمَ الْقِيَامَةِ. رواه أحمد ٣/٢٦٦

38. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who calls towards the right path, and people act upon it (even) after him, Allāh 'Azza wa Jall continues his reward till the Day of Resurrection, then Allāh 'Azza wa Jall would give him his total reward on the Day of Resurrection. (Musnad Aḥmad)

٣٩– عَنْ أَبِيْ مَسْعُوْدٍ الْبَدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. (وهو جزء من الحديث) رواه أبوداود، باب في الدال على الخير، رقم: ٥١٢٩

39. Abu Mas'ūd Badrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever guides others to do good, his reward is like the one who does it. (Abu Dāwūd)

٤٠– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ دَعَا إِلٰى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُوْرِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذٰلِكَ مِنْ أُجُوْرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلٰى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئًا. رواه مسلم، باب من سنّ سنة حسنة ...، رقم: ٦٨٠٤

40. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whoever invites towards righteousness, his reward would be equal to the rewards of all those who followed him, without diminishing their reward in any respect. And whoever invites towards wrongdoing, the sin of which he is guilty would be equal to the sins of all those who followed him, without diminishing their sins in any respect. (Muslim)

٤١ – عَنْ عَلْقَمَةَ بْنِ سَعِيْدٍ رَضِىَ اللهُ عَنْهُ قَالَ: خَطَبَ رَسُوْلُ اللهِ ﷺ ذَاتَ يَوْمٍ فَأَثْنٰى عَلٰى طَوَائِفَ مِنَ الْمُسْلِمِيْنَ خَيْرًا، ثُمَّ قَالَ: مَا بَالُ أَقْوَامٍ لَا يُفَقِّهُوْنَ جِيْرَانَهُمْ، وَلَا يُعَلِّمُوْنَهُمْ، وَلَايَعِظُوْنَهُمْ، وَلَا يَأْمُرُوْنَهُمْ، وَلَا يَنْهَوْنَهُمْ، وَمَا بَالُ أَقْوَامٍ لَا يَتَعَلَّمُوْنَ مِنْ جِيْرَانِهِمْ، وَلَا يَتَفَقَّهُوْنَ، وَلَا يَتَّعِظُوْنَ، وَاللهِ لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ، وَيُفَقِّهُوْنَهُمْ وَيَعِظُوْنَهُمْ، وَيَأْمُرُوْنَهُمْ، وَيَنْهَوْنَهُمْ، وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ، وَيَتَفَقَّهُوْنَ، وَيَتَّعِظُوْنَ أَوْ لَأُعَاجِلَنَّهُمُ الْعُقُوْبَةَ، ثُمَّ نَزَلَ فَقَالَ قَوْمٌ: مَنْ تَرَوْنَهُ عَنٰى بِهٰؤُلَآءِ؟ قَالُوا: الْأَشْعَرِيِّيْنَ، هُمْ قَوْمٌ فُقَهَاءُ، وَلَهُمْ جِيْرَانٌ جُفَاةٌ مِنْ أَهْلِ الْمِيَاهِ وَالْأَعْرَابِ، فَبَلَغَ ذٰلِكَ الْأَشْعَرِيِّيْنَ، فَأَتَوْا رَسُوْلَ اللهِ ﷺ فَقَالُوا: يَارَسُوْلَ اللهِ! ذَكَرْتَ قَوْمًا بِخَيْرٍ، وَذَكَرْتَنَا بِشَرٍّ، فَمَا بَالُنَا؟ فَقَالَ: لَيُعَلِّمَنَّ قَوْمٌ جِيْرَانَهُمْ، وَلَيَعِظُنَّهُمْ، وَلَيَأْمُرُنَّهُمْ، وَلَيَنْهَوُنَّهُمْ، وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيْرَانِهِمْ، وَيَتَّعِظُوْنَ، وَيَتَفَقَّهُوْنَ أَوْ لَأُعَاجِلَنَّهُمُ الْعُقُوْبَةَ فِى الدُّنْيَا، فَقَالُوا: يَا رَسُوْلَ اللهِ! أَنُفَطِّنُ غَيْرَنَا (وَفِىْ رِوَايَةٍ: أَبِطَيْرِ غَيْرِنَا؟) فَأَعَادَ قَوْلَهُ عَلَيْهِمْ وَأَعَادُوا قَوْلَهُمْ، أَنُفَطِّنُ غَيْرَنَا (وَفِىْ رِوَايَةٍ: أَبِطَيْرِ غَيْرِنَا؟) فَقَالَ ذٰلِكَ أَيْضًا، فَقَالُوا: أَمْهِلْنَا سَنَةً، فَأَمْهَلَهُمْ سَنَةً لِيُفَقِّهُوْهُمْ، وَيُعَلِّمُوْهُمْ، وَيَعِظُوْهُمْ، ثُمَّ قَرَأَ رَسُوْلُ اللهِ ﷺ هٰذِهِ الْآيَةَ: ﴿لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِىْٓ إِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ﴾ الْآيَةَ. رواه الطبرانى فى الكبير عن بكير بن معروف عن علقمة، الترغيب ١/١٢٢، بكير بن معروف صدوق فيه لين، تقريب التهذيب .

41. 'Alqamah ibne-Sa'īd Raḍiyallāhu 'anhu narrates that one day Rasūlullāh Ṣallallāhu 'alaihi wasallam delivered a sermon praising certain Muslim tribes and then said: What has happened to certain tribes who neither inculcate an understanding of *Deen* in their neighbours; nor do they teach them, nor advise them, nor enjoin them to do good, nor forbid them from evil. And what has happened to certain tribes who neither acquire knowledge from their neighbours, nor attain an understanding of *Deen*, nor accept any advice. I swear by Allāh! These people must teach knowledge to their neighbours, and must inculcate an understanding of *Deen* in them, and advise them, enjoin them what is right, and forbid them from what is wrong. And the other people must acquire knowledge of *Deen* from their neighbours, and attain an understanding of *Deen* and accept advice. If this does not happen, I would soon give them a strong punishment in this world. Then he came down. People began talking as to who are referred to? Some said: These are the people of Al Ash'arī tribe. They have understanding of *Deen* while the

villagers living in their vicinity are ignorant of *Deen*. This news reached the Al Ash'arī people. They came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh! You have praised certain tribes and have shown displeasure about us. What is our fault? He said: That people should teach their neighbours knowledge of *Deen*, advise them, enjoin them to do good, and forbid them from evil. And, others must acquire knowledge from their neighbours, receive advice from them, inculcate an understanding of *Deen*; If this does not happen, I will soon punish all of them strongly in this world. The Al Ash'arī people said: O Rasūlallāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasūlullāh Ṣallallāhu 'alaihi wasallam repeated his statement. They repeated: O Rasūlallāh! Do we have to inculcate understanding in others (In another narration: Will we be punished for their ignorance?). Rasūlullāh Ṣallallāhu 'alaihi wasallam again reiterated his words. At this, the Al Ash'arī people said: Give us one year for this work. He granted them a year to inculcate an understanding of *Deen* in them, teach them and advise them.

Then Rasūlullāh Ṣallallāhu 'alaihi wasallam recited this verse of Al-Qur'ān:

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِىْٓ إِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ الْآيَةَ

Curses were pronounced on those among Banī Isrā'īl who rejected faith by Dāwūd ('Alaihis Salām), and 'Īsa ('Alaihis Salām) Ibne-Maryam. They disobeyed and persisted in transgression, and did not forbid one another. Verily, this was an evil on their part.

(Ṭabrānī, Targhīb)

٤٢ – عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِىَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يُجَآءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقٰى فِى النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِى النَّارِ فَيَدُوْرُ كَمَا يَدُوْرُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُوْلُوْنَ: يَا فُلَانُ! مَا شَأْنُكَ، أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوْفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوْفِ وَلَا آتِيْهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيْهِ. رواه البخارى، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٧

42. Usāma ibne-Zaid Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: A man will be brought

on the Day of Resurrection and cast into the Fire, and his intestines will come out in Fire, and he will go around them as a donkey goes around a mill-stone. The inhabitants of Hell will gather around him and ask: O you so and so, what happened to you? Were you not enjoining us to do good and forbidding us from evil? He would reply: I was enjoining upon you to do good, but was not doing it myself; and I was forbidding you from evil, but was doing it myself. (Bukhārī)

٤٣ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلٰى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنْ نَارٍ قَالَ: قُلْتُ: مَنْ هٰؤُلَآءِ؟ قَالُوا: خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَونَ أَنْفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ. رواه أحمد ٣/١٢٠

43. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I passed on the night of ascension (*Mai'rāj*) by a people whose lips were being cut with scissors of fire. I asked Jibraīl: Who are they? He told me: They are the religious orators from amongst the people of the world, who enjoined upon others to do good but were neglectful of themselves, though they read the Book of Allāh. Were they not sensible? (Musnad Aḥmad)

VIRTUES OF GOING OUT IN THE PATH OF ALLĀH TA'ĀLĀ

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

قال الله تعالى:

Those who believed and left their homes, and strove for the cause of Allāh, and those who gave them shelter, and helped them; these are the believers in truth. For them, is forgiveness, and a bountiful provision. Al-Anfāl 8: 74

وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّاۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ [الأنفال: ٧٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Those who believe, and have migrated, and striven hard with their wealth and their lives in Allāh's way, have the highest rank in Allāh's sight. These are those who are successful.

ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾

Their Rabb gives them good tidings of Mercy from Him, and pleasurable acceptance, and gardens where everlasting delights will be theirs.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

They will dwell therein forever. Verily, with Allāh is a great reward. At-Taubah 9: 20-22

خَٰلِدِينَ فِيهَآ أَبَدًاۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾ [التوبة: ٢٠–٢٢]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

As for those who strive hard in Us (For our Cause), We will surely guide them to Our paths (such guidance which is above the imagination of others), and Verily! Allāh is with the good doers.
Al-'Ankabūt 29: 69

وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ﴿٦٩﴾ [العنكبوت:٦٩]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

And whosoever strives hard (in Allāh 's cause), does so only for his own good; for, verily! Allāh does not stand in need of anything in all the worlds. Al-'Ankabūt 29: 6

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ﴿٦﴾ [العنكبوت:٦]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

The (true) believers are those who only believe in Allāh and His Messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allāh. Such are the truthful.
Al-Ḥujurāt 49: 15

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

[الحجرات:١٥]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

O you who believe! Shall I tell you about a bargain that will save you from a painful punishment?

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلۡ أَدُلُّكُمۡ عَلَىٰ تِجَٰرَةٖ تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ ﴿١٠﴾

You should believe in Allāh and His Messenger, and should strive for the cause of Allāh with your wealth and your lives. That is better for you, if you but knew it .

تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ﴿١١﴾

He will forgive your sins and enter you into gardens underneath which rivers flow, and pleasant dwellings in everlasting gardens of. That is the supreme triumph.
Aṣ-Ṣaff 61: 10-12

يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٢﴾

[الصف: ١٠- ١٢]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:

وقال تعالى:

Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you have acquired, and the commerce in which you fear a decline and your homes which are dear to you, are more beloved to you than Allāh and His Messenger and striving in His way, then wait till Allāh brings His decision (of punishment). Allāh does not guide the sinful disobedient.
At-Taubah 9: 24

قُلۡ إِن كَانَ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ وَإِخۡوَٰنُكُمۡ وَأَزۡوَٰجُكُمۡ وَعَشِيرَتُكُمۡ وَأَمۡوَٰلٌ ٱقۡتَرَفۡتُمُوهَا وَتِجَٰرَةٞ تَخۡشَوۡنَ كَسَادَهَا وَمَسَٰكِنُ تَرۡضَوۡنَهَآ أَحَبَّ إِلَيۡكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٖ فِي سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴿٢٤﴾

[التوبة:٢٤]

Allāh Subḥānahū wa Ta'ālā says:

وقال تعالى:

Spend your wealth for the cause of Allāh, and do not throw yourself into destruction by your own hands (by not striving for the cause of Allāh); and do good. Indeed! Allāh loves the beneficent.
Al-Baqarah 2: 195

وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلۡقُواْ بِأَيۡدِيكُمۡ إِلَى ٱلتَّهۡلُكَةِ وَأَحۡسِنُوٓاْ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ﴿١٩٥﴾ [البقرة:١٩٥]

AḤĀDĪTH

٤٤- عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَقَدْ أُخِفْتُ فِى اللهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أُوْذِيْتُ فِى اللهِ لَمْ يُؤْذَ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَىَّ ثَلَاثُوْنَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِىْ وَلِبَلَالٍ طَعَامٌ يَأْكُلُهُ ذُوْ كَبِدٍ إِلَّا شَيْءٌ يُوَارِيْهِ إِبِطُ بِلَالٍ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب أحاديث عائشة وأنس ٠٠٠٠، رقم: ٢٤٧٢

44. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, I have been so much frightened in the cause of Allāh, that no one has ever been frightened as much. And indeed, I have been troubled so much in the cause of Allāh that no one has been troubled so much. Thirty days and thirty nights passed on me, when myself and Bilal had no food which anyone could eat, except something that could be hidden under Bilal's armpit. (Tirmidhī)

٤٥- عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَبِيْتُ اللَّيَالِىَ الْمُتَتَابِعَةَ طَاوِيًا وَأَهْلُهُ لَا يَجِدُوْنَ عَشَاءً، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيْرِ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى معيشة النبى ﷺ وأهله، رقم: ٢٣٦٠

45. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam and his family passed many nights consecutively in hunger. His family did not find anything to eat at night, and generally their bread was made from barley. (Tirmidhī)

٤٦- عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ شَعِيْرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ حَتّٰى قُبِضَ رَسُوْلُ اللهِ ﷺ. رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٤٥

46. 'Ā'ishah Raḍiyallāhu 'anha narrates that until the death of Rasūlullāh Ṣallallāhu 'alaihi wasallam, his family did not have enough barley bread to satisfy them for two consecutive days. (Muslim)

٤٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: إِنَّ فَاطِمَةَ رَضِىَ اللهُ عَنْهَا نَاوَلَتِ النَّبِىَّ ﷺ كِسْرَةً مِنْ خُبْزِ شَعِيْرٍ فَقَالَ: هٰذَا أَوَّلُ طَعَامٍ أَكَلَهُ أَبُوْكِ مُنْذُ ثَلَاثَةِ أَيَّامٍ. رواه أحمد والطبرانى وزاد: فَقَالَ: مَا

هٰذِهِ؟ فَقَالَتْ: قُرْصٌ خَبَزْتُهُ، فَلَمْ تَطِبْ نَفْسِىْ حَتّٰى أَتَيْتُكَ بِهٰذِهِ الْكِسْرَةِ. ورجالهما ثقات، مجمع الزوائد ١٠/٥٦٢

47. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Fātima Raḍiyallāhu 'anha presented a piece of barley bread to Nabī Ṣallallāhu 'alaihi wasallam. He said: This is the first eatable, which your father has eaten in three days. In another narration, it is said that he asked: What is this? She said: I baked bread, and I did not want to eat it without you. (Musnad Aḥmad, Ṭabarānī)

٤٨- عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُوْلِ اللهِ ﷺ بِالْخَنْدَقِ وَهُوَ يَحْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ، وَبَصُرَ بِنَا فَقَالَ: اللّٰهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ. رواه البخارى، باب الصحة والفراغ ٠٠٠٠، رقم: ٦٤١٤

48. Sahl ibne-Sa'd As Sā'idī Raḍiyallāhu 'anhu narrates that we were with Rasūlullāh Ṣallallāhu 'alaihi wasallam in the Battle of the Trench, and he was digging the trench, and we were removing the earth. He observed us and said: O Allāh! Life is the life in the Hereafter; forgive the Ansār (helpers) and Muhājirīn (emigrants). (Bukhārī)

٤٩- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُوْلُ اللهِ ﷺ بِمَنْكِبِىْ فَقَالَ: كُنْ فِى الدُّنْيَا كَأَنَّكَ غَرِيْبٌ أَوْ عَابِرُ سَبِيْلٍ. رواه البخارى، باب قول النبى ﷺ كن فى الدنيا كأنك غريب ٠٠٠٠، رقم: ٦٤١٦

49. Ibne-'Umar Radiallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam held my shoulder (to emphasize the importance of the advice) and said: Live in the world, as if you are a stranger or a moving traveller. (Bukhārī)

٥٠- عَنْ عَمْرِو بْنِ عَوْفٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: فَوَاللهِ مَا الْفَقْرَ أَخْشٰى عَلَيْكُمْ، وَلٰكِنْ أَخْشٰى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُلْهِيَكُمْ كَمَا أَلْهَتْهُمْ. (وهو بعض الحديث) رواه البخارى، باب ما يحذر من زهرة الدنيا ٠٠٠٠، رقم: ٦٤٢٥

50. 'Amr ibne-'Auf Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I swear by Allāh, it is not poverty

that I fear for you, but I fear that worldly things may be given to you in abundance, as were given to the people before you; and you may compete with one another in striving to achieve them, as they did to excel each other; and then the world would make you forgetful, as it made them forgetful. (Bukhārī)

Note: Rasūlullāh Ṣallallāhu 'alaihi wasallam's saying, "it is not poverty that I fear", means that, poverty is not so stressing and harmful, as the abundance of worldly things. (Fatḥ-ul-Bārī)

٥١- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوْضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ. رواه الترمذى وقال: هذا حديث صحيح غريب، باب ما جاء فى هوان الدنيا على الله عز وجل، رقم: ٢٣٢٠

51. Sahl ibne-Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If the world was worth a mosquito's wing to Allāh, He would not have given the disbeliever even a sip of water. (Tirmidhī)

٥٢- عَنْ عُرْوَةَ رَحِمَهُ اللهُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا كَانَتْ تَقُوْلُ: وَاللهِ! يَا ابْنَ أُخْتِيْ! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهِلَّةٍ فِيْ شَهْرَيْنِ، وَمَا أُوْقِدَ فِيْ أَبْيَاتِ رَسُوْلِ اللهِ ﷺ نَارٌ، قَالَ: قُلْتُ: يَا خَالَةُ! فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتِ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. (وهو طرف من الرواية) رواه مسلم، باب الدنيا سجن للمؤمن ....، رقم: ٧٤٥٢

52. 'Urwah Rahimahullāh narrates that 'Ā'ishah Raḍiyallāhu 'anha used to say: I swear by Allāh, O son of my sister! We used to see a new moon, then would see a second new moon, and then the third new moon; this way we would see three moons in two consecutive months; but fire (for cooking) was not burnt in the houses of Rasūlullāh Ṣallallāhu 'alaihi wasallam. 'Urwah said: O Aunt! Then what were your means of sustenance? She said: Two black things; dates and water. (Muslim)

Note: The majority of the dates of Madīna are black. Among the Arabs, if two things are beloved to them together then they give both of them one name, taking the more well known of the two into consideration. For this reason, dates and water have been called two black things.

٥٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا خَالَطَ قَلْبَ امْرِئٍ مُسْلِمٍ رَهْجٌ فِيْ سَبِيْلِ اللهِ إِلَّا حَرَّمَ اللهُ عَلَيْهِ النَّارَ. رواه أحمد والطبرانى فى الأوسط ورجال أحمد ثقات، مجمع الزوائد٥/٥٠٢

53. 'Ā'ishah Raḍiyallāhu 'anha narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When the dust of the Path of Allāh enters the body of a Muslim, Allāh prohibits Hell-Fire on him. (Musnad Aḥmad, Ṭabarāni, Majma-'uz-Zawaid)

٥٤- عَنْ أَبِيْ عَبْسٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اغْبَرَّتْ قَدَمَاهُ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ حَرَّمَهُمَا اللهُ عَزَّوَجَلَّ عَلَى النَّارِ. رواه أحمد٣/٤٧٩

54. Abu 'Abs Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whosoever's feet become dusty in the Path of Allāh 'Azza wa Jall; Allāh 'Azza wa Jall will prohibit those feet from Hell-Fire. (Musnad Aḥmad)

٥٥- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا يَجْتَمِعُ غُبَارٌ فِيْ سَبِيْلِ اللهِ وَدُخَانُ جَهَنَّمَ فِيْ جَوْفِ عَبْدٍ أَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالإِيْمَانُ فِيْ قَلْبِ عَبْدٍ أَبَدًا. رواه النسائى، باب فضل من عمل فى سبيل الله على قدمه، رقم: ٣١١٢

55. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The dust of the Path of Allāh and the smoke of Hell can never be together in the stomach of a slave of Allāh; also miserliness and perfect Īmān can never be together in the heart of a slave of Allāh. (Nasaī)

٥٦- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَجْتَمِعُ غُبَارٌ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ وَدُخَانُ جَهَنَّمَ فِيْ مَنْخَرَيْ مُسْلِمٍ أَبَدًا. رواه النسائى، باب فضل من عمل فى سبيل الله على قدمه، رقم: ٣١١٥

56. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The dust of the Path of Allāh and the smoke of Hell can never be together in the nostrils of any Muslim. (Nasaī)

٥٧- عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ رَجُلٍ يَغْبَارُّ وَجْهُهُ فِيْ سَبِيْلِ

اللهِ إِلَّا آمَنَ اللهُ وَجْهَهُ يَوْمَ الْقِيَامَةِ، وَمَا مِنْ رَجُلٍ يَغْبَارُ قَدَمَاهُ فِيْ سَبِيْلِ اللهِ إِلَّا آمَنَ اللهُ قَدَمَيْهِ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ. رواه البيهقى فى شعب الإيمان ٤/٤٣

57. Abu Umāma Bāhilī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone whose face gets dusty in the Path of Allāh, Allāh will safeguard his face from Hell-Fire on the Day of Resurrection. And for him whose feet get dusty in the Path of Allāh, Allāh will safeguard his feet on the Day of Resurrection from Hell-Fire. (Baihaqī)

٥٨- عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يَوْمٌ فِيْ سَبِيْلِ اللهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيْمَا سِوَاهُ. رواه النسائى، باب فضل الرباط، رقم: ٣١٧٢

58. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: A day spent in the Path of Allāh is better than a thousand other days. (Nasaī)

٥٩- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: غَدْوَةٌ فِيْ سَبِيْلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. (وهو بعض الحديث) رواه البخارى، باب صفة الجنة والنار، رقم: ٦٥٦٨

59. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A morning or an evening spent in the Path of Allāh is better than the world and all that it contains. (Bukhārī)

Note: It means that if the world and all that it contains is spent in the Path of Allāh, the reward of one morning or an evening in the Path of Allāh will be much more. (Mirqāt)

٦٠- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ رَاحَ رَوْحَةً فِيْ سَبِيْلِ اللهِ، كَانَ لَهُ بِمِثْلِ مَا أَصَابَهُ مِنَ الْغُبَارِ مِسْكًا يَوْمَ الْقِيَامَةِ. رواه ابن ماجه، باب الخروج فى النفير، رقم: ٢٧٧٥

60. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who goes out for an evening in the Path of Allāh will be awarded musk on the Day of Resurrection, equal to the dust that had touched his body. (Ibne-Mājah)

٦١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِشِعْبٍ فِيْهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٌ، فَأَعْجَبَتْهُ لِطِيْبِهَا، فَقَالَ: لَوِ اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِيْ هٰذَا الشِّعْبِ، وَلَنْ أَفْعَلَ حَتّٰى

أَسْتَأْذِنَ رَسُوْلَ اللهِ ﷺ، فَذَكَرَ ذٰلِكَ لِرَسُوْلِ اللهِ ﷺ فَقَالَ: لَا تَفْعَلْ، فَإِنَّ مَقَامَ أَحَدِكُمْ فِيْ سَبِيْلِ اللهِ أَفْضَلُ مِنْ صَلَاتِهِ فِيْ بَيْتِهِ سَبْعِيْنَ عَامًا، أَلَا تُحِبُّوْنَ أَنْ يَغْفِرَ اللهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغْزُوْا فِيْ سَبِيْلِ اللهِ، مَنْ قَاتَلَ فِيْ سَبِيْلِ اللهِ فُوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى الغدو ...، رقم: ١٦٥٠

61. Abu Hurairah Raḍiyallāhu 'anhu narrates that a Ṣaḥābī of Nabī Ṣallallāhu 'alaihi wasallam passed by a valley having a small spring of sweet water. He liked it because it was good, and said: Perhaps if I could get separated from the people and stay in this valley, but I would never do so, unless permitted by Rasūlullāh Ṣallallāhu 'alaihi wasallam. So, he mentioned this to Rasūlullāh Ṣallallāhu 'alaihi wasallam, who said: Do not do so, because indeed standing of anyone from amongst you in the Path of Allāh for a short while is more virtuous than his offering Salāt for seventy years in his home. Do you not want that Allāh should forgives you, and sends you to Paradise? Go out for Jihād in the Path of Allāh. He who fought in the Path of Allāh, even for the duration of a pause in the process of milking a she-camel, is assured of Paradise. (Tirmidhī)

٦٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ صُدِعَ رَأْسُهُ فِيْ سَبِيْلِ اللهِ فَاحْتَسَبَ، غُفِرَ لَهُ مَا كَانَ قَبْلَ ذٰلِكَ مِنْ ذَنْبٍ. رواه الطبرانى فى الكبير وإسناده حسن، مجمع الزوائد ٣/٣٠

62. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who suffers a headache in the Path of Allāh, and hopes for a reward, then all his past sins are forgiven. (Ṭabarānī, Majma-'uz-Zawāid)

٦٣- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيْمَا يَحْكِيْ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالٰى قَالَ: أَيُّمَا عَبْدٍ مِنْ عِبَادِيْ خَرَجَ مُجَاهِدًا فِيْ سَبِيْلِيْ ابْتِغَاءَ مَرْضَاتِيْ ضَمِنْتُ لَهُ أَنْ أَرْجِعَهُ بِمَا أَصَابَ مِنْ أَجْرٍ وَغَنِيْمَةٍ، وَإِنْ قَبَضْتُهُ أَنْ أَغْفِرَ لَهُ وَأَرْحَمَهُ وَأُدْخِلَهُ الْجَنَّةَ. رواه أحمد ٢/١١٧

63. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma reported from Nabī Ṣallallāhu 'alaihi wasallam in one of Ḥadīth Qudsī narrated by him that his Rabb Tabāraka wa Ta'ālā has said: Any slave from amongst My slaves goes out as a Mujāhid in My Path, only to please Me, I guarantee that either I shall return him back with a reward and

captured enemy assets, or if I recall his soul, then I will forgive him, bless him and send him to Paradise. (Musnad Aḥmad)

٦٤– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَضَمَّنَ اللهُ لِمَنْ خَرَجَ فِيْ سَبِيْلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادًا فِيْ سَبِيْلِيْ وَإِيْمَانًا بِيْ وَتَصْدِيْقًا بِرُسُلِيْ، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِيْ خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيْمَةٍ، وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا مِنْ كَلْمٍ يُكْلَمُ فِيْ سَبِيْلِ اللهِ تَعَالَى إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِيْنَ كُلِمَ، لَوْنُهُ لَوْنُ دَمٍ وَرِيْحُهُ مِسْكٌ، وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ يَشُقَّ عَلَى الْمُسْلِمِيْنَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُوْ فِيْ سَبِيْلِ اللهِ أَبَدًا، وَلٰكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُوْنَ سَعَةً وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّيْ، وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوَدِدْتُ أَنِّيْ أَغْزُوْ فِيْ سَبِيْلِ اللهِ فَأُقْتَلُ، ثُمَّ أَغْزُوْ فَأُقْتَلُ، ثُمَّ أَغْزُوْ فَأُقْتَلُ. رواه مسلم، باب فضل الجهاد ....، رقم: ٤٨٥٩

64. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh guarantees that he who goes in His Path, solely for Jihād in His Path believing in Him and affirming the truth of His Prophets, for him I guarantee to send him to Paradise or return him to his home from where he came out with reward and captured enemy assets. . (Then he said:) By Him, In whose Hand is Muhammad's life, any person who gets wounded in the Path of Allāh, will come on the Day of Resurrection, with his wound as fresh as if it had been inflicted today, its colour would be the colour of blood, but its smell would be the smell of musk. By Him, in Whose Hand is Muhammad's life, had it not been hard upon the Muslims I would have never stayed behind any expedition which was going out to fight in the Path of Allāh. But, I do not have the means to provide all of them with conveyance nor do the Muslims have the means. And it will be hard on them to remain behind, when I go forth. By Him, in Whose Hand is Muhammad's life, I love to fight in the Path of Allāh and get martyred, to fight again and be martyred, to fight again and be martyred. (Muslim)

٦٥– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِذَا تَبَايَعْتُمْ بِالْعِيْنَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ وَتَرَكْتُمُ الْجِهَادَ، سَلَّطَ اللهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتّٰى تَرْجِعُوا إِلٰى دِيْنِكُمْ. رواه أبوداود، باب في النهي عن العينة، رقم: ٣٤٦٢

65. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When you devote yourselves exclusively to trading, and deploy your oxen for farming, and be satisfied with farming, and give up Jihād, then Allāh will impose disgrace upon you. This disgrace will not be removed until you return to your Deen (which also includes struggle in the Path of Allāh). (Abu Dāwūd)

٦٦– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ لَقِيَ اللهَ بِغَيْرِ أَثَرٍ مِنْ جِهَادٍ، لَقِيَ اللهَ وَفِيْهِ ثُلْمَةٌ. رواه الترمذي وقال: هذا حديث غريب، باب ما جاء في فضل المرابط، رقم: ١٦٦٦

66. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who meets Allāh, without a mark of Jihād, he will meet Allāh with a flaw in him. (Tirmidhī)

Note: The mark of Jihād includes, for example, a wound on the body, or dust settled in the Path of Allāh, or marks on the body while rendering his services. (Sharḥ-ut-Ṭībī)

٦٧– عَنْ سُهَيْلٍ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَقَامُ أَحَدِكُمْ فِيْ سَبِيْلِ اللهِ سَاعَةً خَيْرٌ لَهُ مِنْ عَمَلِهِ عُمْرَهُ فِيْ أَهْلِهِ. رواه الحاكم ٣/٢٨٢

67. Suhail Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Your striving in the Path of Allāh for a short while, is far better than your good deeds of the whole life staying with your family. (Mustadrak Ḥākim)

٦٨– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ عَبْدَ اللهِ بْنَ رَوَاحَةَ فِيْ سَرِيَّةٍ فَوَافَقَ ذٰلِكَ يَوْمَ الْجُمُعَةِ، فَغَدَا أَصْحَابُهُ، فَقَالَ: أَتَخَلَّفُ فَأُصَلِّيْ مَعَ رَسُوْلِ اللهِ ﷺ ثُمَّ أَلْحَقُهُمْ، فَلَمَّا صَلّٰى مَعَ النَّبِيِّ ﷺ رَآهُ، فَقَالَ لَهُ: مَا مَنَعَكَ أَنْ تَغْدُوَ مَعَ أَصْحَابِكَ؟ فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ ثُمَّ أَلْحَقَهُمْ، فَقَالَ: لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيْعًا مَا أَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ. رواه الترمذي وقال: هذا حديث غريب، باب ما جاء في السفر يوم الجمعة، رقم: ٥٢٧

68. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed 'Abdullāh ibne-Rawāha Raḍiyallāhu 'anhu on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer Ṣalāt with Rasūlullāh Sallallāhu 'alāihi wasallam, and join

them later. When he offered Ṣalāt with Nabī Sallallāhu 'alāihi wasallam, he was seen by Nabī Sallallāhu 'alāihi wasallam. He enquired: What prevented you from going out in the morning with your companions. He replied: I intended to offer *Ṣalāt-ul-Jumu'ah* with you and then join them. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning. (Tirmidhī)

٦٩ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَ رَسُوْلُ اللهِ ﷺ بِسَرِيَّةٍ تَخْرُجُ، فَقَالُوْا: يَا رَسُوْلَ اللهِ! أَنَخْرُجُ اللَّيْلَةَ أَمْ نَمْكُثُ حَتّٰى نُصْبِحَ؟ فَقَالَ: أَوَ لَا تُحِبُّوْنَ أَنْ تَبِيْتُوْا فِيْ خَرِيْفٍ مِنْ خَرَائِفِ الْجَنَّةِ وَالْخَرِيْفُ الْحَدِيْقَةُ. السنن الكبرى ٩/١٥٨

69. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam ordered a contingent to go in the Path of Allāh. They asked: O Rasūlallāh! Should we leave tonight, or stay till the morning? He said: Would you not like to spend this night in one of the gardens of Paradise. (Sunan Kubrā)

٧٠ – عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الصَّلَاةُ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِيْ سَبِيْلِ اللهِ. رواه البخاري، باب وسمّى النبي ﷺ الصلاة عملا، رقم: ٧٥٣٤

70. Ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that a man asked Nabī Ṣallallāhu 'alaihi wasallam, what deeds are the best? He replied: Offering Ṣalāt on time; kindness to parents; and Jihād in the Path of Allāh. (Bukhārī)

٧١ – عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللهِ، إِنْ عَاشَ رُزِقَ وَكُفِيَ، وَإِنْ مَاتَ أَدْخَلَهُ اللهُ الْجَنَّةَ: مَنْ دَخَلَ بَيْتَهُ فَسَلَّمَ فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللهِ، وَمَنْ خَرَجَ فِيْ سَبِيْلِ اللهِ فَهُوَ ضَامِنٌ عَلَى اللهِ. رواه ابن حبان، قال المحقق: الحديث صحيح ٢/٢٥٢

71. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Three people and who are under Allāh's protection. If alive, they are sustained and looked after, and if they die, Allāh will send them to Paradise. 1. One who enters his house and offers Salām, he is under Allāh's guarantee; 2. One who

goes to the masjid, he is under Allāh's guarantee; 3. One who goes out in the Path of Allāh, he is under Allāh's guarantee. (Ibne-Ḥibbān)

٧٢ – عَنْ حُمَيْدِ بْنِ هِلَالٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الطُّفَاوَةِ طَرِيْقُهُ عَلَيْنَا، يَأْتِيْ عَلَى الْحَيِّ فَيُحَدِّثُهُمْ، قَالَ: أَتَيْتُ الْمَدِيْنَةَ فِيْ عِيْرٍ لَنَا، فَبِعْنَا بِضَاعَتَنَا، ثُمَّ قُلْتُ: لَأَنْطَلِقَنَّ إِلَى هٰذَا الرَّجُلِ فَلَآتِيَنَّ مَنْ بَعْدِيْ بِخَبَرِهِ، قَالَ: فَانْتَهَيْتُ إِلَى رَسُوْلِ اللهِ ﷺ، فَإِذَا هُوَ يُرِيْنِيْ بَيْتًا، قَالَ: إِنَّ امْرَأَةً كَانَتْ فِيْهِ، فَخَرَجَتْ فِيْ سَرِيَّةٍ مِنَ الْمُسْلِمِيْنَ، وَتَرَكَتْ ثِنْتَيْ عَشْرَةَ عَنْزَةً وَصِيْصَتَهَا الَّتِيْ تَنْسِجُ بِهَا، فَفَقَدَتْ عَنْزًا مِنْ غَنَمِهَا وَصِيْصَتَهَا، قَالَتْ: يَا رَبِّ! (إِنَّكَ) قَدْ ضَمِنْتَ لِمَنْ خَرَجَ فِيْ سَبِيْلِكَ أَنْ تَحْفَظَ عَلَيْهِ، وَإِنِّيْ قَدْ فَقَدْتُ عَنْزًا مِنْ غَنَمِيْ وَصِيْصَتِيْ، وَإِنِّيْ أَنْشُدُكَ عَنْزِيْ وَصِيْصَتِيْ، قَالَ: فَجَعَلَ رَسُوْلُ اللهِ ﷺ يَذْكُرُ لَهُ شِدَّةَ مُنَاشَدَتِهَا لِرَبِّهَا تَبَارَكَ وَتَعَالٰى، قَالَ رَسُوْلُ اللهِ ﷺ: فَأَصْبَحَتْ عَنْزُهَا وَمِثْلُهَا وَصِيْصَتُهَا وَمِثْلُهَا، وَهَاتِيْكَ، فَأْتِهَا فَاسْأَلْهَا إِنْ شِئْتَ، قَالَ: قُلْتُ: بَلْ أُصَدِّقُكَ. رواه أحمد ورجاله رجال الصحيح، مجمع الزوائد ٥/٥٠٤

72. Ḥumaid ibne-Hilāl Raḍiyallāhu 'anhu narrates that there was a man from Tafāwah, whose way was through us. He used to come to our tribe (while travelling) and relate ahādīth. He said: I went to Madīnah once with my trading caravan. We sold our merchandise; then I thought that I must go to that man (Rasūlullāh Ṣallallāhu 'alaihi wasallam) and find out about him and tell my tribe about him. When I met Rasūlullāh Ṣallallāhu 'alaihi wasallam, he showed me a house and said: There is a woman in that house. She went out in the Path of Allāh with a group of Muslims. She left behind, twelve goats, and one weaving tool with which she used to weave cloth. One of her goats and her weaving tool got lost. The woman prayed: O my Rabb! You have undoubtedly guaranteed safety of the one, who goes out in Your Path. Whereas I have lost one of my goats and my weaving tool. I adjure you about my goat and my weaving tool. The narrator says, Rasūlullāh Ṣallallāhu 'alaihi wasallam mentioned about how profoundly the woman implored her Rabb Tabāraka wa Ta'ālā. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: She got her goat and one additional similar to that, her weaving tool and one additional similar to that (from the treasures of Allāh). And there she is! Go and ask her if you wish. The Tufāwī man replied: No, I testify to what you say. (Musnad Aḥmad, Majma-'uz-Zawāid)

٧٣– عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلَيْكُمْ بِالْجِهَادِ فِيْ سَبِيْلِ اللهِ فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، يُذْهِبُ اللهُ بِهِ الْهَمَّ وَالْغَمَّ (وَزَادَ فِيْهِ غَيْرُهُ) وَجَاهِدُوا فِيْ سَبِيْلِ اللهِ الْقَرِيْبَ وَالْبَعِيْدَ، وَأَقِيْمُوا حُدُوْدَ اللهِ فِي الْقَرِيْبِ وَالْبَعِيْدِ، وَلَا تَأْخُذْكُمْ فِي اللهِ لَوْمَةُ لَائِمٍ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٢/ ٧٤

73. 'Ubādah ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You must do Jihād in the Path of Allāh, for this is one of the doors of Paradise. Through this Allāh removes anxiety and grief. There is an addition in a narration: And strive far and near in the Path of Allāh, and establish Divine ordinances far and near among the inhabitants; and do not be influenced by the criticism of those who criticise in matters relating to Allāh. (Mustadrak Ḥākim)

٧٤– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ! ائْذَنْ لِيْ بِالسِّيَاحَةِ، قَالَ النَّبِيُّ ﷺ: إِنَّ سِيَاحَةَ أُمَّتِيَ الْجِهَادُ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ. رواه أبوداؤد، باب في النهي عن السياحة، رقم: ٢٤٨٦

74. Abu Umāma Raḍiyallāhu 'anhu narrates that a man asked: O Rasūlallāh! Please allow me to travel as tourist. Nabi Ṣallallāhu 'alaihi wasallam replied: The tourism of my Ummah is to strive in the Path of Allāh, 'Azza wa Jall. (Abu Dāwūd)

٧٥– عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَقْرَبُ الْعَمَلِ إِلَى اللهِ عَزَّوَجَلَّ الْجِهَادُ فِيْ سَبِيْلِ اللهِ، وَلَا يُقَارِبُهُ شَيْءٌ. رواه البخاري في التاريخ وهو حديث حسن، الجامع الصغير ١/ ٢٠١

75. Fuḍālah ibne-'Ubaid Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The deed which brings one closest to Allāh 'Azza wa Jall is to strive in the Path of Allāh. No other good deed can be better than Jihād itself in getting Allāh's closeness. (Bukhārī, Jāma-'uṣ-Ṣaghīr)

٧٦– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سُئِلَ رَسُوْلُ اللهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: رَجُلٌ يُجَاهِدُ فِيْ سَبِيْلِ اللهِ، قَالُوا: ثُمَّ مَنْ؟ قَالَ: ثُمَّ مُؤْمِنٌ فِيْ شِعْبٍ مِنَ الشِّعَابِ يَتَّقِيْ رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ. رواه الترمذي وقال: هذا حديث حسن صحيح، باب ما جاء أي الناس أفضل، رقم: ١٦٦٠

76. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: Who is the best amongst the people? He replied: The man who strives in the Path of Allāh. The Sahabāh asked: Who is next? He replied: Mu'min who lives in a valley amongst the valleys and fears his Rabb and people are saved from his mischief. (Tirmidhī)

٧٧– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُؤْمِنِيْنَ أَكْمَلُ إِيْمَانًا؟ قَالَ: رَجُلٌ يُجَاهِدُ فِيْ سَبِيْلِ اللهِ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ يَعْبُدُ اللهَ فِيْ شِعْبٍ مِنَ الشِّعَابِ، قَدْ كَفَى النَّاسَ شَرَّهُ. رواه أبوداؤد، باب في ثواب الجهاد، رقم: ٢٤٨٥

77. Abu Sa'īd Al Khudhrī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam was asked: Who amongst the Mu'minīn has the most perfect Īmān? He replied: A man who strives in the Path of Allāh with his life and wealth and the man who worships Allāh in a valley from amongst the valleys and saves people from his evil. (Abu Dāwūd)

٧٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَوْقِفُ سَاعَةٍ فِيْ سَبِيْلِ اللهِ خَيْرٌ مِنْ قِيَامِ لَيْلَةِ الْقَدْرِ عِنْدَ الْحَجَرِ الْأَسْوَدِ. رواه ابن حبان، قال المحقق: إسناده صحيح ١٠/ ٤٦٣

78. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: To be in the Path of Allāh, for a short while, is better than worshipping on the night of *Al-Qadr* in front of *Ḥajaril-Aswad* (the Black Stone). (Ibne-Ḥibbān)

Note: Worshipping on the Night of *Al-Qadr* is more virtuous then worshipping for a thousand months as mentioned in *Suratul Qadr* 97:3.

٧٩– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هٰذِهِ الْأُمَّةِ الْجِهَادُ فِيْ سَبِيْلِ اللهِ عَزَّوَجَلَّ. رواه أحمد ٣/ ٢٦٦

79. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: For every prophet there is monasticism. The monasticism of my Ummah is striving in the Path of Allāh 'Azza wa Jall. (Musnad Aḥmad)

Note: Monasticism (*Rahbānīyah*) means a life of abstinence and self-denial from worldly pleasures.

٨٠– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللّٰهِ، وَاللّٰهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِيْ سَبِيْلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْخَاشِعِ الرَّاكِعِ السَّاجِدِ. رواه النسائى، باب مثل المجاهد فى سبيل الله عزوجل، رقم: ٣١٢٩

80. Abu Huraira Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: The example of a Mujāhid in the Path of Allāh - and Allāh knows well who is striving in His Path - is like the man who keeps fasting, worshipping by night, from fear of Allāh, completely submitting to Him, bowing and prostrating. (Nasaī)

٨١– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللّٰهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللّٰهِ لَا يَفْتُرُ مِنْ صَوْمٍ وَلَا صَدَقَةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ إِلٰى أَهْلِهِ. (وهو بعض الحديث) رواه ابن حبان، قال المحقق: إسناده صحيح ١٠/٤٨٦

81. Abu Huraira Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The example of a Mujāhid in the Path of Allāh, is like a man who fasts, spends the night reciting the Qur'ān in Ṣalāt, and does not give up fasting and giving Ṣadaqah until the Mujāhid returns to his family. (Ibne-Ḥibbān)

٨٢– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا. رواه ابن ماجه، باب الخروج فى النفير، رقم: ٢٧٧٣

82. Ibne-'Abbās Raḍiyallāhu 'anhumā narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whenever you are asked to go out in the Path of Allāh; you must go out. (Ibne-Mājah)

٨٣– عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: يَا أَبَا سَعِيْدٍ مَنْ رَضِيَ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ. فَعَجِبَ لَهَا أَبُوْسَعِيْدٍ فَقَالَ: أَعِدْهَا عَلَيَّ، يَا رَسُوْلَ اللّٰهِ! فَفَعَلَ، ثُمَّ قَالَ: وَأُخْرٰى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، قَالَ: وَمَا هِيَ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ: الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ، الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ. رواه مسلم، باب بيان ما أعدّه الله تعالى للمجاهد ....، رقم: ٤٨٧٩

83. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O Abu Sa'īd! Whosoever has most willingly acknowledge Allāh as his Rabb, Islām

as his religion, and Muḥammad Ṣallallāhu 'alaihi wasallam as His Messenger; Paradise is incumbent for him. Abu Sa'id Raḍiyallāhu 'anhu liked this, and said: O Rasūlallāh! Repeat it for me. He repeated it and then said: There is yet another thing that elevates the status of a man in Paradise by one hundred ranks – the distance between two ranks is like the distance between the heavens and the earth. Abu Sa'īd asked: O Rasūlallāh! What is that? He replied: Striving in the Path of Allāh, striving in the Path of Allāh. (Muslim)

٨٤– عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: مَاتَ رَجُلٌ بِالْمَدِيْنَةِ مِمَّنْ وُلِدَ بِهَا، فَصَلّٰى عَلَيْهِ رَسُوْلُ اللّٰهِ ﷺ ثُمَّ قَالَ: يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ قَالُوا: وَلِمَ ذَاكَ يَا رَسُوْلَ اللّٰهِ؟ قَالَ: إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيْسَ لَهُ مِنْ مَوْلِدِهِ إِلٰى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ. رواه النسائى، باب الموت بغير مولده، رقم: ١٨٣٣

84. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that a man died in Madīnah, he was one of those who were born in Madīnah. Rasūlullāh Ṣallallāhu 'alaihi wasallam offered his funeral Ṣalāt, then said: Alas! He would have died somewhere else other than his place of birth! The Ṣaḥābah said: O Rasūlallāh! Why so? He replied: When a person dies at a place other than his birthplace , he is given abode in Paradise by measuring the distance from his place of birth to the place where he died. (Nasaī)

٨٥– عَنْ أَبِي قِرْصَافَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: يٰأَيُّهَا النَّاسُ هَاجِرُوا وَتَمَسَّكُوا بِالْإِسْلَامِ، فَإِنَّ الْهِجْرَةَ لَا تَنْقَطِعُ مَا دَامَ الْجِهَادُ. رواه الطبرانى ورجاله ثقات، مجمع الزوائد ٩/٦٥٨

85. Abu Qirsāfah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O people! Migrate in the Path of Allāh and hold to Islām firmly; for migration will not end as long as Jihād continues. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

Note: Just as Jihād will continue till the Day of Resurrection, so will migration; which includes, leaving one's home for the sake of spreading, learning and guarding Islam.

٨٦– عَنْ مُعَاوِيَةَ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَعَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللّٰهُ عَنْهُمْ أَنَّ النَّبِيَّ ﷺ قَالَ: الْهِجْرَةُ خَصْلَتَانِ، إِحْدَاهُمَا: هَجْرُ السَّيِّئَاتِ، وَالْأُخْرٰى: يُهَاجِرُ إِلَى اللّٰهِ وَرَسُوْلِهِ، وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تُقُبِّلَتِ التَّوْبَةُ، وَلَا تَزَالُ التَّوْبَةُ مَقْبُوْلَةً حَتّٰى تَطْلُعَ الشَّمْسُ مِنَ

الْمَغْرِبِ، فَإِذَا طَلَعَتْ طُبِعَ عَلٰى كُلِّ قَلْبٍ بِمَا فِيْهِ، وَكُفِيَ النَّاسُ الْعَمَلَ. رواه أحمد والطبرانى فى الأوسط والصغير ورجال أحمد ثقات، مجمع الزوائد٥/٤٥٦

86. Mu'āwiyah, 'Abdur Rahmān ibne-'Auf and 'Abdullāh ibne-'Amr ibnil 'Āṣ Raḍiyallāhu 'anhum narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Migration is of two types. The first is to give up evils. The second is to migrate towards Allāh and His Messenger. Migration will not end till taubah (turning in repentance) is acceptable; and the acceptance of taubah (repentance will not end until the sun rises from the West. When the sun will rise from the West, the state of all the hearts will be sealed; and the prior deeds of people will suffice. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

٨٧– عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: يَا رَسُوْلَ اللهِ! أَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: أَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ عَزَّوَجَلَّ وَقَالَ رَسُوْلُ اللهِ ﷺ: الْهِجْرَةُ هِجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَهِجْرَةُ الْبَادِيْ، فَأَمَّا الْبَادِيْ فَيُجِيْبُ إِذَا دُعِيَ وَيُطِيْعُ إِذَا أُمِرَ، وَأَمَّا الْحَاضِرُ فَهُوَ أَعْظَمُهُمَا بَلِيَّةً وَأَعْظَمُهُمَا أَجْرًا. رواه النسائى، باب هجرة البادى، رقم: ٤١٧٠

87. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that a man said: O Rasūlallāh! Which migration is the best? He replied: You give up all those things that are disliked by Your Rabb 'Azza wa Jall. And Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Migration is of two types; migration of city dweller and migration of villagers. Migration of a villager is that, whenever he is called, he comes, and whenever he is commanded, he obeys. And the migration of a city dweller is greater in trial, and more rewarding. (Nasaī)

Note: The reward for one who lives in the city is more because of his pre-occupations and abundant belongings; which he must leave to migrate in the Path of Allāh.

٨٨– عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: وَتُهَاجِرُ؟ قُلْتُ: نَعَمْ، قَالَ: هِجْرَةُ الْبَادِيَةِ أَوْ هِجْرَةُ الْبَاتَّةِ ؟ قُلْتُ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: هِجْرَةُ الْبَاتَّةِ، وَهِجْرَةُ الْبَاتَّةِ: أَنْ تَثْبُتَ مَعَ رَسُوْلِ اللهِ ﷺ، وَهِجْرَةُ الْبَادِيَةِ: أَنْ تَرْجِعَ إِلٰى بَادِيَتِكَ، وَعَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَكْرَهِكَ وَمَنْشَطِكَ وَأَثَرَةٍ عَلَيْكَ. (وهو بعض الحديث) رواه الطبرانى ورجاله ثقات، مجمع الزوائد٥/٤٥٨

88. Wāthilah ibnil Asqa' Raḍiyallāhu 'anhu narrates that: Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me: Would you migrate? I replied: Yes. He asked: Acceptable (*Bādiyah*) migration or obligatory (*Bāttah*) migration? I asked him: Which is more rewarding? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Obligatory migration, and obligatory migration is that you live with Rasūlullāh Ṣallallāhu 'alaihi wasallam, and acceptable migration is that you return to your place and make it imperative on yourself to listen to *Amīr* and obey him, in adverse and favourable conditions, whether you like it or not, and despite others being preferred over you. (Tabaranī, Majma-'uz-Zawāid)

Note: Obligatory migration (*Bāttah*) from Makkah to Madīnah was observed during the time of Rasūlullāh Ṣallallāhu 'alaihi wasallam prior to the victory of Makkah. Acceptable migration (*Bādiyah*) is to go out for a cause of Allāh and return to your place.

٨٩– عَنْ أَبِي فَاطِمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلَيْكَ بِالْهِجْرَةِ فَإِنَّهُ لَا مِثْلَ لَهَا. رواه النسائى، باب الحث على الهجرة، رقم: ٤١٧٢

89. Abu Fāṭima Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: keep migrating in the Path of Allāh, for definitely there is no deed like it. (Nasaī)

٩٠– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِيْ سَبِيْلِ اللهِ، وَمَنِيْحَةُ خَادِمٍ فِيْ سَبِيْلِ اللهِ، أَوْ طَرُوْقَةُ فَحْلٍ فِيْ سَبِيْلِ اللهِ. رواه الترمذى وقال: هذا حديث حسن غريب صحيح، باب ما جاء فى فضل الخدمة فى سبيل الله، رقم: ١٦٢٧

90. Abu Umāma Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The best Ṣadaqah is to arrange for a tent so that people may benefit from its shade in the Path of Allāh, to gift a servant in the Path of Allāh, or to provide a camel (to serve as conveyance) in the Path of Allāh. (Tirmidhī)

٩١– عَنْ أَبِيْ أُمَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِيًا أَوْ يَخْلُفْ غَازِيًا فِيْ أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللهُ بِقَارِعَةٍ. قَالَ يَزِيْدُ بْنُ عَبْدِ رَبِّهِ فِيْ حَدِيْثِهِ: قَبْلَ يَوْمِ الْقِيَامَةِ. رواه أبو داوُد، باب كراهية ترك الغزو، رقم: ٢٥٠٣

91. Abu Umāmah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who did not participate in Jihād; or

equipped a Mujāhid (the man who strives in the Path of Allah); or looked after the family of one who is in Jihād, Allāh will inflict him with some calamity. The narrator of ḥadīth, Yazīd ibne-'Abde Rabbih refers to a calamity prior to the Day of Resurrection. (Abu Dāwūd)

٩٢ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ بَعَثَ إِلَى بَنِيْ لِحْيَانَ فَقَالَ: لِيَخْرُجْ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ ثُمَّ قَالَ لِلْقَاعِدِ: أَيُّكُمْ خَلَفَ الْخَارِجَ فِيْ أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ. رواه مسلم، باب فضل إعانة الغازي في سبيل الله، رقم: ٤٩٠٧

92. Abu Sa'īd Al-Khudhrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam sent a message to Banū Liḥyān that said: From every two men, one man should go out in the Path of Allāh. Then he said to those who stayed behind: Any of you who looks well after the family and belongings of those who are in the Path of Allāh, for him will be half the reward. (Muslim)

٩٣ – عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ جَهَّزَ حَاجًّا أَوْ جَهَّزَ غَازِيًا، أَوْ خَلَفَهُ فِيْ أَهْلِهِ، أَوْ فَطَّرَ صَائِمًا، فَلَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْئًا. رواه البيهقي في شعب الإيمان ٣/٤٨٠

93. Zaid ibne-Khālid Juhanī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who assists one going for Ḥajj; or in the Path of Allāh; or looks after his family in his absence; or helps break the fast of one fasting; for him the reward is like those going for Ḥajj, or in the Path of Allāh, or fasting; without in any way reducing the reward of those who did these actions. (Baihaqī)

٩٤ – عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ جَهَّزَ غَازِيًا فِيْ سَبِيْلِ اللهِ فَلَهُ مِثْلُ أَجْرِهِ، وَمَنْ خَلَفَ غَازِيًا فِيْ أَهْلِهِ بِخَيْرٍ وَأَنْفَقَ عَلَى أَهْلِهِ فَلَهُ مِثْلُ أَجْرِهِ. رواه الطبراني في الأوسط ورجاله رجال الصحيح، مجمع الزوائد ٥/٥١٥

94. Zaid ibne-Thābit Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He who helps prepare for the journey of one going in the Path of Allāh, for him is the same reward. And he who looks after the families of those in the Path of Allāh in their absence, and spends on their families, for him also is the same reward. (Ṭabarānī, Majma-'uz-Zawāid)

٩٥ – عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: حُرْمَةُ نِسَاءِ الْمُجَاهِدِيْنَ عَلَى الْقَاعِدِيْنَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَإِذَا خَلَفَهُ فِيْ أَهْلِهِ فَخَانَهُ قِيْلَ لَهُ يَوْمَ الْقِيَامَةِ: هٰذَا خَانَكَ فِيْ أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ، فَمَا ظَنُّكُمْ؟ رواه النسائي، باب من خان غازيا في أهله، رقم: ٣١٩٢

95. Abu Buraidah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The respect of the women folk of the people who go out in the Path of Allāh, on those who stay behind, is similar to the respect of their own mothers. If anyone is entrusted to look after such a family but betrays (his trust), it will be said on the Day of Resurrection that this is that man who, betrayed your family; so take as many good deeds of his as you wish. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: What do you think? (will this man leave any good deeds behind?). (Nasaī)

٩٦ – عَنْ أَبِيْ مَسْعُوْدٍ الْأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُوْمَةٍ فَقَالَ: هٰذِهِ فِيْ سَبِيْلِ اللهِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: لَكَ بِهَا يَوْمَ الْقِيَامَةِ، سَبْعُ مِائَةِ نَاقَةٍ، كُلُّهَا مَخْطُوْمَةٌ. رواه مسلم، باب فضل الصدقة في سبيل الله ....، رقم: ٤٨٩٧

96. Abu Mas'ūd Al-Ansārī Raḍiyallāhu 'anhu narrates that a man came with a she-camel with a rope through its nose-ring, and said: I want to give this in the Path of Allāh. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: On the Day of Resurrection, in lieu of this you will be rewarded with seven hundred she-camels, all with a rope through their nose-rings. (Muslim)

Note: A she-camel with a nose-ring remains in control which facilitates riding on it.

٩٧ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُوْلَ اللهِ! إِنِّيْ أُرِيْدُ الْغَزْوَ وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ، قَالَ: ائْتِ فُلَانًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ، فَأَتَاهُ فَقَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ يُقْرِئُكَ السَّلَامَ وَيَقُوْلُ: أَعْطِنِي الَّذِيْ تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةُ! أَعْطِيْهِ الَّذِيْ تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِيْ عَنْهُ شَيْئًا، فَوَاللهِ! لَا تَحْبِسِيْ مِنْهُ شَيْئًا فَيُبَارَكَ لَكِ فِيْهِ. رواه مسلم، باب فضل إعانة الغازي ....، رقم: ٤٩٠١

97. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that a young man from the tribe of Aslam said: O Rasūlallāh! I wish to go in the Path of Allāh, but I do not have anything to equip myself with. He said:

Go to such and such person, for he equipped himself but has fallen sick. So, he went to that person and said: Rasūlullāh Ṣallallāhu 'alaihi wasallam sends you his Salām and says that you give me all that stuff that you have prepared for Jihād. (The man asked his wife): So and so! Give him all I have prepared for Jihād and do not withhold anything from it. I swear by Allāh! Do not withhold anything from it, as there will be no blessing in it for you. (Muslim)

٩٨– عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ حَبَسَ فَرَسًا فِيْ سَبِيْلِ اللهِ كَانَ سِتْرَهُ مِنْ نَارٍ. رواه عبد بن حميد، المسند الجامع٥/٥٤٧

98. Zaid ibne-Thābit Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who donates a horse for the cause of Allāh, this deed will become a barrier for him from the Hell-Fire. ('Abd Ibne-Ḥumaid, Musnad Jāmi')

THE ETIQUETTES AND DEEDS OF THE PATH OF ALLĀH TA'ĀLĀ

VERSES OF QUR'ĀN

قال اللهُ تعالى:

Allāh Subḥānahū wa Ta'ālā sent Mūsā and Harūn 'Alaihimus salām for Dawat to Fir'aun and said to them:

ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَـٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴿٤٢﴾

Go, you and your brother, with My signs, and never be lethargic in remembering Me.

ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾

Go, both of you, to Fir'aun. He, indeed, has transgressed (the bounds).

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

And speak to him politely and gently that perhaps, he may accept the advice or may have fear (of the Punishment).

قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

They said: O our Rabb! We indeed fear that he may hasten (to harm us) or he may transgress excessively.

قَالَ لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ [طه: ٤٢-٤٦]

He (Allāh) said: Fear not. Verily! I am with both of you, I will be Hearing and Seeing (meaning thereby I will guard you and put fear in the heart of Fir'aun, so you may convey my message fully).

Ṭā hā 20: 42-46

وقال تعالى:

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

[آل عمران: ١٥٩]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
And by the Mercy of Allāh, you dealt with them gently. And had you been stern and hard-hearted, they would have broken away from you; so over look (their faults), and ask (Allāh's) forgiveness for them, and consult them in the conduct of (important) affairs. Then when you have resolved, put your trust in Allāh. Certainly! Allāh loves those who put their trust (in Him).
Āle 'Imrān 3: 159

وقال تعالى:

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

[الأعراف: ١٩٩-٢٠٠]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
Hold firmly to the habit of forgiveness, and enjoin what is good and (he who does not accept this order of goodness because of ignorance, then) turn away from (such) ignorant people (that is avoid quarrelling with them)
And if an incitement from the Shaiṭān incites you, then seek refuge from Allāh. Verily! He (Allāh) is All-Hearer, All-Knower.
Al-A'rāf 7: 199-200

وقال تعالى:

وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ [المزمل: ١٠]

Allāh Subḥānahū wa Ta'ālā said to His Prophet Ṣallallāhu 'alaihi wasallam:
And bear patiently with what they say, and leave their company with grace and dignity.
Al-Muzzammil 73: 10

AḤĀDĪTH

٩٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لِرَسُوْلِ اللهِ ﷺ: يَا رَسُوْلَ اللهِ! هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ: لَقَدْ لَقِيْتُ مِنْ قَوْمِكِ، وَكَانَ أَشَدُّ مَا لَقِيْتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيْلَ بْنِ عَبْدِ كُلَالٍ فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُوْمٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيْهَا جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي، فَقَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيْهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ (إِنْ شِئْتَ) أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: بَلْ أَرْجُوْ أَنْ يُخْرِجَ اللهُ تَعَالَى مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا. رواه مسلم، باب ما لقي النبي ﷺ من أذى المشركين والمنافقين، رقم: ٤٦٥٣

99. 'Ā'ishah Raḍiyallāhu 'anhā wife of Nabī Ṣallallāhu 'alaihi wasallam narrates that she asked Rasūlullāh Ṣallallāhu 'alaihi wasallam: O Rasūlallāh! Did you have any other day harder than the day of the battle of Uḥud? He answered: I have experienced much more at the hands of your people. The hardest was the day of 'Aqabah (Ṭāif). I presented myself to Ibne 'Abd Yā Lail ibne-'Abd Kalāl and offered to him Islām, but he did not accept what I offered. I left with deep sorrow the signs of which were visible on my face and did not feel relieved till I reached Qarn Tha'ālib (name of a place). I raised my head and saw a cloud shadowing me. When I looked up I saw Jibraīl 'Alaihis Salām in it. He called me and said: Indeed Allāh 'Azza wa Jall has heard what your people have said to you and their rejection to your offer. An angel in-charge of the mountains has been deputed to you. Command him whatever you like for them. The angel of the mountains called and greeted me with Salām and said: O Muḥammad! Allāh has heard what your people have said to you, and I am the angel of the mountains; and your Rabb has sent me to you so that I may carry out your orders. What do you want? (If you like) May I join the two mountains on them. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: No, but I do hope that Allāh may bring forth from their progeny, those who

would worship Allāh the One, without ascribing anything as partners to Him. (Muslim)

١٠٠ – عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِي سَفَرٍ، فَأَقْبَلَ أَعْرَابِيٌّ، فَلَمَّا دَنَا قَالَ لَهُ النَّبِيُّ ﷺ: أَيْنَ تُرِيْدُ؟ قَالَ: إِلَى أَهْلِي قَالَ: هَلْ لَكَ فِيْ خَيْرٍ؟ قَالَ: وَمَا هُوَ؟ قَالَ: تَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، قَالَ: مَنْ شَاهِدٌ عَلٰى مَا تَقُوْلُ؟ قَالَ: هٰذِهِ الشَّجَرَةُ، فَدَعَاهَا رَسُوْلُ اللّٰهِ ﷺ وَهِيَ بِشَاطِئِ الْوَادِي فَأَقْبَلَتْ تَخُدُّ الْأَرْضَ خَدًّا حَتّٰى جَاءَ تْ بَيْنَ يَدَيْهِ، فَاسْتَشْهَدَهَا ثَلَاثًا، فَشَهِدَتْ أَنَّهُ كَمَا قَالَ، ثُمَّ رَجَعَتْ إِلٰى مَنْبَتِهَا وَرَجَعَ الْأَعْرَابِيُّ إِلٰى قَوْمِهِ وَقَالَ: إِنْ يَتَّبِعُوْنِي آتِيْكَ بِهِمْ، وَإِلَّا رَجَعْتُ إِلَيْكَ فَكُنْتُ مَعَكَ. رواه الطبراني ورجاله رجال الصحيح ورواه أبويعلى أيضاو البزار، مجمع الزوائد٨/٥١٧

100. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that we were in a journey with Rasūlullāh Ṣallallāhu 'alaihi wasallam, when we met a villager. When he came closer, Nabī Ṣallallāhu 'alaihi wasallam asked him: Where do you intend to go? He said: To my family. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Should I tell you a good thing? He asked: What is that? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Testify:

اَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I witness that none is worthy of worship but Allāh, Who has no partner; and I witness that Muḥammad is His slave and Messenger.

He said: Who is witness to your saying? Rasūlullāh Ṣallallāhu 'alāihi wasallam said: This tree. So Rasūlullāh Ṣallallāhu 'alaihi wasallam called it which was at the end of the valley. That tree came forward tearing the earth, and stood before him. Rasūlullāh Ṣallallāhu 'alāihi wasallam ordered for its testimony thrice. And it testified, whatever Rasūlullāh Ṣallallāhu 'alāihi wasallam had said. And then the tree returned to its place. The villager returned to his tribe, saying to Rasūlullāh ṣallallāhu 'alāihi wasallam: If my people follow me, I will come back to you with all of them, or else I will come back and live with you. (Ṭabarānī, Majma-'uz-Zawāid)

١٠١ – عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِعَلِيٍّ يَوْمَ خَيْبَرَ: انْفُذْ عَلٰى رِسْلِكَ، حَتّٰى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللّٰهِ

فِيْهِ، فَوَاللّٰهِ! لَأَنْ يَهْدِيَ اللّٰهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُوْنَ لَكَ حُمْرُ النَّعَمِ. (وهوجزء من الحديث) رواه مسلم، باب من فضائل على بن أبى طالب رضى الله عنه، رقم:٦٢٢٣

101. Sahl ibne-Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to 'Ali on the day of Khyber: Advance with contentment till you reach their camping place. Then invite them towards Islām, and inform them of the rights of Allāh that have been imposed upon them. I swear by Allāh, if even a single person through your efforts is blessed with guidance, it is better for you than to have red camels. (Muslim)

Note: Arabs consider red camels as one of the most valuable possessions.

١٠٢ – عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوا عَنِّيْ وَلَوْ آيَةً. (الحديث) رواه البخارى، باب ماذكر عن بنى اسرائيل، رقم: ٣٤٦١

102. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Convey from me even if it be a single verse. (Bukhārī)

Note: The objective of this ḥadīth is to endeavour as much as possible to convey the teachings of Deen. If the things that you are conveying are very brief, even so, others may be blessed with guidance by it. You will be rewarded for this, and blessed with numerous virtues. (Maẓāhir-e- Ḥaque)

١٠٣ – عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ رَضِيَ اللّٰهُ عَنْهُ: كَانَ النَّبِيُّ ﷺ إِذَا بَعَثَ بَعْثًا قَالَ: تَأَلَّفُوا النَّاسَ، وَتَأَنَّوا بِهِمْ، وَلَا تُغِيْرُوا عَلَيْهِمْ حَتّٰى تَدْعُوهُمْ، فَمَا عَلَى الْأَرْضِ مِنْ أَهْلِ بَيْتِ مَدَرٍ وَلَا وَبَرٍ إِلَّا وَأَنْ تَأْتُونِي بِهِمْ مُسْلِمِيْنَ أَحَبُّ إِلَيَّ مِنْ أَنْ تَقْتُلُوا رِجَالَهُمْ وَتَأْتُونِي بِنِسَائِهِمْ. المطالب العالية٢/١٦٦، وذكر صاحب الإصابة بنحوه٣/١٥٢

103. 'Abdur Raḥmān ibne-'Āidh Raḍiyallāhu 'anhu narrates that whenever Rasūlullāh Ṣallallāhu 'alaihi wasallam sent any expedition, he told them: Develop good relation with people, and treat them kindly. Do not attack them until you have invited them to Islām. All people on this earth, whether living in mud or concrete houses, villages or cities, if you bring them to me as Muslims, it will be much dearer to me than killing them and bringing their women to me. (Maṭālib-ul-'Āliyah, Iṣābah)

١٠٤ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ، وَيُسْمَعُ مِمَّنْ يَسْمَعُ مِنْكُمْ. رواه أبو داوٗد، باب فضل نشر العلم، رقم: ٣٦٥٩

104. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Today you listen to me about Deen (religion); tomorrow you will be heard. And then it will be heard from those, who heard from you. (Abu Dāwūd)

١٠٥ – عَنِ الْأَحْنَفِ بْنِ قَيْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَطُوْفُ بِالْبَيْتِ فِي زَمَنِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ إِذْ جَاءَ رَجُلٌ مِنْ بَنِي لَيْثٍ وَأَخَذَ يَدِيْ فَقَالَ: أَلَا أُبَشِّرُكَ؟ قُلْتُ: بَلٰى! فَقَالَ: هَلْ تَذْكُرُ إِذْ بَعَثَنِي رَسُوْلُ اللهِ ﷺ إِلٰى قَوْمِكَ بَنِي سَعْدٍ فَجَعَلْتُ أَعْرِضُ عَلَيْهِمُ الإِسْلَامَ وَأَدْعُوْهُمْ إِلَيْهِ، فَقُلْتَ أَنْتَ إِنَّكَ تَدْعُوْ إِلَى الْخَيْرِ وَتَأْمُرُ بِالْخَيْرِ وَإِنَّهُ لَيَدْعُوْ إِلَى الْخَيْرِ وَيَأْمُرُ بِالْخَيْرِ، فَبَلَّغْتُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: اللّٰهُمَّ اغْفِرْ لِلْأَحْنَفِ بْنِ قَيْسٍ، فَكَانَ الْأَحْنَفُ رَضِيَ اللهُ عَنْهُ يَقُوْلُ: مَا مِنْ عَمَلِي شَيْءٌ أَرْجٰى لِيْ مِنْهُ. رواه الحاكم في المستدرك ٣/٦١٤

105. Aḥnaf ibne-Qais Raḍiyallāhu 'anhu narrates that when I was performing *Ṭawāf* of Ka'bah (to go around the house of Allāh) during the time of 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu, a man of Banu Laith came to me, and held my hand and said: May I not give you a glad tiding? I said: Do tell me. He said: Do you remember when Rasūlullāh Ṣallallāhu 'alaihi wasallam sent me to your people, Bani Sa'ad? I started presenting and inviting them to Islām. You said: You are inviting us to good and enjoining us to do good and Rasūlullāh is also inviting us to good and enjoining us to do good. I conveyed this to Nabī Ṣallallāhu 'alaihi wasallam. He said: اللّٰهُمَّ اغْفِرْ لِلْأَحْنَفِ بْنِ قَيْسٍ "O Allāh! Forgive Aḥnaf ibne-Qais." Aḥnaf Raḍiyallāhu 'anhu used to say: I have greater hopes with this Du'ā (of Rasūlullāh Ṣallallāhu 'alaihi wasallam) than any of my good deeds. (Mustadrak Ḥākim)

١٠٦ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَرْسَلَ رَسُوْلُ اللهِ ﷺ رَجُلًا مِنْ أَصْحَابِهِ إِلٰى رَأْسٍ مِنْ رُؤُوْسِ الْمُشْرِكِيْنَ يَدْعُوْهُ إِلَى اللهِ، فَقَالَ: هٰذَا الإِلٰهُ الَّذِيْ تَدْعُوْ إِلَيْهِ أَمِنْ فِضَّةٍ هُوَ؟ أَمْ مِنْ نُحَاسٍ هُوَ؟ فَتَعَاظَمَ مَقَالَتُهُ فِيْ صَدْرِ رَسُوْلِ اللهِ ﷺ فَرَجَعَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ، فَقَالَ: ارْجِعْ

إِلَيْهِ فَادْعُهُ إِلَى اللهِ، فَرَجَعَ فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ، فَأَتٰى رَسُوْلَ اللهِ ﷺ فَأَخْبَرَهُ فَقَالَ: ارْجِعْ إِلَيْهِ فَادْعُهُ إِلَى اللهِ، وَرَسُوْلُ اللهِ ﷺ فِي الطَّرِيْقِ لَا يَعْلَمُ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ أَنَّ اللهَ قَدْ أَهْلَكَ صَاحِبَهُ، وَنَزَلَتْ عَلَى النَّبِيِّ ﷺ "وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللهِ". رواه أبو يعلى، قال المحقق: إسناده حسن ٣/٣٥١

106. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam deputed a Ṣaḥābī to one of the chiefs from the chiefs of the polytheists to invite him to Allāh. The chief said: Is the deity, towards whom you are inviting me, made of silver or copper? His remark displeased the heart of Rasūlullāh Ṣallallāhu 'alaihi wasallam's envoy. He returned to Nabī Ṣallallāhu 'alaihi wasallam and informed him. He asked the Ṣaḥābī to go back and invite him to Allāh. So, he went back and invited him again. The chief repeated his earlier remark. The Ṣaḥābī again came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and told him about his remark. He said: Go and invite him to Allāh again. Rasūlullāh Ṣallallāhu 'alaihi wasallam was on his way, and did not know (what happened) when that Ṣaḥābī came to Nabī Ṣallallāhu 'alaihi wasallam and informed him that Allah had killed him (by lightning), and Allāh revealed this verse to Rasūlullāh Ṣallallāhu 'alaihi wasallam

وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللهِ

He (Allāh) sends down lightning on the earth, to strike whomsoever He wills, and these people dispute concerning Allāh.

(Musnad Abu Ya'lā)

١٠٧ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ حِيْنَ بَعَثَهُ إِلَى الْيَمَنِ: إِنَّكَ سَتَأْتِيْ قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلٰى أَنْ يَشْهَدُوا أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذٰلِكَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِيْ كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذٰلِكَ فَأَخْبِرْهُمْ أَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلٰى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذٰلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ. رواه البخاري، باب أخذ الصدقة من الأغنياء...، رقم: ١٤٩٦

107. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh

Şallallāhu 'alaihi wasallam told Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu while sending him to Yemen: You are going to such a nation who are the people of the Book. When you reach them invite them to testify: "None is worthy of worship but Allāh and Muḥammad is His Messenger." If they accept this, tell them Allāh has made obligatory for them five times Şalāt in a day and night. If they accept that too, then tell them Allāh has made Zakāt obligatory for them, which is to be taken from their rich and given to their poor. If they accept that too, then refrain from taking the best of their property. Protect yourself from the curse of the oppressed, for there is no barrier between him and Allāh. (Bukhārī)

١٠٨ – عَنِ الْبَرَاءِ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ بَعَثَ خَالِدَ بْنَ الْوَلِيْدِ إِلٰى أَهْلِ الْيَمَنِ يَدْعُوْهُمْ إِلَى الإِسْلَامِ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيمَنْ خَرَجَ مَعَ خَالِدِ بْنِ الْوَلِيْدِ، فَأَقَمْنَا سِتَّةَ أَشْهُرٍ يَدْعُوْهُمْ إِلَى الإِسْلَامِ فَلَمْ يُجِيْبُوهُ، ثُمَّ إِنَّ رَسُوْلَ اللّٰهِ ﷺ بَعَثَ عَلِيَّ بْنَ أَبِيْ طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ وَأَمَرَهُ أَنْ يُقْفِلَ خَالِدًا إِلَّا رَجُلًا كَانَ مِمَّنْ مَعَ خَالِدٍ فَأَحَبَّ أَنْ يُعَقِّبَ مَعَ عَلِيٍّ فَلْيُعَقِّبْ مَعَهُ، قَالَ الْبَرَاءُ: فَكُنْتُ فِيمَنْ عَقَّبَ مَعَ عَلِيٍّ، فَلَمَّا دَنَوْنَا مِنَ الْقَوْمِ خَرَجُوا إِلَيْنَا، ثُمَّ تَقَدَّمَ فَصَلَّى بِنَا عَلِيٌّ ثُمَّ صَفَّنَا صَفًّا وَاحِدًا، ثُمَّ تَقَدَّمَ بَيْنَ أَيْدِيْنَا وَقَرَأَ عَلَيْهِمْ كِتَابَ رَسُوْلِ اللّٰهِ ﷺ، فَأَسْلَمَتْ هَمْدَانُ جَمِيْعًا، فَكَتَبَ عَلِيٌّ إِلٰى رَسُوْلِ اللّٰهِ ﷺ بِإِسْلَامِهِمْ، فَلَمَّا قَرَأَ رَسُوْلُ اللّٰهِ ﷺ الْكِتَابَ خَرَّ سَاجِدًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: "السَّلَامُ عَلٰى هَمْدَانَ، السَّلَامُ عَلٰى هَمْدَانَ". قال البيهقى: رواه البخارى مختصرا من وجه آخر عن ابراهيم بن يوسف، البداية والنهاية ٥/١٠١

108. Barā Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam deputed Khālid ibne-Walīd Raḍiyallāhu 'anhu to the people of Yemen to invite them to Islām. Barā says: I was included in that group accompanying Khālid. We stayed there for six months. He invited them to Islām but they did not accept Islām. Then, Rasūlullāh Şallallāhu 'alaihi wasallam sent 'Alī ibne-Abi Ṭālib Raḍiyallāhu 'anhu and ordered him to send Khālid back and those accompanying him, but those who wanted to stay with 'Alī, could stay with him. Barā says: I was among those who stayed with 'Alī. When we reached close to the people of Yemen, they came out facing us. 'Alī advanced and led the Şalāt. Then, he lined us in a row and then stepped forward from us and read to them the letter of Rasūlullāh Şallallāhu 'alaihi wasallam. The entire tribe of Hamadān

accepted Islām and 'Alī wrote a letter to Rasūlullāh Şallallāhu 'alaihi wasallam about their accepting Islām. The letter was read before Rasūlullāh Şallallāhu 'alaihi wasallam who then went into prostration. Then raising his head, he prayed: Peace be on Hamadān, peace be on Hamadān. (Bukhārī, Baihaqī, Bidāyah-wan-Nihāyah)

١٠٩ – عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ أَنْفَقَ نَفَقَةً فِيْ سَبِيْلِ اللّٰهِ كُتِبَتْ لَهُ سَبْعُمِائَةِ ضِعْفٍ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى فضل النفقة فى سبيل الله، رقم: ١٦٢٥

109. Khuraim ibne-Fātik Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: He who spends in the Path of Allāh, seven hundred times of that is recorded in his book of deeds. (Tirmidhī)

١١٠ – عَنْ مُعَاذٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالذِّكْرَ يُضَاعَفُ عَلَى النَّفَقَةِ فِيْ سَبِيْلِ اللّٰهِ عَزَّوَجَلَّ بِسَبْعِ مِائَةِ ضِعْفٍ. رواه أبوداوٗد، باب فى تضعيف الذكر فى سبيل الله عزّوجلّ، رقم: ٢٤٩٨

110. Mu'ādh Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Verily, the reward of offering Şalāt, Şiyām and Dhikr, in the Path of Allāh is enhanced, seven hundred times over the spending in the Path of Allāh. (Abu Dāwūd)

١١١ – عَنْ مُعَاذٍ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: إِنَّ الذِّكْرَ فِيْ سَبِيْلِ اللّٰهِ يُضَعَّفُ فَوْقَ النَّفَقَةِ بِسَبْعِ مِائَةِ ضِعْفٍ. قال يحيى فى حديثه: بِسَبْعِمِائَةِ أَلْفِ ضِعْفٍ. رواه أحمد ٣/٤٣٨

111. Mu'ādh Raḍiyallāhu 'anhu narrates that Rasūlullāh Şallallāhu 'alaihi wasallam said: Verily, the reward of remembrance of Allāh, in the Path of Allāh is enhanced seven hundred times over the spending thereof. In another narration the reward is increased seven hundred thousand times. (Musnad Aḥmad)

١١٢ – عَنْ مُعَاذٍ الْجُهَنِيِّ رَضِيَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: مَنْ قَرَأَ أَلْفَ آيَةٍ فِيْ سَبِيْلِ اللّٰهِ، كَتَبَهُ اللّٰهُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبى ٢/٨٧

112. Mu'ādh Al Juhanī Raḍiyallāhu 'anhu narrates that Rasūlullāh

Ṣallallāhu ‘alaihi wasallam said: He who recites a thousand verses (of the Qur’ān) in the Path of Allāh, Allāh will reckon him amongst Prophets, truthful followers, martyrs, and righteous. (Mustadrak Ḥākim)

١١٣ – عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: مَا كَانَ فِيْنَا فَارِسٌ يَوْمَ بَدْرٍ غَيْرَ الْمِقْدَادِ، وَلَقَدْ رَأَيْتُنَا وَمَا فِيْنَا إِلَّا نَائِمٌ إِلَّا رَسُوْلُ اللهِ ﷺ تَحْتَ شَجَرَةٍ يُصَلِّي وَيَبْكِيْ حَتّٰى أَصْبَحَ. رواه أحمد ١/ ١٢٥

113. ‘Alī Raḍiyallāhu ‘anhu narrates that no one was riding a horse on the day of Badar except Miqdād. I observed that we were all asleep except Rasūlullāh Ṣallallāhu ‘alaihi wasallam, who was offering Ṣalāt under a tree, and weeping till it dawned. (Musnad Aḥmad)

١١٤ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَامَ يَوْمًا فِيْ سَبِيْلِ اللهِ بَاعَدَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ بِذٰلِكَ الْيَوْمِ سَبْعِيْنَ خَرِيْفًا. رواه النسائي، باب ثواب من صام ٠٠٠٠، رقم: ٢٢٤٧

114. Abu Sa‘īd Al Khudrī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who fasts for a day in the Path of Allāh, Allāh will keep him away from Hell by a distance of seventy years of journey. (Nasaī)

١١٥ – عَنْ عَمْرِو بْنِ عَبَسَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَامَ يَوْمًا فِيْ سَبِيْلِ اللهِ بُعِّدَتْ مِنْهُ النَّارُ مَسِيْرَةَ مِائَةِ عَامٍ. رواه الطبراني في الكبير والأوسط ورجاله موثقون، مجمع الزوائد ٣/ ٤٤٤

115. ‘Amr ibne-‘Abasah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who fasts for a day in the Path of Allāh, the Hell-Fire will be kept away from him by a distance of hundred years of journey. (Ṭabarānī, Majma-‘uz-Zawāid)

١١٦ – عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ صَامَ يَوْمًا فِيْ سَبِيْلِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. رواه الترمذي وقال: هذا حديث غريب، باب ما جاء في فضل الصوم في سبيل الله، رقم: ١٦٢٤

116. Abu Umāmah Bāhilī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: If anyone fasts for a day in the Path of Allāh; Allāh puts a trench between him and Hell, which is as wide as the distance between the heavens and the earth. (Tirmidhī)

١١٧ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، أَكْثَرُنَا ظِلًّا مَنْ يَسْتَظِلُّ بِكِسَائِهِ، وَأَمَّا الَّذِيْنَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِيْنَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: ذَهَبَ الْمُفْطِرُوْنَ الْيَوْمَ بِالْأَجْرِ. رواه البخاري، باب فضل الخدمة في الغزو، رقم: ٢٨٩٠

117. Anas Raḍiyallāhu ‘anhu narrates that we were with Nabī Ṣallallāhu ‘alaihi wasallam; the one amongst us who used his own sheet for shade had the maximum shade. Those who were fasting could not do any work. And those who were not fasting, arose and set up the tents, watered the animals, and did all the painstaking hard work. Nabī Ṣallallāhu ‘alaihi wasallam said: Those not fasting have earned all the reward today. (Bukhārī)

١١٨ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نَغْزُوْ مَعَ رَسُوْلِ اللهِ ﷺ فِيْ رَمَضَانَ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، فَلَا يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةً فَصَامَ فَإِنَّ ذٰلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَإِنَّ ذٰلِكَ حَسَنٌ. رواه مسلم، باب جواز الصوم والفطر في شهر رمضان ٠٠٠٠، رقم: ٢٦١٨

118. Abu Sa‘īd Al-Khudrī Raḍiyallāhu ‘anhu narrates that we used to go on expeditions with Rasūlullāh Ṣallallāhu ‘alaihi wasallam during the month of Ramaḍān. Some of us fasted, and some of us did not fast. Those fasting were not displeased with the ones who were not fasting, nor those who were not fasting displeased with those who were fasting. They knew that those who had strength enough kept fast and that was good for them. Those who felt weak did not fast, and that was good for them. (Muslim)

١١٩ – عَنْ عَبْدِ اللهِ الْخَطْمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ: أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ. رواه أبو داود، باب في الدعاء عند الوداع، رقم: ٢٦٠١

119. ‘Abdullāh Al-Khatimī Raḍiyallāhu ‘anhu narrates that when Nabī Ṣallallāhu ‘alaihi wasallam wanted to bid farewell to the troops, he used to say:

أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ

I hand over to Allāh your Deen, your *Amānah* and your final deeds, (in Whose custody things are not lost).

(Badhl-ul-Majhūd)

Note: The *Amānah* includes the members of the family, wealth and belongings, and all the things that are given to a person; these are entrusted from Allāh Subḥānahū wa Ta'ālā. Similarly, this includes *Amānah* (belongings) of people entrusted with one who is going on a journey or his belongings entrusted with the people. What a comprehensive du'ā is made in this brief phrase that is: May Allāh take care of your religion, your family, your wealth and property, and give a good end to your deeds.

١٢٠ – عَنْ عَلِيِّ بْنِ رَبِيْعَةَ رَحِمَهُ اللهُ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ وَأُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللهِ، فَلَمَّا اسْتَوٰى عَلٰى ظَهْرِهَا قَالَ: الْحَمْدُ لِلّٰهِ، ثُمَّ قَالَ: سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ، ثُمَّ قَالَ: الْحَمْدُ لِلّٰهِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْ لِىْ إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيْلَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ ﷺ فَعَلَ كَمَا فَعَلْتُ ثُمَّ ضَحِكَ فَقُلْتُ: يَا رَسُوْلَ اللهِ! مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: إِنَّ رَبَّكَ تَعَالٰى يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اغْفِرْ لِىْ ذُنُوْبِىْ، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوْبَ غَيْرِىْ.

رواه أبو داوُد، باب ما يقول الرجل إذا ركب، رقم: ٢٦٠٢

120. 'Alī ibne-Rabī'ah Raḥmatullahi 'alaihi narrates: I was present with 'Ali Raḍiyallāhu 'anhu when an animal was brought him for riding. As he put his foot in the stirrup, he said: *Bismillāh* (In the name of Allāh). When he sat on its back he said: *Alḥamdulillāh* (Praise be to Allāh), and then said:

سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Glory to Him, Who has made this subservient to us, for we had not the strength to control it, and verily to our Rabb we are to return.

He then said thrice: *Alḥamdulillāh* (Praise be to Allāh) and thrice *Allāhu Akbar* (Allāh is the Greatest). Then he said:

سُبْحَانَكَ إِنِّىْ ظَلَمْتُ نَفْسِىْ فَاغْفِرْ لِىْ إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ

Glory be to You, I have wronged myself, so forgive me, as none except You can forgive.

Then he smiled. It was asked O Amirul Mu'minin (Commander of Faithful): What makes you smile? He said: I saw Rasūlullāh Ṣallallāhu 'alaihi wasallam doing as I have done and when he smiled,

I asked: O Rasūlallāh! What makes you smile? He replied: Your Rabb Ta'ālā, is pleased with His servant, when he says: Forgive my sins; as he is well aware that none except Him forgives sins. (Abu Dāwūd)

Note: Stirrup is a ring made of iron, which hangs on the two sides of the saddle of the horse, and the rider mounts on the horse by putting his foot in it.

١٢١ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ إِذَا اسْتَوٰى عَلٰى بَعِيْرِهِ خَارِجًا إِلٰى سَفَرٍ، كَبَّرَ ثَلَاثًا، قَالَ:

سُبْحَانَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ، وَإِنَّا إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ، اَللّٰهُمَّ! إِنَّا نَسْأَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى، وَمِنَ الْعَمَلِ مَا تَرْضٰى، اَللّٰهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا، وَاطْوِ عَنَّا بُعْدَهُ، اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِى السَّفَرِ، وَالْخَلِيْفَةُ فِى الْأَهْلِ، اَللّٰهُمَّ! إِنِّىْ أَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْأَهْلِ، وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيْهِنَّ: آئِبُوْنَ، تَائِبُوْنَ، عَابِدُوْنَ، لِرَبِّنَا حَامِدُوْنَ. رواه مسلم، باب استحباب الذكر إذا ركب دابته ٠٠٠٠، رقم: ٣٢٧٥

121. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that when Rasūlullāh Ṣallallāhu 'alaihi wasallam used to mount his animal for setting out on a journey, he would say *Allāhu Akbar* (Allāh is the Greatest) three times and then pray:

سُبْحَانَ الَّذِى.........وَالْأَهْلِ

Glory to Him Who has made this subservient to us, for we had no strength to control it, and verily to our Rabb do we return. O Allāh! We seek virtue and piety from You in this journey and those acts that please You. O Allāh! Make easy for us this journey and fold up its length for us. O Allāh! You are our companion in the journey, and the One Who looks after the family. O Allāh! I seek refuge with You from the hardships of this journey and of witnessing undesirable events and finding undesirable changes in property and family on return.

And when he would returned from the journey, he used to say the same words and made this addition:

آئِبُوْنَ، تَائِبُوْنَ، عَابِدُوْنَ، لِرَبِّنَا حَامِدُوْنَ

We are returning, repenting, worshipping and praising our Rabb.

(Muslim)

١٢٢ – عَنْ صُهَيْبٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَرَ قَرْيَةً يُرِيْدُ دُخُوْلَهَا إِلَّا قَالَ حِيْنَ يَرَاهَا: اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرَضِيْنَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضْلَلْنَ، وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ فَإِنَّا نَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَنَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيْهَا. رواه الحاكم وقال هذا حديث صحيح الاسناد ووافقه الذهبي ٢/ ١٠٠

122. Sohaib Raḍiyallāhu 'anhu narrates that whenever Nabī Ṣallallāhu 'alaihi wasallam intended to enter into a town, he invoked on seeing the town:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ......... مَا فِيْهَا

O Allāh! The Rabb of seven skies and of all the things which the seven skies shade; and the Rabb of seven earths and of all the things which the seven earths contain; and the Rabb of Shaiṭāns and of those who were led astray by them; and the Rabb of winds and those things which blow by these winds, we ask You of the good of this town and the good of its inhabitants and the good which is there in this town; and seek refuge with You, from the evil of this town, and of the evil of its inhabitants and the evil of everything that is in this town.

(Mustadrak Ḥākim)

١٢٣ – عَنْ خَوْلَةَ بِنْتِ حَكِيْمٍ السُّلَمِيَّةِ رَضِيَ اللهُ عَنْهَا تَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتّٰى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذٰلِكَ. رواه مسلم، باب في التعوذ من سوء القضاء ٠٠٠، رقم: ٦٨٧٨

123. Khawlah binte Ḥakīm As-Sulamiyyah Raḍiyallāhu 'anhā narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Whoever on arrival somewhere says:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in Allāh's perfect words from the evil of what He has created.

Then no evil will befall him, till he departs from where he arrived. (Muslim)

١٢٤ – عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْنَا يَوْمَ الْخَنْدَقِ يَا رَسُوْلَ اللهِ! هَلْ مِنْ شَيْءٍ نَقُوْلُهُ فَقَدْ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ، قَالَ: نَعَمْ! اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا قَالَ: فَضَرَبَ اللهُ عَزَّ وَجَلَّ وُجُوْهَ أَعْدَائِهِ بِالرِّيْحِ، فَهَزَمَهُمُ اللهُ عَزَّ وَجَلَّ بِالرِّيْحِ. رواه أحمد ٣/٣

124. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that at the Battle of Trench, we asked: O Rasūlallāh! Is there anything to invoke as our hearts are in our mouth. He said: Yes. (Say this):

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

O Allāh! Hide our weaknesses and give us security from fear.

Abu Sa'īd Al-Khudrī says: (We started saying these words and with its blessing) Allāh 'Azza wa Jall sent a wind on the faces of the enemies, and Allāh 'Azza wa Jall defeated them by the wind. (Musnad Aḥmad)

١٢٥ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيْلِ اللهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةِ بَابٍ: أَيْ فُلُ هَلُمَّ، قَالَ أَبُوْبَكْرٍ: يَارَسُوْلَ اللهِ! ذَاكَ الَّذِيْ لَا تَوٰى عَلَيْهِ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لَأَرْجُوْ أَنْ تَكُوْنَ مِنْهُمْ. رواه البخاري، باب فضل النفقة في سبيل الله، رقم: ٢٨٤١

125. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who contributes a pair of anything (for instance – two clothes or two horses) in the Path of Allāh, he would be invited by the warden of Paradise to enter. Every warden will invite him from his door: O such and such! Come in. Abu Bakr said: O Rasūlallāh! That person shall have no fear. Nabī Ṣallallāhu 'alaihi wasallam said: I do hope that you will be one of those. (Bukhārī)

١٢٦ – عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَفْضَلُ دِيْنَارٍ دِيْنَارٌ يُنْفِقُهُ الرَّجُلُ عَلٰى عِيَالِهِ، وَدِيْنَارٌ يُنْفِقُهُ عَلٰى فَرَسِهِ فِيْ سَبِيْلِ اللهِ، وَدِيْنَارٌ يُنْفِقُهُ الرَّجُلُ عَلٰى أَصْحَابِهِ فِيْ سَبِيْلِ اللهِ. رواه ابن حبان، قال المحقق: إسناده صحيح ١٠/٥٠٣

126. Thawbān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The most rewarding dinār, is that dinār a man spends on his family, and the dinār he spends on his horse in the Path of Allāh, and the dinār he spends on his colleagues in the Path of Allāh. (Dinār is the name of a golden coin). (Ibne-Ḥibbān)

١٢٧ – وَيُرْوَى عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشْوَرَةً لِأَصْحَابِهِ مِنْ رَسُوْلِ اللهِ ﷺ. رواه الترمذي، باب ما جاء في المشورة، رقم: ١٧١٤

127. It is narrated by Abu Hurairah Raḍiyallāhu 'anhu that I did not see anyone consulting so frequently with his companions, as Rasūlullāh Ṣallallāhu 'alaihi wasallam did. (Tirmidhī)

١٢٨ – عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُوْلَ اللهِ! إِنْ نَزَلَ بِنَا أَمْرٌ لَيْسَ فِيْهِ بَيَانُ أَمْرٍ وَلَا نَهْيٍ فَمَا تَأْمُرُنَا؟ قَالَ: شَاوِرُوا فِيْهِ الْفُقَهَاءَ وَالْعَابِدِيْنَ، وَلَا تُمْضُوا فِيْهِ رَأْيَ خَاصَّةٍ. رواه الطبراني في الأوسط ورجاله موثقون من أهل الصحيح، مجمع الزوائد ١/٤٢٨

128. 'Alī Raḍiyallāhu 'anhu narrates that he asked: O Rasūlallāh! If we have a matter in which we do not have any specific order, to do or not to do, what do you order in this regard to us? He said: Consult those who have good understanding of Deen and are devout worshippers, and do not decide on an individual opinion. (Ṭabarānī, Majma-'uz-Zawāid)

١٢٩ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ الآية، قَالَ رَسُوْلُ اللهِ ﷺ: أَمَا إِنَّ اللهَ وَرَسُوْلَهُ غَنِيَّانِ عَنْهُمَا وَلٰكِنْ جَعَلَهَا اللهُ رَحْمَةً لِأُمَّتِي، فَمَنْ شَاوَرَ مِنْهُمْ لَمْ يَعْدَمْ رُشْدًا، وَمَنْ تَرَكَ الْمَشْوَرَةَ مِنْهُمْ لَمْ يَعْدَمْ عَنَاءً. رواه البيهقي ٦/٧٦

129. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that when this verse was revealed: وَشَاوِرْهُمْ فِي الْأَمْرِ (And consult them in affairs), then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Behold! Allāh and His Messenger are above consultation. However, Allāh has made this a source of blessing for my Ummah. So, anyone of my Ummah who consults others, he remains on the straight path, and anyone who gives up consultation he remains in distress. (Baihaqī)

١٣٠ – عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: حَرَسُ لَيْلَةٍ فِي سَبِيْلِ اللهِ تَعَالَى أَفْضَلُ مِنْ أَلْفِ لَيْلَةٍ يُقَامُ لَيْلُهَا وَيُصَامُ نَهَارُهَا. رواه أحمد ١/٦١

130. 'Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: To be a guard a single night in the Path of Allāh Ta'ālā, is better than a thousand nights of worship standing by night and fasting in the day. (Musnad Aḥmad)

١٣١ – عَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ (يَوْمَ حُنَيْنٍ): مَنْ يَحْرُسُنَا اللَّيْلَةَ؟ قَالَ أَنَسُ بْنُ أَبِي مَرْثَدٍ الْغَنَوِيُّ رَضِيَ اللهُ عَنْهُمَا: أَنَا يَا رَسُوْلَ اللهِ! قَالَ: فَارْكَبْ، فَرَكِبَ فَرَسًا لَهُ وَجَاءَ إِلَى رَسُوْلِ اللهِ ﷺ، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: اسْتَقْبِلْ هٰذَا الشِّعْبَ حَتّٰى تَكُوْنَ فِي أَعْلَاهُ، وَلَا نُغَرَّنَّ مِنْ قِبَلِكَ اللَّيْلَةَ، فَلَمَّا أَصْبَحْنَا خَرَجَ رَسُوْلُ اللهِ ﷺ إِلَى مُصَلَّاهُ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ قَالَ: هَلْ أَحْسَسْتُمْ فَارِسَكُمْ؟ قَالُوا: يَا رَسُوْلَ اللهِ! مَا أَحْسَسْنَاهُ، فَثُوِّبَ بِالصَّلَاةِ، فَجَعَلَ رَسُوْلُ اللهِ ﷺ يُصَلِّي وَهُوَ يَتَلَفَّتُ إِلَى الشِّعْبِ حَتّٰى إِذَا قَضَى صَلَاتَهُ وَسَلَّمَ فَقَالَ: أَبْشِرُوا فَقَدْ جَاءَكُمْ فَارِسُكُمْ، فَجَعَلْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشِّعْبِ فَإِذَا هُوَ قَدْ جَاءَ حَتّٰى وَقَفَ عَلَى رَسُوْلِ اللهِ ﷺ فَسَلَّمَ وَقَالَ: إِنِّي انْطَلَقْتُ حَتّٰى كُنْتُ فِي أَعْلٰى هٰذَا الشِّعْبِ حَيْثُ أَمَرَنِي رَسُوْلُ اللهِ ﷺ، فَلَمَّا أَصْبَحْتُ اطَّلَعْتُ الشِّعْبَيْنِ كِلَيْهِمَا، فَنَظَرْتُ فَلَمْ أَرَ أَحَدًا، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: هَلْ نَزَلْتَ اللَّيْلَةَ؟ قَالَ: لَا، إِلَّا مُصَلِّيًا أَوْ قَاضِيًا حَاجَةً، فَقَالَ لَهُ رَسُوْلُ اللهِ ﷺ: قَدْ أَوْجَبْتَ، فَلَا عَلَيْكَ أَنْ لَا تَعْمَلَ بَعْدَهَا. رواه أبوداود، باب في فضل الحرس في سبيل الله عزوجل، رقم: ٢٥٠١

131. Sahl ibne-Ḥanẓalah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam (on the day of Hunain) asked: Who will be our guard tonight? Anas ibne-Abi Marthad Al-Ghanawi Raḍiyallāhu 'anhuma said: I, O Rasūlallāh! Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Mount your horse. He mounted his horse and came to Rasūlullāh Ṣallallāhu 'alaihi wasallam. Rasūlullāh Ṣallallāhu 'alaihi wasallam told him: Go to that mountain path till you reach its top. (Stand and guard there and be very alert) lest tonight through your negligence we get deceived. In the morning Rasūlullāh Ṣallallāhu 'alaihi wasallam went to his place of Ṣalāt and offered two raka'āt, he then said: Do you know about your horseman? The Ṣahabah said: O Rasūlallāh! We do not know. Then an announcement was made for *Ṣalāt-ul-Fajr*. During the Ṣalāt the attention of Rasūlullāh Ṣallallāhu 'alaihi wasallam was towards the mountain path. When he completed the Ṣalāt and on Salām said: Be happy, your horseman has come. We began to look between the trees in the mountain path from where Anas ibne-Abi Marthad was coming, until he stood before Rasūlullāh Ṣallallāhu 'alaihi wasallam and offered his salām and said: I went till I reached the top of the mountain path as Rasūlullāh Ṣallallāhu 'alaihi wasallam had

commanded me (I stood guard the whole night). In the morning, I looked down at both sides of the mountain but saw no one. Rasūlullāh Ṣallallāhu 'alaihi wasallam asked him: Did you dismount during the night? He replied: No, except for Ṣalāt or to relieve myself. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: You have made Paradise certain for yourself. Henceforth you will not be blamed if you do not offer any optional deeds. (Abu Dāwūd)

١٣٢ – عَنِ ابْنِ عَائِذٍ رَضِيَ اللهُ عَنْهُ خَرَجَ رَسُوْلُ اللهِ ﷺ فِي جَنَازَةِ رَجُلٍ، فَلَمَّا وُضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَا تُصَلِّ عَلَيْهِ يَا رَسُوْلَ اللهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ، فَالْتَفَتَ رَسُوْلُ اللهِ ﷺ إِلَى النَّاسِ فَقَالَ: هَلْ رَآهُ أَحَدٌ مِنْكُمْ عَلَى عَمَلِ الإِسْلَامِ ، فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُوْلَ اللهِ، حَرَسَ لَيْلَةً فِي سَبِيْلِ اللهِ، فَصَلَّى عَلَيْهِ رَسُوْلُ اللهِ ﷺ وَحَثَى التُّرَابَ عَلَيْهِ وَقَالَ: أَصْحَابُكَ يَظُنُّونَ أَنَّكَ مِنْ أَهْلِ النَّارِ وَأَنَا أَشْهَدُ أَنَّكَ مِنْ أَهْلِ الْجَنَّةِ. (الحديث) رواه البيهقي في شعب الإيمان ٤/٤٣

132. Ibne-Ā'idh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam came out to a man's funeral. When the bier was laid down, 'Umar ibnil-Khaṭṭāb Raḍiyallāhu 'anhu said: Do not offer his funeral Ṣalāt, O Rasūlallāh, for he was sinful. Rasūlullāh Ṣallallāhu 'alaihi wasallam turned towards the people and inquired whether any of them had seen him doing any deed of Islam. A man replied: Yes; O Rasūlallāh! He guarded one night in the Path of Allāh. Rasūlullāh Ṣallallāhu 'alaihi wasallam offered his funeral Ṣalāt and spread dust over his grave. Then he said (to the demised): Your companions think that you are one of those who will go to Hell but I testify that you are one of those who will go to Paradise. (Baihaqī)

١٣٣ – حَدَّثَنَا سَعِيْدُ بْنُ جُمْهَانَ قَالَ: سَأَلْتُ سَفِيْنَةَ عَنِ اسْمِهِ، فَقَالَ: إِنِّي مُخْبِرُكَ بِاسْمِي، سَمَّانِي رَسُوْلُ اللهِ ﷺ سَفِيْنَةَ، قُلْتُ: لِمَ سَمَّاكَ سَفِيْنَةَ؟ قَالَ: خَرَجَ وَمَعَهُ أَصْحَابُهُ، فَثَقُلَ عَلَيْهِمْ مَتَاعُهُمْ، فَقَالَ: ابْسُطْ كِسَاءَكَ، فَبَسَطْتُهُ، فَجَعَلَ فِيْهِ مَتَاعَهُمْ ثُمَّ حَمَلَهُ عَلَيَّ، فَقَالَ: احْمِلْ مَا أَنْتَ إِلَّا سَفِيْنَةً، قَالَ: فَلَوْ حَمَلْتُ يَوْمَئِذٍ وِقْرَ بَعِيْرٍ أَوْ بَعِيْرَيْنِ أَوْ خَمْسَةٍ أَوْ سِتَّةٍ، مَا ثَقُلَ عَلَيَّ. حلية الأولياء ١/٣٦٩ وذكره في الإصابة بنحوه ٢/٢٥٨

133. Sa'īd ibne-Jumhān Rahmatullāh says: I asked Safīnah Raḍiyallāhu 'anhu about his name. He replied: I will tell you about my name. Rasūlullāh Ṣallallāhu 'alaihi wasallam named me Safīnah.

I asked: Why did he give you the name of Safīnah? He said: Once Rasūlullāh Ṣallallāhu 'alaihi wasallam came on a journey along with his Ṣaḥabah. Their luggage was heavy for them, so Rasūlullāh Ṣallallāhu 'alaihi wasallam asked me to spread my sheet, which I spread. He put all their luggage on the sheet, then put it over me, and said: Carry it. You are a *Safīnah* (a sailing boat). He says: Regardless of one or two camel loads, that day, if it were five or six camel loads, it would not had been heavy for me. (Ḥilyah, Iṣābah)

١٣٤ – عَنْ أَحْمَرَ مَوْلَى أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزَاةٍ فَجَعَلْتُ أُعَبِّرُ النَّاسَ فِي وَادٍ أَوْ نَهْرٍ، فَقَالَ لِيَ النَّبِيُّ ﷺ: مَا كُنْتَ فِي هٰذَا الْيَوْمِ إِلَّا سَفِيْنَةً. الإصابة ١/٢٣

134. Aḥmar Raḍiyallāhu 'anhu, the freed slave of Umme-Salamah Raḍiyallāhu 'anhā narrates that we were on an expedition. (We passed by a valley or a stream) I started helping people in crossing the stream or valley. Nabī Ṣallallāhu 'alaihi wasallam told me: You have become a *Safīnah* (a sailing boat) today. (Iṣābah)

١٣٥ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةٍ عَلَى بَعِيْرٍ، قَالَ: فَكَانَ أَبُوْلُبَابَةَ وَعَلِيُّ بْنُ أَبِيْ طَالِبٍ زَمِيْلَيْ رَسُوْلِ اللهِ ﷺ قَالَ: فَكَانَتْ إِذَا جَاءَتْ عُقْبَةُ رَسُوْلِ اللهِ ﷺ قَالَا: نَحْنُ نَمْشِيْ عَنْكَ، قَالَ: مَا أَنْتُمَا بِأَقْوٰى مِنِّيْ وَمَا أَنَا بِأَغْنٰى عَنِ الْأَجْرِ مِنْكُمَا. رواه البغوي في شرح السنة، قال المحقق: إسناده حسن ١١/٣٥

135. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that on the day of Badr, there was one camel for every three men. He says: Abu Lubābah and 'Alī ibne-Abi Ṭālib were the travelling mates of Rasūlullāh Ṣallallāhu 'alaihi wasallam. He says: When it was the turn of Rasūlullāh Ṣallallāhu 'alaihi wasallam to dismount, they both said: We would walk for you. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: You two are not stronger than me, and I am in no less need for reward then you. (Sharḥ ḥus Sunnah lil Baghawī)

١٣٦ – عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ، فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوْهُ بِعَمَلٍ إِلَّا الشَّهَادَةَ. رواه البيهقي في شعب الإيمان ٦/٣٣٤

136. Sahl ibne-Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: During a journey the *Amīr* of the *Jamā'at* is the one who serves the most. He who excels his

companions in service cannot be excelled by anyone, on account of his deeds, except by martyrdom. (Baihaqī)

١٣٧ – عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ. (وهو بعض الحديث) رواه عبد الله بن أحمد والبزار والطبرانى ورجالهم ثقات، مجمع الزوائد٥/٩٢

137. Nu'mān ibne-Bashīr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: (To be attached to) the *Jamā'at* is a blessing and separating (from the *Jamā'at*) is a punishment. (Musnad Aḥmad, Bazzār , Tabarānī)

١٣٨ – عَنِ ابْنِ عُمَرَ رَضِىَ اللّٰهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِى الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ. رواه البخارى، باب السير وحده، رقم:٢٩٩٨

138. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If people knew, what I know, of travelling alone, no rider would ever travel alone at night. (Bukhārī)

١٣٩ – عَنْ أَنَسٍ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: عَلَيْكُمْ بِالدُّلْجَةِ، فَإِنَّ الْاَرْضَ تُطْوَى بِاللَّيْلِ. رواه ابو داود، باب فى الدلجة، رقم: ٢٥٧١

139. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: Do travel in the early part of the night, for the earth is folded during the night. (Abu Dāwūd)

Note: It means that when you go out on a journey, do not restrict travelling by day only, but travel at night also, for there are not as many hurdles as there are in the daytime, and travelling becomes easy. This is what the folding of the earth means. (Maẓāhir-e- Ḥaque)

١٤٠ – عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رَضِىَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ. رواه الترمذى وقال: حديث عبد الله بن عمرو أحسن، باب ما جاء فى كراهية أن يسافر وحده، رقم: ١٦٧٤

140. 'Amr ibne-Shoib Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A single rider is a Shaiṭān and a pair of riders is a pair of Shaitāns and three riders are a *Jamā'at*. (Tirmidhī)

Note: A rider here means a traveller. It means a traveller or two travellers can easily be trapped in evil by Shaitān. To clarify this a person travelling alone or two are stated to be Shaitān. It is therefore advisable that there be at least three persons in a journey so that they are saved from the Shaiṭān; and they can offer Ṣalāt in *Jamā'ah* and also be mutually helpful. (Maẓāhir Ḥaque)

١٤١ – عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: الشَّيْطَانُ يَهُمُّ بِالْوَاحِدِ وَالإِثْنَيْنِ، فَإِذَا كَانُوا ثَلَاثَةً لَمْ يَهُمَّ بِهِمْ. رواه البزار وفيه عبد الرحمن بن أبى الزناد وهو ضعيف وقد وثق، مجمع الزوائد٣/٤٩١

141. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Shaiṭān intends to do evil to one or two persons, but if they are three, then he does not intend to do evil to them. (Bazzār, Majma-'uz-Zawāid)

١٤٢ – عَنْ أَبِى ذَرٍّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: اثْنَانِ خَيْرٌ مِنْ وَاحِدٍ، وَثَلَاثٌ خَيْرٌ مِنِ اثْنَيْنِ، وَأَرْبَعَةٌ خَيْرٌ مِنْ ثَلَاثَةٍ، فَعَلَيْكُمْ بِالْجَمَاعَةِ فَإِنَّ اللّٰهَ عَزَّوَجَلَّ لَنْ يَجْمَعَ أُمَّتِى إِلَّا عَلَى هُدًى. رواه أحمد٥/١٤٥

142. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Two men are better than one, and three are better than two, and four are better than three. So, it is incumbent on you to be in a *Jamā'at;* for Allāh 'Azza wa Jall will never unite my Ummah on anything except on *Hidāyah*(guidance). (Musnad Aḥmad)

١٤٣ – عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِنَّ يَدَ اللّٰهِ عَلَى الْجَمَاعَةِ، فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْكُضُ. (وهو بعض الحديث) رواه النسائى، باب قتل من فارق الجماعة...، رقم:٤٠٢٥

143. 'Arfajah ibne-Shuraiḥ Al-Ashja'ī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh's hand is on *Jamā'at*. Indeed Shaiṭān is with the one who has separated himself from the *Jamā'at* and provokes him. (Nasa'ī)

١٤٤ – عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: كَانَ رَسُوْلُ اللّٰهِ ﷺ يَتَخَلَّفُ فِى الْمَسِيْرِ

فَيُزْجِي الضَّعِيْفَ وَيُرْدِفُ وَيَدْعُوْ لَهُمْ. رواه أبوداوُد، باب لزوم الساقة، رقم: ٢٦٣٩

144. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that while travelling, Rasūlullāh Ṣallallāhu 'alaihi wasallam used to remain behind; and used to urge forward the weaker animals, and give a ride to the one on foot and pray for all of them. (Abu Dāwūd)

١٤٥ – عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا خَرَجَ ثَلَاثَةٌ فِيْ سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ. رواه أبوداوُد، باب في القوم يسافرون ...، رقم: ٢٦٠٨

145. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When three set out on a journey, they must make one of them as their *Amīr*. (Abu Dāwūd)

١٤٦ – عَنْ أَبِيْ مُوْسٰى رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِيْ عَمِّيْ، فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُوْلَ اللهِ! أَمِّرْنَا عَلٰى بَعْضِ مَا وَلَّاكَ اللهُ عَزَّوَجَلَّ، وَقَالَ الْآخَرُ مِثْلَ ذٰلِكَ، فَقَالَ: إِنَّا وَاللهِ لَا نُوَلِّيْ عَلٰى هٰذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرِصَ عَلَيْهِ. رواه مسلم، باب النهي عن طلب الإمارة والحرص عليها، رقم: ٤٧١٧

146. Abu Mūsā Raḍiyallāhu 'anhu narrates that I and two of my paternal cousins, went to Nabī Ṣallallāhu 'alaihi wasallam. One of them said: O Rasūlallāh! Make us the *Amīr* of the area which Allāh Azza wa Jall has put in your charge. The other also expressed the same desire. He replied: I swear by Allāh! We never put anyone in charge of these affairs who himself asks for it, or aspires for it. (Muslim)

١٤٧ – عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ فَارَقَ الْجَمَاعَةَ وَاسْتَذَلَّ الإِمَارَةَ، لَقِيَ اللهَ وَلَا وَجْهَ لَهُ عِنْدَهُ. رواه أحمد ورجاله ثقات، مجمع الزوائد ٥/ ٤٠١

147. Ḥudhaifah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He who separates from the *Jamā'at*, and degrades the authority of the *Amīr* will meet Allāh having no status in His eyes. (Musnad Aḥmad, Majma-'uz-Zawāid)

١٤٨ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ اللهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ، أَحَفِظَ أَمْ ضَيَّعَ. رواه ابن حبان، قال المحقق: إسناده صحيح على شرطهما ١٠/ ٣٤٤

148. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, Allāh will ask every guardian for the things under his custody, whether he cared for them or neglected them. (Ibne-Ḥibbān)

١٤٩ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِيْ أَهْلِهِ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُوْلَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيْهِ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُوْلٌ عَنْ رَعِيَّتِهِ. رواه البخاري، باب الجمعة في القرى والمدن، رقم: ٨٩٣

149. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Every one of you is responsible and every one of you is accountable for those under you. A ruler is responsible and will be accountable for his subjects; a man is responsible for his family members, and will be accountable for them; a woman is responsible for her husband's house (his children, etc.) and she will be accountable for them; a servant is responsible for the wealth of his master, and will be accountable for it; a son is responsible for his father's wealth, and will be accountable for it. Every one of you is responsible, and will be accountable for whatever is placed under his custody. (Bukhārī)

١٥٠ – عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يَسْتَرْعِي اللهُ تَبَارَكَ وَتَعَالٰى عَبْدًا رَعِيَّةً قَلَّتْ أَوْ كَثُرَتْ إِلَّا سَأَلَهُ اللهُ تَبَارَكَ وَتَعَالٰى عَنْهَا يَوْمَ الْقِيَامَةِ أَقَامَ فِيْهِمْ أَمْرَ اللهِ تَبَارَكَ وَتَعَالٰى أَمْ أَضَاعَهُ حَتّٰى يَسْأَلَهُ عَنْ أَهْلِ بَيْتِهِ خَاصَّةً. رواه أحمد ٢/ ١٥

150. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Any person who is appointed a ruler by Allāh Tabāraka wa Ta'ālā over his subjects, whether small or big in number, Allāh Tabāraka wa Ta'ālā will question him about them on the Day of Resurrection; whether he established in them the commands of Allāh Tabāraka wa Ta'ālā or neglected them. So much so, that he would be, questioned about his family members in particular. (Musnad Aḥmad)

١٥١ - عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيْفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيْمٍ. رواه مسلم، باب كراهة الإمارة بغير ضرورة، رقم: ٤٧٢٠

151. Abu Dhar Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: O Abu Dhar! I see that you are weak; and I like for you what I like for myself. Do not be *Amīr* even of two persons, and do not accept the responsibility of an orphan's wealth. (Muslim)

Note: What Rasūlullāh Ṣallallāhu 'alaihi wasallam impressed upon Abu Dhar was that if he were weak like Abu Dhar, he would not become *Amīr* even over two persons.

١٥٢ - عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيْفٌ وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيْهَا. رواه مسلم، باب كراهة الإمارة بغير ضرورة، رقم: ٤٧١٩

152. Abu Dhar Raḍiyallāhu 'anhu narrates that I said: O Rasūlallāh! Why do you not appoint me as a governor? Rasūlullāh Ṣallallāhu 'alaihi wasallam patted me on my shoulder and said: Abu Dhar! You are weak, and this is a trust and this will be a cause of humiliation and regret on the Day of Resurrection; except for a person, who takes it as it ought to be taken and fulfils his obligations. (Muslim)

١٥٣ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ (لِي) النَّبِيُّ ﷺ: يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ: لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوْتِيْتَهَا عَنْ مَسْئَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوْتِيْتَهَا مِنْ غَيْرِ مَسْئَلَةٍ أُعِنْتَ عَلَيْهَا. (الحديث) رواه البخاري، باب قول الله تبارك وتعالى لا يؤاخذكم الله ...، رقم: ٦٦٢٢

153. 'Abdur Raḥmān ibne-Samurah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told him: O 'Abdur Raḥmān ibne-Samurah! Do not ask to be a *Amīr*, for if you are made that as a result of your asking for it, you will be left to deal with it yourself. And if you are made a *Amīr* without aspiring for it, you will be helped in undertaking it. (Bukhārī)

١٥٤ - عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ سَتَحْرِصُوْنَ عَلَى الْإِمَارَةِ، وَسَتَكُوْنُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ. رواه البخاري، باب ما يكره من الحرص على الإمارة، رقم: ٧١٤٨

154. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: A time is coming when you will aspire for authority (becoming *Amīr)*, but it will be a cause of regret on the Day of Resurrection. How good is she who breastfeeds and how bad is she who stops breastfeeding. (Bukhārī)

Note: The last sentence of this ḥadīth means that when somebody assumes public office, it appears to be very dear like a breast-feeding woman to an infant, and when one loses public position and authority this causes distress, just as an infant feels distressed when breast-feeding is stopped for him.

١٥٥ - عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنْ شِئْتُمْ أَنْبَأْتُكُمْ عَنِ الْإِمَارَةِ، وَمَا هِيَ؟ فَنَادَيْتُ بِأَعْلَى صَوْتِي ثَلَاثَ مَرَّاتٍ: وَمَا هِيَ يَا رَسُوْلَ اللهِ؟ قَالَ: أَوَّلُهَا مَلَامَةٌ، وَثَانِيْهَا نَدَامَةٌ، وَثَالِثُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ، وَكَيْفَ يَعْدِلُ مَعَ قَرَابَتِهِ؟ رواه البزار والطبراني في الكبير والأوسط باختصار ورجال الكبير رجال الصحيح، مجمع الزوائد ٥/٣٦٣

155. 'Awf ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If you wish I shall inform you what is the reality of *Imārah* (governing)? I loudly asked three times: What is it? O Rasūlallāh! He said: The first is criticism, the second is regret and the third is the Punishment on the Day of Resurrection, except he who dispenses justice and how can one dispense justice in respect of one's relatives. (Ṭabarānī, Majma-'uz-Zawāid)

Note: This means that one who becomes an *Amīr* (Ruler or Governor) is first criticised and admonished from every quarter; that he has done this wrong and done that wrong, etc. Next, due to this reproach, he becomes regretful and says: Why did I accept this responsibility (becoming a ruler)? Then in the last stage, if justice is not dispensed, there will be punishment on the Day of Reckoning. So this turns out to be a cause of disgrace and humiliation in this world, and of tough accountability in the Hereafter.

١٥٦ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنِ اسْتَعْمَلَ رَجُلًا مِنْ عِصَابَةٍ وَفِي تِلْكَ الْعِصَابَةِ مَنْ هُوَ أَرْضَى لِلّٰهِ مِنْهُ فَقَدْ خَانَ اللهَ وَخَانَ رَسُوْلَهُ وَخَانَ الْمُؤْمِنِيْنَ. رواه الحاكم في المستدرك وقال: هذا حديث صحيح الإسناد ولم يخرجاه ٤/٩٢

156. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone makes someone *Amīr* of a *Jamā'at* (group), and there is a man in that *Jamā'at* more pleasing to Allāh , he is guilty of breach of trust to Allāh, breach of trust to His Messenger and breach of trust to the believers. (Mustadrak Ḥākim)

Note: In the presence of a better one, if some other is to be made *Amīr* due to certain religious considerations, then this will not be included in this warning. As at one occasion, Rasūlullāh Ṣallallāhu 'alaihi wasallam sent a delegation, in which he appointed 'Abdullāh ibne-Jaḥsh Raḍiyallāhu 'anhu as *Amīr,* and said to them: He is not superior amongst you but possesses more patience in withstanding hunger and thirst. (Musnad Aḥmad)

١٥٧ – عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَا مِنْ أَمِيْرٍ يَلِي أَمْرَ الْمُسْلِمِيْنَ ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ. رواه مسلم، باب فضيلة الأمير العادل، رقم: ٤٧٣١

157. Ma'qil ibne-Yasār Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Anyone who has been made *Amīr* for the governance of the affairs of the Muslims, and he does not endeavour for their welfare, but he will not enter Paradise along with the Muslims. (Muslim)

١٥٨ – عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِيْنَ، فَيَمُوْتُ وَهُوَ غَاشٌّ لَهُمْ، إِلَّا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ. رواه البخاري، باب من استرعى رعية فلم ينصح، رقم: ٧١٥١

158. Ma'qil ibne-Yasār Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Anyone made responsible for the governance of the affairs of Muslims dies acting dishonestly towards them, Allāh will forbid Paradise for him. (Bukhārī)

١٥٩ – عَنْ أَبِي مَرْيَمَ الْأَزْدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ وَلَّاهُ اللهُ

عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِيْنَ، فَاحْتَجَبَ دُوْنَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ، احْتَجَبَ اللهُ عَنْهُ دُوْنَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ. رواه أبو داود، باب فيما يلزم الإمام من أمر الرعية ...، رقم: ٢٩٤٨

159. Abu Maryam Al Azdī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: If Allāh Azza wa Jall puts a man in authority of the affairs of the Muslims, and he turns his face away from their needs, destitution and poverty, Allāh will turn away from his needs, and will not help him in destitution and poverty. (Abu Dāwūd)

١٦٠ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا مِنْ أَحَدٍ يُؤَمَّرُ عَلَى عَشَرَةٍ فَصَاعِدًا لَا يُقْسِطُ فِيْهِمْ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ فِي الْأَصْفَادِ وَالْأَغْلَالِ. رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤/٨٩

160. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone made *Amīr* over ten or more persons does not deal with them equitably, he will come chained and handcuffed on the Day of Reckoning. (Mustadrak Ḥākim)

١٦١ – عَنْ أَبِي وَائِلٍ رَحِمَهُ اللهُ أَنَّ عُمَرَ اسْتَعْمَلَ بِشْرَ بْنَ عَاصِمٍ عَلَى صَدَقَاتِ هَوَازِنَ، فَتَخَلَّفَ بِشْرٌ فَلَقِيَهُ عُمَرُ، فَقَالَ: مَا خَلَّفَكَ، أَمَا لَنَا عَلَيْكَ سَمْعٌ وَطَاعَةٌ، قَالَ: بَلَى! وَلٰكِنْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ وُلِّيَ مِنْ أَمْرِ الْمُسْلِمِيْنَ شَيْئًا أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ حَتّٰى يُوْقَفَ عَلَى جِسْرِ جَهَنَّمَ. (الحديث) أخرجه البخاري من طريق سويد، الإصابة ١/١٥٢

161. Abu Wāil Raḥimahullāh narrates that 'Umar appointed Bishr ibne-'Asim of Hawadhin as collector of Ṣadaqah. But Bishr did not go. 'Umar met and asked him: What held you up? Is it not necessary for you to listen and to obey us? Bishr replied: Yes, verily! But I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying that one who is made responsible for some affairs of the Muslims, he will be brought and held at the bridge over Hell on the Day of Resurrection. (Bukhārī)

١٦٢ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ أَمِيْرِ عَشَرَةٍ إِلَّا يُؤْتٰى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُوْلًا حَتّٰى يَفُكَّهُ الْعَدْلُ أَوْ يُوْبِقَهُ الْجَوْرُ. رواه البزار والطبراني في الأوسط ورجال البزار رجال الصحيح، مجمع الزوائد ٥/٣٧٠

162. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Any *Amīr* over ten persons, will be brought on the Day of Reckoning with an iron collar around his neck, till his justice gets him free, or his tyranny destroys him. (Bazzār, Ṭabarānī, Majma-'uz-Zawāid)

١٦٣ – عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سَيَلِيْكُمْ أُمَرَاءُ يُفْسِدُونَ، وَمَا يُصْلِحُ اللهُ بِهِمْ أَكْثَرُ، فَمَنْ عَمِلَ مِنْهُمْ بِطَاعَةِ اللهِ فَلَهُمُ الْأَجْرُ وَعَلَيْكُمُ الشُّكْرُ، وَمَنْ عَمِلَ مِنْهُمْ بِمَعْصِيَةِ اللهِ فَعَلَيْهِمُ الْوِزْرُ وَعَلَيْكُمُ الصَّبْرُ. رواه البيهقي في شعب الايمان ٦/١٥

163. 'Abdullāh ibne-Mas'ūd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There will be some of your *Amīrs* who will cause corruption, and Allāh will bring reforms through them, more than their corruption. So, that *Amīr* who works in obedience to Allāh, will be rewarded, and gratefulness is necessary from you. And that *Amīr* who works in disobedience to Allāh, the sins thereof, will be on him; and you will have to be patient. (Baihaqī)

١٦٤ – عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ مِنْ رَسُوْلِ اللهِ ﷺ يَقُوْلُ فِي بَيْتِي هٰذَا: اَللّٰهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ. رواه مسلم، باب فضيلة الأمير العادل ٠٠٠٠، رقم: ٤٧٢٢

164. 'Ā'ishah Raḍiyallāhu'anhā narrates: I heard from Rasūlullāh Ṣallallāhu 'alaihi wasallam making this duā in my house: O Allāh! Whosoever is placed in authority over my Ummah and is harsh with them, You be harsh on him; and whoever in authority over my Ummah is kind to them, You be kind on him. (Muslim)

١٦٥ – عَنْ جُبَيْرِ بْنِ نُفَيْرٍ وَكَثِيْرِ بْنِ مُرَّةَ وَعَمْرِو بْنِ الْأَسْوَدِ وَالْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ وَأَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْأَمِيْرَ إِذَا ابْتَغَى الرِّيْبَةَ فِي النَّاسِ أَفْسَدَهُمْ. رواه أبو داوُد، باب في التجسس، رقم: ٤٨٨٩

165. Jubair ibne-Nufair, Kathīr ibne-Murrah, 'Amr ibne-Aswad, Miqdām ibne-Ma'dīkarab and Abu Umāmah Raḍiyallāhu'anhum narrate that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When an *Amīr* exposes faults in the people, he corrupts them. (Abu Dāwūd)

Note: This means that when the *Amīr,* instead of trusting his people,

looks for their faults and becomes suspicious about them, then he himself is a source of discord and dispersion. Therefore, it is essential for the *Amīr*, that he veils the faults of the people and is not suspicious, but makes good assumptions about them. (Badhl-ul-Majhūd)

١٦٦ – عَنْ أُمِّ الْحُصَيْنِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدَّعٌ أَسْوَدُ يَقُوْدُكُمْ بِكِتَابِ اللهِ، فَاسْمَعُوا لَهُ وَأَطِيْعُوا. رواه مسلم، باب وجوب طاعة الأمراء٠٠٠٠، رقم: ٤٧٦٢

166. Umme Ḥuṣain Raḍiyallāhu 'anhā narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If a slave is made an *Amīr* on you, whose nose and ears are cut and he is of black complexion; but he leads you according to the Book of Allāh, you should listen to his orders and obey him. (Muslim)

١٦٧ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اسْمَعُوا وَأَطِيْعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيْبَةٌ. رواه البخارى، باب السمع والطاعة للإمام٠٠٠٠، رقم: ٧١٤٢

167. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Listen and obey, even if an Abyssinian slave with a head like a raisin is made *Amīr* over you. (Bukhārī)

١٦٨ – عَنْ وَائِلٍ الْحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اسْمَعُوا وَأَطِيْعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ. رواه مسلم، باب فى طاعة الأمراء وإن منعوا الحقوق، رقم: ٤٧٨٣

168. Wāil Al-Ḥaḍramī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Listen and obey the *Amīr*; for on them shall be the responsibility of what they do, and on you shall be the responsibility of what you do. (Muslim)

١٦٩ – عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: اعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَطِيْعُوا مَنْ وَلَّاهُ اللهُ أَمْرَكُمْ، وَلَا تُنَازِعُوا الْأَمْرَ أَهْلَهُ وَلَوْ كَانَ عَبْدًا أَسْوَدَ، وَعَلَيْكُمْ بِمَا تَعْرِفُونَ مِنْ سُنَّةِ نَبِيِّكُمْ وَالْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، وَعَضُّوا عَلٰى نَوَاجِذِكُمْ بِالْحَقِّ. رواه الحاكم وقال: هذا إسناد صحيح على شرطهما حميعا ولا أعرف له علة ووافقه الذهبى ١/٩٦

169. 'Irbādh ibne-Sāriyah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Worship Allāh and do not associate anything with Him. And obey those put in authority of your affairs. Do not dispute with the *Amīr* about his authority, even if he is a black slave. Hold firmly to the Sunnah of your Nabī and his rightly guided Khalīfahs, blessed with *Hidāyah*, and hold fast with your teeth to the righteous way. (Mustadrak Ḥākim)

١٧٠ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَال رَسُوْلُ اللّٰهِ ﷺ: إِنَّ اللّٰهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوا، وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللّٰهُ أَمْرَكُمْ، وَيَسْخَطُ لَكُمْ قِيْلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ. رواه أحمد ٢/٣٦٧

170. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Allāh likes for you three things and dislikes for you three things. He likes that you worship Him and do not associate any partner with Him. That you all hold fast to the rope of Allāh and do not get divided. That you be a well-wisher to those whom Allāh has put in authority over you. And He dislikes your indulging in unprofitable discussions and; wasting your wealth; and asking unnecessary questions. (Musnad Aḥmad)

١٧١ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللّٰهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللّٰهَ، وَمَنْ أَطَاعَ الإِمَامَ فَقَدْ أَطَاعَنِي وَمَنْ عَصَى الإِمَامَ فَقَدْ عَصَانِي. رواه ابن ماجه، باب طاعة الإمام، رقم: ٢٨٥٩

171. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who obeys me has indeed obeyed Allāh; and he who disobeys me has indeed disobeyed Allāh. He who obeys the *Amīr* has obeyed me, and who disobeys the *Amīr* has disobeyed me. (Ibne-Mājah)

١٧٢ – عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ رَأَى مِنْ أَمِيْرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ فَمِيْتَةٌ جَاهِلِيَّةٌ. رواه مسلم، باب وجوب ملازمة جماعة المسلمين ...، رقم: ٤٧٩٠

172. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: If anyone sees something in his

Amīr that he dislikes, he should be patient. For, one who separates from the community of Muslims even the distance of a hand span, and dies, he dies like those dying in ignorance (pre-Islamic times). (Muslim)

Note: Dying like those in the pre-Islamic times means that during the time of ignorance people were unrestrained. They neither obeyed their leaders nor listened to their guidance. (Nawawī)

١٧٣ – عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا طَاعَةَ فِي مَعْصِيَةِ اللّٰهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوْفِ. (وهو بعض الحديث) رواه أبو داوُد، باب في الطاعة، رقم: ٢٦٢٥

173. 'Alī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is no obedience to anyone in disobedience to Allāh. Obedience is only in what is good. (Abu Dāwūd)

١٧٤ – عَنِ ابْنِ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا أَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: السَّمْعُ وَالطَّاعَةُ حَقٌّ عَلَى الْمَرْءِ الْمُسْلِمِ فِيْمَا أَحَبَّ أَوْ كَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ. رواه أحمد ٢/١٤٢

174. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Hearing and obeying the *Amīr* is the duty of a Muslim, whether he likes it or not, except when the *Amīr* commands to do an act of disobedience to Allāh. If ordered disobedience to Allāh he must neither listen nor obey. (Musnad Aḥmad)

١٧٥ – عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: إِذَا سَافَرْتُمْ فَلْيَؤُمَّكُمْ أَقْرَأُكُمْ وَإِنْ كَانَ أَصْغَرَكُمْ، وَإِذَا أَمَّكُمْ فَهُوَ أَمِيْرُكُمْ. رواه البزار وإسناده حسن، مجمع الزوائد ٢/٢٠٦

175. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When you travel, your *Imām* (who leads the Ṣalāt) ought to be the one who remembers the Qur'ān most (and be the one most acquainted with *Fiqh*), even if he is the youngest of you; and when he becomes your *Imām* he is your *Amīr*. (Bazzār, Majma-'uz-Zawāid)

Note: However, from the other narrations, it appears that Rasūlullāh Ṣallallāhu 'alaihi wasallam made someone an *Amīr* because of a certain specific quality though his companions were better than him as mentioned in Hadith No. 156.

١٧٦ – عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ عَبَدَ اللهَ تَبَارَكَ وَتَعَالٰى لَا يُشْرِكُ بِهِ شَيْئًا فَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَأَطَاعَ فَإِنَّ اللهَ تَبَارَكَ وَتَعَالٰى يُدْخِلُهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ، وَلَهَا ثَمَانِيَةُ أَبْوَابٍ، وَمَنْ عَبَدَ اللهَ تَبَارَكَ وَتَعَالٰى لَا يُشْرِكُ بِهِ شَيْئًا وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَسَمِعَ وَعَصَى فَإِنَّ اللهَ تَبَارَكَ وَتَعَالٰى مِنْ أَمْرِهِ بِالْخِيَارِ، إِنْ شَاءَ رَحِمَهُ وَإِنْ شَاءَ عَذَّبَهُ. رواه أحمد والطبراني ورجال أحمد ثقات، مجمع الزوائد ٥/٣٨٩

176. 'Ubāda ibne-Ṣāmit Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who worshipped Allāh Tabāraka wa Ta'ālā, and did not associate any partner with Him, established Ṣalāt, paid Zaka'āt, and listened and obeyed his *Amīr*; Allāh Tabāraka wa Ta'ālā will make him enter Paradise from the door of his choice, and Paradise has eight doors. And he who worshipped Allāh Tabāraka wa Ta'ālā and did not associate any partner with Him, established Ṣalāt, paid Zaka'āt, and listened to his *Amīr* and disobeyed him, his matter is with Allāh Tabāraka wa Ta'ālā; He may have mercy on him or inflict punishment on him. (Musnad Aḥmad, Ṭabarānī, Majma-'uz-Zawāid)

١٧٧ – عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ قَالَ: الْغَزْوُ غَزْوَانِ، فَأَمَّا مَنِ ابْتَغَى وَجْهَ اللهِ، وَأَطَاعَ الإِمَامَ، وَأَنْفَقَ الْكَرِيْمَةَ، وَيَاسَرَ الشَّرِيْكَ، وَاجْتَنَبَ الْفَسَادَ، فَإِنَّ نَوْمَهُ وَنَبْهَهُ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ غَزَا فَخْرًا وَرِيَاءً وَسُمْعَةً، وَعَصَى الإِمَامَ، وَأَفْسَدَ فِي الْأَرْضِ، فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ. رواه أبوداود، باب فيمن يغزو ويلتمس الدنيا، رقم: ٢٥١٥

177. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Jihād* is of two kinds. The one who seeks Allāh's favour, obeys the *Amīr*, and spends the best he values, treats his colleagues kindly and avoids doing mischief; then he will have the reward, for all the time whether asleep or awake and he who fights in a boasting spirit, for the sake of vain display, and to gain a reputation, disobeys the *Amīr* and spreads mischief on the earth, then he will not return with gain. (Abu Dāwūd)

١٧٨ – عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُوْلَ اللهِ! رَجُلٌ يُرِيْدُ الْجِهَادَ فِي سَبِيْلِ اللهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ ﷺ: لَا أَجْرَ لَهُ، فَأَعْظَمَ ذٰلِكَ النَّاسُ، وَقَالُوا

لِلرَّجُلِ: عُدْ لِرَسُوْلِ اللهِ ﷺ فَلَعَلَّكَ لَمْ تُفَهِّمْهُ، فَقَالَ: يَا رَسُوْلَ اللهِ! رَجُلٌ يُرِيْدُ الْجِهَادَ فِي سَبِيْلِ اللهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ: لَا أَجْرَ لَهُ، فَقَالُوا لِلرَّجُلِ: عُدْ لِرَسُوْلِ اللهِ ﷺ فَقَالَ لَهُ الثَّالِثَةَ، فَقَالَ لَهُ: لَا أَجْرَ لَهُ. رواه أبوداود، باب فيمن يغدو ويلتمس الدنيا، رقم: ٢٥١٦

178. Abu Hurairah Raḍiyallāhu 'anhu narrates that a person asked: O Rasūlallāh! A man wishes to go on *Jihād* in the Path of Allāh desiring some worldly advantage. Nabī Ṣallallāhu 'alaihi wasallam said: He will have no reward. This had a great impact on the people, and they asked that man: Enquire from Rasūlullāh Ṣallallāhu 'alaihi wasallam again, as perhaps, you could not understand his point. This man again said: O Rasūlallāh! A man wishes to take part in *Jihād* in the Path of Allāh desiring some worldly advantage. He said: He will have no reward. The people asked him to enquire from Rasūlullāh Ṣallallāhu 'alaihi wasallam again. So he asked the question for the third time. He replied: There is no reward for him. (Abu Dāwūd)

١٧٩ – عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: وَكَانَ النَّاسُ إِذَا نَزَلَ رَسُوْلُ اللهِ ﷺ مَنْزِلًا تَفَرَّقُوا فِي الشِّعَابِ وَالْأَوْدِيَةِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ تَفَرُّقَكُمْ فِي هٰذِهِ الشِّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذٰلِكُمْ مِنَ الشَّيْطَانِ، فَلَمْ يَنْزِلْ بَعْدَ ذٰلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلٰى بَعْضٍ حَتّٰى يُقَالَ: لَوْ بُسِطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ. رواه أبوداود، باب مايؤمر من انضمام العسكر وسعته، رقم: ٢٦٢٨

179. Abu Tha'labah Al-Khushanī Raḍiyallāhu 'anhu narrates that the Ṣaḥābah used to encamp with Rasūlullāh Ṣallallāhu 'alaihi wasallam. At a location, they scattered in the mountain paths and valleys. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Your scattering in the mountain paths and valleys is only from Shaitān. After that whenever they camped at a location they kept so close together, that it used to be said, that if a cloth were to be spread over them, it would cover them all. (Abu Dāwūd)

١٨٠ – عَنْ صَخْرٍ الْغَامِدِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: اَللّٰهُمَّ بَارِكْ لِأُمَّتِيْ فِيْ بُكُوْرِهَا، وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهَا مِنْ أَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ، فَأَثْرٰى وَكَثُرَ مَالُهُ. رواه أبوداود، باب في الابتكار في السفر، رقم: ٢٦٠٦

180. Ṣakhr Al-Ghāmidī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: اَللّٰهُمَّ بَارِكْ لِأُمَّتِيْ فِيْ بُكُوْرِهَا "O Allāh! Bless

my people in their early morning." When he sent an expedition, or an army, he set them out in the beginning of the day. Ṣakhr was a trader and he would send his merchandise at the beginning of the day; so he became rich and his wealth increased. (Abu Dāwūd)

Note: The objective of the du'ā of Rasūlullāh Ṣallallāhu 'alaihi wasallam, as mentioned in the Ḥadīth, is that when people of my Ummah travel or do any religious or worldly work, they should undertake that in the beginning of the day so that they are blessed.

١٨١ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِأَكْثَمَ بْنِ الْجَوْنِ الْخُزَاعِيِّ: يَا أَكْثَمُ! اغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمْ عَلَى رُفَقَائِكَ، يَا أَكْثَمُ! خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوْشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ إِثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ. رواه ابن ماجه، باب السرايا، رقم: ٢٨٢٧

181. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam told Aktham ibne-Jawn Al-Khuzā'ī: O Aktham! Participate in Jihād with others besides your own people. This will improve your conduct, and you will become respectable in the eyes of your companions. O Aktham! The best companions are four, and the best detachment is of four hundred men, and the best army is of four thousand men. Twelve thousand men can never be defeated due to shortage of manpower. (Ibne-Mājah)

١٨٢ – عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِيْ سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِيْنًا وَشِمَالًا، فَقَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا ظَهْرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ، قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِيْ فَضْلٍ. رواه مسلم، باب استحباب المؤاساة بفضول المال، رقم: ٤٥١٧

182. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that while we were on a journey with Rasūlullāh Ṣallallāhu 'alaihi wasallam, a man came riding an animal and began to stare right and left. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He, who has an extra mount, should give it to the one who has none. And he who has extra provisions, should give it to the one who has none. The narrator says that he mentioned various kinds of possessions, till we began to think that none of us had a right to anything extra. (Muslim)

١٨٣ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا حَدَّثَ عَنْ رَسُوْلِ اللهِ ﷺ أَنَّهُ أَرَادَ أَنْ يَغْزُوَ، قَالَ: يَا مَعْشَرَ الْمُهَاجِرِيْنَ وَالْأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا لَيْسَ لَهُمْ مَالٌ وَلَا عَشِيْرَةٌ فَلْيَضُمَّ أَحَدُكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوِ الثَّلَاثَةَ. (الحديث) رواه أبوداوُد، باب الرجل يتحمل بمال غيره يغزو، رقم: ٢٥٣٤

183. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma mentions that when Rasūlullāh Ṣallallāhu 'alaihi wasallam intended to go on an expedition, he said: O group of Muhājireen and Anṣār! Among your brethren are such people, who neither have money nor relatives; so every one of you should take with him two or three of them. (Abu Dāwūd)

١٨٤ – عَنِ الْمُطْعِمِ بْنِ الْمِقْدَامِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَا خَلَّفَ عَبْدٌ عَلَى أَهْلِهِ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا عِنْدَهُمْ حِيْنَ يُرِيْدُ سَفَرًا. رواه ابن شيبة حديث ضعيف، الجامع الصغير ٢/٤٩٥، ورد عليه صاحب الإتحاف وملخص كلامه أن الحديث ليس بضعيف، إتحاف السادة ٣/٤٦٥

184. Muṭ'im ibne-Miqdām Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No slave of Allāh leaves behind for his family an assistant better than offering two *Raka'ats* near them when he wants to go on a journey. (Jāmi-'uṣ-Ṣaghīr)

١٨٥ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا. رواه البخاری، باب ما كان النبی ﷺ يتخولهم بالموعظة . . . . ، رقم: ٦٩

185. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Make things easy (for people) do not make things hard and difficult for them. Give them good tidings and do not create hatred. (Bukhārī)

Note: Encourage people by mentioning glad tidings and virtues for doing good deeds; and because of their sins do not frighten them so much that they despair the mercy of Allāh, and are thus dragged away from Deen (religion).

١٨٦ – عَنْ عَبْدِ اللهِ هُوَ ابْنُ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: قَفْلَةٌ كَغَزْوَةٍ. رواه أبوداوُد، باب فی فضل القفل فی الغزو، رقم: ٢٤٨٧

186. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Returning from a Jihād is like going on Jihād. (Abu Dāwūd)

Note: The reward similar to what one gets for Jihād (in the Path of Allāh), is again given after coming back at his place of dwelling from the Path of Allāh, provided he has intentions that as soon as the needs for which he came back, are fulfilled, or whenever there is a call for the Path of Allāh, he would go for Allāh's cause forthwith. (Mazāhir-e-Ḥaque)

١٨٧ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلٰى كُلِّ شَرَفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيْرَاتٍ وَيَقُوْلُ:

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ،

آئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ، صَدَقَ اللهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ. رواه أبو داوُد، باب في التكبير على كل شرف في المسير، رقم: ٢٧٧٠

187. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam while returning from Jihād, Ḥajj or 'Umrah on climbing every elevation would say *Allāhu Akbar* (Allāh is the most Great) three times, and then say:

لَآ إِلٰهَ إِلَّا اللهُ.........وَحْدَهُ

None is worthy of worship but Allah, Who has no partner, to Whom the dominion belongs, to Whom praise is due and Who is Omnipotent, we are returning, repenting, worshipping, prostrating and praising our *Rabb*. Allāh has truthfully fulfilled His promise, helped His servant and defeated the enemies all by Himself.

(Abu Dāwūd)

١٨٨ - عَنْ عَمْرِو بْنِ مُرَّةَ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَعَاهُ إِلَى الإِسْلَامِ، وَقَالَ لَهُ: يَا عَمْرَو بْنَ مُرَّةَ: أَنَا النَّبِيُّ الْمُرْسَلُ إِلَى الْعِبَادِ كَافَّةً، أَدْعُوْهُمْ إِلَى الإِسْلَامِ وَآمُرُهُمْ بِحَقْنِ الدِّمَاءِ، وَصِلَةِ الْأَرْحَامِ، وَعِبَادَةِ اللهِ، وَرَفْضِ الْأَصْنَامِ، وَحَجِّ الْبَيْتِ، وَصِيَامِ شَهْرِ رَمَضَانَ مِنَ اثْنَيْ عَشَرَ شَهْرًا، فَمَنْ أَجَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ، فَآمِنْ بِاللهِ يَا عَمْرُو يُؤَمِّنْكَ اللهُ مِنْ هَوْلِ جَهَنَّمَ، قُلْتُ: أَشْهَدُ أَنْ لَآ إِلٰهَ إِلَّا اللهُ وَأَنَّكَ رَسُوْلُ اللهِ، وَآمَنْتُ بِكُلِّ مَا جِئْتَ بِهِ بِحَلَالٍ وَحَرَامٍ وَإِنْ أَرْغَمَ ذٰلِكَ كَثِيْرًا مِنَ الْأَقْوَامِ، فَقَالَ النَّبِيُّ ﷺ: مَرْحَبًا بِكَ يَا عَمْرَو بْنَ مُرَّةَ، فَقُلْتُ: يَا رَسُوْلَ اللهِ بِأَبِي أَنْتَ وَأُمِّي، ابْعَثْنِي إِلٰى قَوْمِي لَعَلَّ اللهَ أَنْ يَمُنَّ بِيْ عَلَيْهِمْ كَمَا مَنَّ بِكَ عَلَيَّ، فَبَعَثَنِي

إِلَيْهِمْ فَقَالَ: عَلَيْكَ بِالرِّفْقِ وَالْقَوْلِ السَّدِيْدِ، وَلَا تَكُنْ فَظًّا وَلَا مُتَكَبِّرًا وَلَا حَسُوْدًا، فَأَتَيْتُ قَوْمِي فَقُلْتُ: يَا بَنِي رِفَاعَةَ، يَا مَعَاشِرَ جُهَيْنَةَ، إِنِّي رَسُوْلُ رَسُوْلِ اللهِ ﷺ إِلَيْكُمْ، أَدْعُوْكُمْ إِلَى الْجَنَّةِ وَأُحَذِّرُكُمُ النَّارَ، وَآمُرُكُمْ بِحَقْنِ الدِّمَاءِ، وَصِلَةِ الْأَرْحَامِ، وَعِبَادَةِ اللهِ، وَرَفْضِ الْأَصْنَامِ، وَحَجِّ الْبَيْتِ، وَصِيَامِ شَهْرِ رَمَضَانَ شَهْرٍ مِنَ اثْنَى عَشَرَ شَهْرًا، فَمَنْ أَجَابَ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَى فَلَهُ النَّارُ، يَا مَعْشَرَ جُهَيْنَةَ، إِنَّ اللهَ -عَزَّوَجَلَّ- جَعَلَكُمْ خِيَارَ مَنْ أَنْتُمْ مِنْهُ، وَبَغَّضَ إِلَيْكُمْ فِي جَاهِلِيَّتِكُمْ مَاحُبِّبَ إِلٰى غَيْرِكُمْ، مِنْ أَنَّهُمْ كَانُوا يَجْمَعُوْنَ بَيْنَ الْأُخْتَيْنِ، وَيَخْلُفُ الرَّجُلُ مِنْهُمْ عَلَى امْرَأَةِ أَبِيْهِ، وَالْغَزَاةِ فِي الشَّهْرِ الْحَرَامِ، فَأَجِيْبُوا هٰذَا النَّبِيَّ الْمُرْسَلَ مِنْ بَنِي لُؤَيِّ بْنِ غَالِبٍ، تَنَالُوا شَرَفَ الدُّنْيَا وَكَرَامَةَ الْآخِرَةِ، وَسَارِعُوا فِي ذٰلِكَ يَكُنْ لَكُمْ فَضِيْلَةٌ عِنْدَ اللهِ، فَأَجَابُوْهُ إِلَّا رَجُلًا وَاحِدًا. رواه الطبراني مختصرا من مجمع الزوائد ٨/١ ٤٤

188. 'Amr ibne-Murrah Juhanī Raḍiyallāhu 'anhu was invited towards Islām by Nabī Ṣallallāhu 'alaihi wasallam. He said: O 'Amr ibne-Murrah! I am a Prophet sent towards the entire mankind. I invite them towards Islām. I command them to respect blood (do not kill anyone unjustly); bind the ties of kinship; worship Allāh; give up idols; perform the pilgrimage of the House of Allāh; fast in the month of Ramaḍān out of twelve months. He who obeys all these, for him is the Paradise . He who disobeys all these, Hell is for him. Have faith upon Allāh, O 'Amr! Allāh shall grant you peace from the horrors of the Hell. 'Amr said: I testify none has the right to be worshipped, except Allāh, and verily, you are the messenger of Allāh, and I believe upon whatever you have brought, permitted or forbidden; though this will displease many people. Nabī Ṣallallāhu 'alaihi wasallam said: You are welcome, O 'Amr ibne-Murrah! Then Amr said: O Rasūlallāh! May my mother and father sacrifice their lives for you; you depute me to my people. May Allāh grant His bounty to my people through me as He has granted me bounty through you. So, He sent me to them and instructed me: Treat them kindly and speak uprightly, but not harshly, not to be arrogant and not to be jealous. I came to my people and said: O Bani Rifā'ah! O people of Juhania! I am a messenger of Rasūl of Allāh towards you. I invite you to Paradise and warn you of Hell; and I ask you to respect blood, bind the ties of relationship, worship Allāh; give up idols, perform pilgrimage of the house of Allāh, and fast during the month of Ramaḍān out of the twelve months. Whoever obeys all of

these, Paradise is for him. Whoever disobeys all of these, Hell is for him. O people of Juhania! Allāh has made you the best amongst the Arabs. From the time of ignorance, he has put hatred in your heart for the evil things which others liked. They used to marry two real sisters at one time, and married the wife of their father, and fought in the holy months. So, accept the invitation of the Messenger sent by Allāh who belongs to Bani Lui ibne-Ghālib tribe, you will get the nobility of this world and the honour of the Hereafter. And hasten to accept this invitation, you will achieve excellence from Allāh. All the people of the tribe accepted Islam except one man. (Ṭabarānī, Majma-'uz-Zawāid)

Note: There are four holy months in which Arabs did not fight. These are Muḥarram, Rajab, Zi-qa'dah and Zil-Ḥajj.

١٨٩ – عَنْ كَعْبِ بْنِ مَالِكٍ رَضِىَ اللّٰهُ عَنْهُ أَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ لَا يَقْدَمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحٰى، فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ، فَصَلّٰى فِيْهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيْهِ. رواه مسلم، باب استحباب ركعتين فى المسجد ....، رقم: ١٦٥٩

189. K'ab ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam normally never returned from a journey but at the time of *Ṣalāt-uḍ-Ḍuḥa* (forenoon prayer). When he arrived, he first went to the Masjid, offered two *Raka'ats* Ṣalāt, and sat down there. (Muslim)

١٩٠ – عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ رَضِىَ اللّٰهُ عَنْهُمَا يَقُوْلُ: فَلَمَّا أَتَيْنَا الْمَدِيْنَةَ قَالَ (لِيْ رَسُوْلُ اللّٰهِ ﷺ): ائْتِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ. رواه البخارى، باب الهبة المقبوضة وغير المقبوضة....، رقم: ٢٦٠٤

190. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that when we came to Madīnah, Rasūlullāh Ṣallallāhu 'alaihi wasallam said to me: Go to the Masjid and offer two *Raka'ats* Ṣalāt. (Bukhārī)

١٩١ – عَنْ شِهَابِ بْنِ عَبَّادٍ رَحِمَهُ اللّٰهُ أَنَّهُ سَمِعَ بَعْضَ وَفْدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُوْلُوْنَ: قَدِمْنَا عَلٰى رَسُوْلِ اللّٰهِ ﷺ، فَاشْتَدَّ فَرْحُهُمْ بِنَا، فَلَمَّا انْتَهَيْنَا إِلَى الْقَوْمِ أَوْسَعُوْا لَنَا فَقَعَدْنَا، فَرَحَّبَ بِنَا النَّبِيُّ ﷺ وَدَعَا لَنَا، ثُمَّ نَظَرَ إِلَيْنَا، فَقَالَ: مَنْ سَيِّدُكُمْ وَزَعِيْمُكُمْ؟ فَأَشَرْنَا بِأَجْمَعِنَا إِلَى الْمُنْذِرِ بْنِ عَائِذٍ، فَقَالَ النَّبِيُّ ﷺ: أَهٰذَا الْأَشَجُّ؟ وَكَانَ أَوَّلَ يَوْمٍ وُضِعَ عَلَيْهِ هٰذَا الْإِسْمُ بِضَرْبَةٍ لِوَجْهِهِ بِحَافِرِ

حِمَارٍ، قُلْنَا: نَعَمْ يَا رَسُوْلَ اللّٰهِ! فَتَخَلَّفَ بَعْدَ الْقَوْمِ، فَعَقَلَ رَوَاحِلَهُمْ وَضَمَّ مَتَاعَهُمْ، ثُمَّ أَخْرَجَ عَيْبَتَهُ فَأَلْقٰى عَنْهُ ثِيَابَ السَّفَرِ وَلَبِسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ أَقْبَلَ إِلَى النَّبِيِّ ﷺ وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ وَاتَّكَأَ، فَلَمَّا دَنَا مِنْهُ الْأَشَجُّ أَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوْا: هٰهُنَا يَا أَشَجُّ، فَقَالَ النَّبِيُّ ﷺ وَاسْتَوٰى قَاعِدًا وَقَبَضَ رِجْلَهُ: هٰهُنَا يَاأَشَجُّ، فَقَعَدَ عَنْ يَمِيْنِ النَّبِيِّ ﷺ فَرَحَّبَ بِهِ وَأَلْطَفَهُ، وَسَأَلَهُ عَنْ بِلَادِهِ، وَسَمّٰى لَهُ قَرْيَةً قَرْيَةَ الصَّفَا وَالْمُشَقَّرِ وَغَيْرَ ذٰلِكَ مِنْ قُرَى هَجَرَ، فَقَالَ: بِأَبِيْ وَأُمِّيْ يَارَسُوْلَ اللّٰهِ! لَأَنْتَ أَعْلَمُ بِأَسْمَاءِ قُرَانَا مِنَّا، فَقَالَ: إِنِّيْ قَدْ وَطِئْتُ بِلَادَكُمْ وَفُسِحَ لِيْ فِيْهَا قَالَ: ثُمَّ أَقْبَلَ عَلَى الْأَنْصَارِ فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! أَكْرِمُوْا إِخْوَانَكُمْ فَإِنَّهُمْ أَشْبَاهُكُمْ فِي الْإِسْلَامِ، أَشْبَهُ شَيْءٍ بِكُمْ أَشْعَارًا وَأَبْشَارًا، أَسْلَمُوْا طَائِعِيْنَ غَيْرَ مُكْرَهِيْنَ وَلَا مَوْتُوْرِيْنَ إِذْ أَبٰى قَوْمٌ أَنْ يُسْلِمُوْا حَتّٰى قُتِلُوْا، قَالَ: فَلَمَّا أَنْ أَصْبَحُوْا قَالَ: كَيْفَ رَأَيْتُمْ كَرَامَةَ إِخْوَانِكُمْ لَكُمْ وَضِيَافَتَهُمْ إِيَّاكُمْ؟ قَالُوْا: خَيْرُ إِخْوَانٍ، أَلَانُوْا فِرَاشَنَا، وَأَطَابُوْا مَطْعَمَنَا، وَبَاتُوْا وَأَصْبَحُوْا يُعَلِّمُوْنَنَا كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالٰى وَسُنَّةَ نَبِيِّنَا ﷺ، فَأَعْجَبَ النَّبِيُّ ﷺ وَفَرِحَ بِهَا. ثُمَّ أَقْبَلَ عَلَيْنَا رَجُلًا رَجُلًا، فَعَرَضْنَا عَلَيْهِ مَا تَعَلَّمْنَا وَعُلِّمْنَا، فَمِنَّا مَنْ عُلِّمَ التَّحِيَّاتِ وَأُمَّ الْكِتَابِ وَالسُّوْرَةَ وَالسُّوْرَتَيْنِ وَالسُّنَنَ. (الحديث) رواه أحمد ٣/٤٣٢

191. Shihāb ibne-'Abbād Raḥmatullahi 'alaih narrates that I heard a man from a delegation of the tribe 'Abad Al-Qais. He said: We went to Rasūlullāh Ṣallallāhu 'alaihi wasallam. The Muslims rejoiced much at our coming. When we reached the assembly of people, they made spacious room for us and we sat down there. Nabī Ṣallallāhu 'alaihi wasallam welcomed us and prayed for us. Then looking at us Nabī Ṣallallāhu 'alaihi wasallam asked: Who is your chief and who is your leader? We all pointed towards Mundhir ibne-'Āid. Nabī Ṣallallāhu 'alaihi wasallam said: Is this Ashaj? (some one who has an injury on his head and or face is called Ashaj) That was the first day he was called Ashaj. He had a mark of injury on his face suffered from the hoof of a donkey. We said: Yes O Rasūlallāh. He had stayed behind his people, he tied their riding animals and took care of their luggage. Then he took out his bag and changed his clothes of the journey, and wore clean clothes and came to Nabī Ṣallallāhu 'alaihi wasallam. Nabī Ṣallallāhu 'alaihi wasallam was reclining and stretching his feet. When Ashaj came near, people made room for him and asked Ashaj to sit there. Nabī Ṣallallāhu

'alaihi wasallam sat up and folded his feet, and said: Come here. O Ashaj! He came and sat down to the right of Nabī Ṣallallāhu 'alaihi wasallam, who welcomed him, treated him kindly and enquired about his area, and also mentioned the names of towns like Safa, Mushqar and some other towns of Hajar. Ashaj said: May my mother and father sacrifice their lives for you; O Rasūlallāh! You know the names of our towns more than us. He said: I have walked in your areas and these have been opened to me. Then Nabī Ṣallallāhu 'alaihi wasallam turned his attention towards the *Ansār* and said: O People of *Ansār!* Treat your brothers generously for they are Muslims like you in Islām. They resemble you in respect of the colour of their hair and skin. They joined the fold of Islām with their own will. They were never forced, nor were they attacked and overpowered,(at a time) when other people refused to embrace Islām and some were even killed. (That delegation stayed with the *Ansār*). Then in the morning, Rasūlullāh Ṣallallāhu 'alaihi wasallam asked them: How did you find your brothers in treating and hosting you? They said: They are very good brothers. They gave us soft bedding, served us with good food, and taught us by night and day the Book of our *Rabb* Tabāraka wa Ta'ālā and the Sunnah of our Nabī Ṣallallāhu 'alāihi wasallam. Rasūlullāh Ṣallallāhu 'alāihi wasallam liked this, and was very pleased. Then he paid attention to us individually. We told him what we had learnt and what we were taught. Someone was taught, *Attaḥiyāt*, someone *Sūrah Fātiḥah*, someone one *Sūrah*, some two *Sūrah*, and some many Sūnnah. (Musnad Aḥmad)

١٩٢ – عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلٰى أَهْلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ. رواه أبو داوٗد، باب فى الطروق، رقم: ٢٧٧٧

192. Jābir Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: The best time for a man returning to his family from a journey is at the beginning of the night. (Abu Dāwūd)

١٩٣ – عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُوْلُ اللهِ ﷺ إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوْقًا. رواه مسلم، باب كراهة الطروق...، رقم: ٤٩٦٧

193. Jābir ibne-'Abdullāh Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam forbade a man who was away for a prolonged duration to come back to his family by night. (Muslim)

Note: From this ḥadīth it appears, it is not appropriate to return home suddenly after a prolonged journey, for the members of the family would not be mentally prepared to welcome him at night. However, if the family is already informed, then there is no harm in going home at night.

AVOIDING THE IRRELEVANT

VERSES OF QUR'ĀN

قال الله تعالى:

Allāh Subḥānahū wa Ta'ālā said to His Prophet Sallallāhu 'alaihi wasallam:
And say to My slaves (believers) that they should (only) say those words that are the best (in which no one's heart is hurt). Because Shaiṭān, verily, provokes discord among them. Surely, Shaiṭān is to man an open enemy. Al-Isra 17: 53

وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾
[الإسراء:٥٣]

وقال تعالى:

While mentioning the qualities of believers Allāh Subḥānahū wa Ta'ālā says:
And those who turn away from unprofitable and shameful talk and actions. Al-Mu'minūn 23: 03

وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾
[المؤمنون:٣]

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:
(A great Punishment would have touched you for that which you had spoken):
When you were spreading it with your tongues, and saying with your mouths that of which you had no

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا

knowledge; and you considered that to be insignificant, while with Allāh it was something very great.
And why did you not, when you heard it, say: It is not right for us to speak of this. Glory is to You (O Allāh), this is a great false accusation.

وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾
وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾

Allāh advises you not to repeat this ever again, if you are believers. An-Nūr 24: 15-17

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ [النور:١٥-١٧]

Note: These verses refer to an incident, when the hypocrites falsely propagated a slander against 'Ā'ishah Raḍiyallāhu 'anha, at which some simple Muslims innocently began to spread the rumour.

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā while mentioning qualities of believers, says:
And those who do not participate in false works (neither lie, nor give false witness, nor attend meetings of wrong affairs and sins). And when they pass by playful meetings they pass honourably Al-Furqān 25: 72

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾ [الفرقان: ٧٢]

Note: They neither join others in sins, nor pay heed to playful meetings which go beyond the forbidden limits and nor get unnecessarily involved with them.

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

And when they hear unprofitable and shameful talk, they withdraw from it. Al-Qaṣaṣ 28:55

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ
[القصص: ٥٥]

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

O you who believe! If an evil doer brings you a piece of news, then

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ

فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾ [الحجرات:٦]

make a strict enquiry lest(believing in his words) you harm people in ignorance and afterwards become regretful of what you have done.
Al-Hujurāt 49: 6

وقال تعالى:

Allāh Subḥānahū wa Ta'ālā says:

مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ [ق:١٨]

Not a word is uttered by him (man) except that there is an observer (angel) ready (to note down whatever he says). Qāf 50: 18

AḤĀDĪTH

١– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيْهِ. رواه الترمذى وقال: هذا حديث غريب، باب حديث من حسن إسلام المرء ....، رقم: ٢٣١٧

1. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: The excellence and good observance of Islām by a man is to leave aside what does not concern him. (Tirmidhī)

Note: The meaning of this ḥadith is that the perfection and beauty of a man's belief is reflected in his giving up unprofitable talk and actions.

٢– عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللّٰهُ عَنْهُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِيْ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ. رواه البخارى، باب حفظ اللسان، رقم: ٦٤٧٤

2. Sahl ibne-Sa'd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: He who guarantees me of what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhārī)

٣– عَنِ الْحَارِثِ بْنِ هِشَامٍ رَضِيَ اللّٰهُ عَنْهُ أَنَّهُ قَالَ لِرَسُوْلِ اللّٰهِ ﷺ: أَخْبِرْنِيْ بِأَمْرٍ أَعْتَصِمُ بِهِ، فَقَالَ

رَسُوْلُ اللّٰهِ ﷺ: أَمْلِكْ هٰذَا وَأَشَارَ إِلَى لِسَانِهِ. رواه الطبرانى باسنادين وأحدهما جيد، مجمع الزوائد ١٠/٥٣٦

3. Hārith ibne-Hishām Raḍiyallāhu 'anhu narrates: I inquired Rasūlullāh Ṣallallāhu 'alāihi wasallam: Tell me something which I may hold to firmly. Rasūlullāh Ṣallallāhu 'alaihi wasallam pointed towards his tongue and said: Control this. (Tabrānī, Majma-'uz-Zawāid)

٤– عَنْ أَبِيْ جُحَيْفَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللّٰهِ؟ قَالَ: فَسَكَتُوا فَلَمْ يُجِبْهُ أَحَدٌ، قَالَ: هُوَ حِفْظُ اللِّسَانِ. رواه البيهقى فى شعب الإيمان ٤/٢٤٥

4. Abu Juhaifah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam asked the Ṣahābah Radiallāhu 'anhum: Which deed is the most pleasing to Almighty Allāh? Everyone kept quiet and did not reply. Rasūlullāh Ṣallallāhu 'alaihi wasallam then said: It is to guard one's tongue. (Baihaqī)

٥– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا يَبْلُغُ الْعَبْدُ حَقِيْقَةَ الْإِيْمَانِ حَتّٰى يَخْزُنَ مِنْ لِسَانِهِ. رواه الطبرانى فى الصغير والأوسط وفيه داوٗد بن هلال، ذكره ابن أبى الحاتم ولم يذكر فيه ضعفا، وبقية رجاله رجال الصحيح غير زهير بن عباد وقد وثقه جماعة، مجمع الزوائد ١٠/٥٤٣

5. Anas ibne-Mālik Radiallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A slave of Allāh cannot attain the reality of Imān, until he guards his tongue. (Tabrānī, Majma-uz-Zawāid)

٦– عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُوْلَ اللّٰهِ! مَا النَّجَاةُ؟ قَالَ: أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلٰى خَطِيْئَتِكَ. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء فى حفظ اللسان، رقم: ٢٤٠٦

6. 'Uqba ibne-'Āmir Raḍiyallāhu 'anhu narrates that I asked: O Rasūlallāh! What is the way to salvation? He said: Control your tongue, remain in your house, and weep over your sins. (Tirmidhī)

Note: Control your tongue means that it should not be used wrongly, e.g. backbiting, slandering, talking immodestly, speaking unnecessarily, talking carelessly, quarrelling, abusing, cursing men and animals, excessively indulging in poetry, mocking, disclosing secrets, making false promises, swearing falsely, duplicity, flattery and asking uncalled questions. (Ittihāf)

٧– عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: مَنْ وَقَاهُ اللّٰهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى حفظ اللسان، رقم: ٢٤٠٩

7. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Whom Allāh saves from the evil of that which is between his jaws and the evil of that which is between his legs, he will enter Paradise. (Tirmidhī)

٨– عَنْ أَبِى سَعِيْدِ الْخُدْرِىِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِىِّ ﷺ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! أَوْصِنِى، فَقَالَ (فِيْمَا أَوْصَى بِهِ): وَاخْزُنْ لِسَانَكَ إِلَّا مِنْ خَيْرٍ، فَإِنَّكَ بِذٰلِكَ تَغْلِبُ الشَّيْطَانَ. (وهو بعض الحديث) رواه أبويعلى وفى إسناده ليث بن أبى سليم وهو مدلس، قال المحقق: الحديث حسن، مجمع الزوائد ٣٩٢/٤

8. Abu Sa'īd Khudrī Raḍiyallāhu 'anhu narrates that a man came to Nabī Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh! Advise me. He advised (amongst other things): Protect your tongue except for good. Undoubtedly, by this you will overcome Shaiṭān. (Majma-'uz-Zawāid)

٩– عَنْ أَبِىْ سَعِيْدِ الْخُدْرِىِّ رَضِىَ اللّٰهُ عَنْهُ رَفَعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُوْلُ: اتَّقِ اللّٰهَ فِيْنَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا، وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا. رواه الترمذى، باب ما جاء فى حفظ اللسان، رقم: ٢٤٠٧

9. Abu Sa'īd Al Khudrī Radiallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: When a man gets up in the morning, all the limbs humble themselves before the tongue and say: Fear Allāh concerning us, for we are dependent on you. If you are straight we are straight, if you are crooked we are crooked. (Tirmidhī)

١٠– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: سُئِلَ رَسُوْلُ اللّٰهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: تَقْوَى اللّٰهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: الْفَمُ وَالْفَرْجُ. رواه الترمذى وقال: هذا حديث صحيح غريب، باب ما جاء فى حسن الخلق، رقم: ٢٠٠٤

10. Abu Hurairah Radiallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam was asked: What will be greatest means of people entering into Paradise? He said: Fear of Allāh and good conduct. Then he was asked: What will be the greatest means of people going into Hell? He said: The mouth and the private parts. (Tirmidhī)

١١– عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِىَ اللّٰهُ عَنْهُمَا قَالَ: جَاءَ أَعْرَابِىٌّ إِلَى رَسُوْلِ اللّٰهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللّٰهِ! عَلِّمْنِىْ عَمَلًا يُدْخِلُنِى الْجَنَّةَ، فَذَكَرَ الْحَدِيْثَ فِىْ أَمْرِهِ إِيَّاهُ بِالإِعْتَاقِ وَفَكِّ الرَّقَبَةِ وَالْمِنْحَةِ وَغَيْرِ ذٰلِكَ ثُمَّ قَالَ: فَإِنْ لَمْ تُطِقْ ذٰلِكَ فَكُفَّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ. رواه البيهقى فى شعب الإيمان ٢٣٩/٤

11. Barā ibne-'Āzib Raḍiyallāhu 'anhuma narrates that a villager came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: O Rasūlallāh! Tell me such a deed which may take me to Paradise. He mentioned some deeds: To set slaves free, to relieve the neck from the burden of debt, and to gift an animal to benefit others from its milk and besides some other deeds. And then said: If you cannot do so then restrain your tongue to speak nothing but good. (Bāihaqī)

١٢– عَنْ أَسْوَدَ بْنِ أَصْرَمَ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُوْلَ اللّٰهِ أَوْصِنِىْ، قَالَ: تَمْلِكُ يَدَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ يَدِىْ؟ قَالَ: تَمْلِكُ لِسَانَكَ، قُلْتُ: فَمَاذَا أَمْلِكُ إِذَا لَمْ أَمْلِكْ لِسَانِىْ؟ قَالَ: لَا تَبْسُطْ يَدَكَ إِلَّا إِلَى خَيْرٍ وَلَا تَقُلْ بِلِسَانِكَ إِلَّا مَعْرُوْفًا. رواه الطبرانى وإسناده حسن، مجمع الزوائد ٥٣٨/١٠

12. Aswad ibne-Aṣram Raḍiyallāhu 'anhu narrates that he requested: O Rasūlallāh! Advise me. He said: Control your hands. I said: If my hands are not in my control, then what else can be in my control? Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Control your tongue. I said: If my tongue is not in my control, then what else can be in my control? He then said: Do not use your hands except for good works, and do not say from your tongue except what is good. (Tabrānī, Majma-'uz-Zawāid)

١٣– عَنْ أَسْلَمَ رَحِمَهُ اللّٰهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِىَ اللّٰهُ عَنْهُ اطَّلَعَ عَلَى أَبِىْ بَكْرٍ وَهُوَ يَمُدُّ لِسَانَهُ، قَالَ: مَا تَصْنَعُ يَا خَلِيْفَةَ رَسُوْلِ اللّٰهِ؟ قَالَ: إِنَّ هٰذَا الَّذِىْ أَوْرَدَنِى الْمَوَارِدَ، إِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: لَيْسَ شَىْءٌ مِنَ الْجَسَدِ إِلَّا يَشْكُوْ ذَرَبَ اللِّسَانِ عَلَى حِدَّتِهِ. رواه البيهقى فى شعب الإيمان ٢٤٤/٤

13. Aslam Rahimahullāh narrates that 'Umar ibnil-Khattāb Raḍiyallāhu 'anhu saw Abu Bakr pulling his tongue. 'Umar asked: O Khalifah of Rasūlullāh! What are you doing? He said: Indeed this tongue has brought me to the place of destruction. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There is no part of the body that does not complain to the tongue of its sharpness for its speaking evil. (Baihaqī)

١٤ – عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا ذَرِبَ اللِّسَانِ عَلٰى أَهْلِيْ، فَقُلْتُ: يَا رَسُوْلَ اللهِ! قَدْ خَشِيْتُ أَنْ يُدْخِلَنِيْ لِسَانِي النَّارَ، قَالَ: فَأَيْنَ أَنْتَ مِنَ الإِسْتِغْفَارِ؟ إِنِّيْ لَأَسْتَغْفِرُ اللهَ فِي الْيَوْمِ مِائَةً. رواه أحمد ٥/٣٩٧

14. Hudhaifah Raḍiyallāhu 'anhu narrates that I was sharp tongued with my family; I said: O Rasūlallāh I fear that my tongue will take me to Hell. He said: Where has your seeking forgiveness gone? I undoubtedly seek forgiveness from my Rabb a hundred times every day. (Musnad Aḥmad)

١٥ – عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: أَيْمَنُ امْرِئٍ وَأَشْأَمُهُ مَا بَيْنَ لَحْيَيْهِ. رواه الطبراني ورجاله رجال الصحيح، مجمع الزوائد ١٠/٥٣٨

15. 'Adīy ibne-Ḥātim Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: Good and evil for a man is between his two jaws. (Tabrānī, Majma-'uz-Zawāid)

١٦ – عَنِ الْحَسَنِ رَحِمَهُ اللهُ يَقُوْلُ: بَلَغَنَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: رَحِمَ اللهُ عَبْدًا تَكَلَّمَ فَغَنِمَ، أَوْ سَكَتَ فَسَلِمَ. رواه البيهقي في شعب الإيمان ٤/٢٤١

16. Hasan Raḥimahullāh says that a ḥadīth has been conveyed to us that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: May Allāh have Mercy on His slave who speaks good and avails the benefit of it, or remains silent and so remains safe. (Baihaqī)

١٧ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ صَمَتَ نَجَا. رواه الترمذي وقال: هذا حديث غريب، باب حديث من كان يؤمن بالله .....، رقم: ٢٥٠١

17. 'Abdullāh ibn 'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He who keeps silent gets deliverance. (Tirmidhī)

Note: It means that he who restrains his tongue from useless talk is saved from many troubles, distress and harm of this world and that of the next. A man is caught up in troubles mostly on account of his tongue. (Mirqāt)

١٨ – عَنْ عِمْرَانَ بْنِ حَطَّانَ رَحِمَهُ اللهُ قَالَ: لَقِيْتُ أَبَا ذَرٍّ رَضِيَ اللهُ عَنْهُ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُحْتَبِيًا بِكِسَاءٍ أَسْوَدَ وَحْدَهُ، فَقَالَ: يَا أَبَا ذَرٍّ مَا هٰذِهِ الْوَحْدَةُ؟ فَقَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: الْوَحْدَةُ خَيْرٌ مِنْ جَلِيْسِ السُّوْءِ وَالْجَلِيْسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ، وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوْتِ وَالسُّكُوْتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ. رواه البيهقي في شعب الإيمان ٤/٢٥٦

18. 'Imrān ibne-Ḥaṭṭān Rahimaḥullāh narrated that I went to Abu Dhar Radiallāhu 'anhu and found him sitting alone in the masjid, with a black cloak wrapped around. I asked him: O Abu Dhar! Why this solitude? He replied: I had heard Rasūlullāh Ṣallallāhu 'alāihi wasallam saying: Solitude is better than an evil companion; and a good companion is better than solitude. Speaking what is good is better than silence, and silence is better than talking evil. (Baihaqī)

١٩ – عَنْ أَبِيْ ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ عَلٰى رَسُوْلِ اللهِ ﷺ فَقُلْتُ: يَا رَسُوْلَ اللهِ أَوْصِنِيْ، فَذَكَرَ الْحَدِيْثَ بِطُوْلِهِ إِلٰى أَنْ قَالَ: عَلَيْكَ بِطُوْلِ الصَّمْتِ، فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلٰى أَمْرِ دِيْنِكَ، قُلْتُ: زِدْنِيْ، قَالَ: إِيَّاكَ وَكَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمِيْتُ الْقَلْبَ وَيَذْهَبُ بِنُوْرِ الْوَجْهِ. (وهو بعض الحديث) رواه البيهقي في شعب الإيمان ٤/٢٤٢

19. Abu Dhar Raḍiallāhu 'anhu narrates: I went to Rasūlullāh Ṣallallāhu 'alāihi wasallam and said: O Rasūlallāh! Advise me. He mentioned a long tradition till he said: You observe prolonged silence, for this drives away the Shaitan and helps you in your religious affairs. Abu Dhar said: Advise me more. He said: Avoid too much laughing, for indeed it brings death to the heart, and removes the Nūr (light) of the face. (Baihaqī)

٢٠ – عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ لَقِيَ أَبَا ذَرٍّ فَقَالَ: يَا أَبَا ذَرٍّ! أَلَا أَدُلُّكَ عَلٰى خَصْلَتَيْنِ هُمَا أَخَفُّ عَلَى الظَّهْرِ وَأَثْقَلُ فِي الْمِيْزَانِ مِنْ غَيْرِهِمَا؟ قَالَ: بَلٰى يَا رَسُوْلَ اللهِ، قَالَ: عَلَيْكَ بِحُسْنِ الْخُلُقِ وَطُوْلِ الصَّمْتِ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا عَمِلَ الْخَلَائِقُ بِمِثْلِهِمَا. (الحديث) رواه البيهقي ٤/٢٤٢

20. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam met Abu Dhar and said: O Abu Dhar! Shall I not tell you of two qualities which are light on the back, and are very heavy on the Scale as compared to others? Abu Dhar said: Yes verily, O Rasūlallāh! He said: Adopt good manners and observe prolonged silence. I swear by Him Who has control on the life of Muḥammad, none of the deeds performed by any of the creation is as virtuous as these two. (Baihaqī)

٢١- عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِىَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! أَكُلُّ مَا نَتَكَلَّمُ بِهِ يُكْتَبُ عَلَيْنَا؟ فَقَالَ: ثَكِلَتْكَ أُمُّكَ، وَهَلْ يَكُبُّ النَّاسَ عَلٰى مَنَاخِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ، إِنَّكَ لَنْ تَزَالَ سَالِمًا مَا سَكَتَّ، فَإِذَا تَكَلَّمْتَ كُتِبَ لَكَ أَوْ عَلَيْكَ. قلت: رواه الترمذى باختصار من قوله: إِنَّكَ لَنْ تَزَالَ إِلٰى آخِرِهِ. رواه الطبرانى باسنادين ورجال أحدهما ثقات، مجمع الزّوائد ١٠/٥٣٨

21. Mu'ādh ibne-Jabal Raḍiyallāhu 'anhu narrates that I asked: O Rasūlallāh! Is all that we say recorded for us? (and will we be punished for it) He said: May your mother be bereaved of you (understand well) that there is nothing more that throws people over their noses into Hell-Fire than the harvest of their tongues. Indeed you remain safe as long as you are silent but when you speak it will either be recorded in your favour (a good deed) or against you (a sin). (Tabrānī, Majma-'uz-Zawāid)

Note: "May your mother be bereaved of you" is, according to the Arab tradition, an address of affection and not of cursing.

٢٢- عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: أَكْثَرُ خَطَايَا ابْنِ آدَمَ فِيْ لِسَانِهِ. (وهو طرف من الحديث) رواه الطبرانى ورجاله رجال الصحيح، مجمع الزوائد ١٠/٥٣٨

22. 'Abdullāh Raḍiyallāhu 'anhu narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Most of the faults that the son of Ādam commits are by his tongue. (Tabrānī, Majma-'uz-Zawāid)

٢٣- عَنْ أَمَةِ ابْنَةِ أَبِى الْحَكَمِ الْغِفَارِيَّةِ رَضِىَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ الرَّجُلَ لَيَدْنُوْ مِنَ الْجَنَّةِ حَتّٰى مَا يَكُوْنُ بَيْنَهُ وَبَيْنَهَا قِيْدُ ذِرَاعٍ فَيَتَكَلَّمُ بِالْكَلِمَةِ فَيَتَبَاعَدُ مِنْهَا أَبْعَدَ مِنْ صَنْعَاءَ. رواه أحمد ورجاله رجال الصحيح غير محمد بن إسحاق وقد وثق، مجمع الزوائد ١٠/٥٣٣

23. A maid-slave of the daughter of Abul Ḥakam Raḍiyallāhu 'anha

narrates that she heard Rasūlullāh Ṣallallāhu 'alāihi wasallam saying: Indeed a person comes so close to Paradise that between him and Paradise there remains a distance of an arm's length; then he speaks such a word because of which he is removed from Paradise more than the distance from Madīnah to Sana'ā. (Musnad Aḥmad, Majma-'uz-Zawāid)

٢٤- عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ رَضِىَ اللهُ عَنْهُ صَاحِبِ رَسُوْلِ اللهِ ﷺ يَقُوْلُ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، فَيَكْتُبُ اللهُ لَهُ بِهَا رِضْوَانَهُ إِلٰى يَوْمِ يَلْقَاهُ، وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، فَيَكْتُبُ اللهُ عَلَيْهِ بِهَا سَخَطَهُ إِلٰى يَوْمِ يَلْقَاهُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب ما جاء فى قلة الكلام، رقم: ٢٣١٩

24. Bilāl ibne-Ḥārith Al-Muzanī Raḍiyallāhu 'anhu, a companion of Rasūlullāh Ṣallallāhu 'alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Any of you says something that pleases to Allāh, which he does not deem important, but by this saying, Allāh destines His pleasure for him till the Day of Resurrection. And someone of you says something that displeases to Allāh, which he does not deem important, but by this saying, Allāh destines His displeasure for him till the Day of Resurrection. (Tirmidhī)

٢٥- عَنْ أَبِىْ سَعِيْدٍ الْخُدْرِىِّ رَضِىَ اللهُ عَنْهُ يَرْفَعُهُ قَالَ: إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يُرِيْدُ بِهَا بَأْسًا إِلَّا لِيُضْحِكَ بِهَا الْقَوْمَ، فَإِنَّهُ لَيَقَعُ مِنْهَا أَبْعَدَ مِنَ السَّمَاءِ. رواه أحمد ٣/٣٨

25. Abu Sa'īd Al-Khudrī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alāihi wasallam said: A man says such a word not considering it to be significant and only to make people laugh, by which he plunges himself into the depth of Hell to a distance more than that between the earth and the sky. (Musnad Aḥmad)

٢٦- عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ لَا يُلْقِىْ لَهَا بَالًا يَرْفَعُ اللهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ لَا يُلْقِىْ لَهَا بَالًا يَهْوِىْ بِهَا فِىْ جَهَنَّمَ. رواه البخارى، باب حفظ اللسان، رقم: ٦٤٧٨

26. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu

'alāihi wasallam wasallam said: A man speaks a word pleasing to Allāh, without considering it of any importance, yet Allāh exalts him in ranks for it. And a man speaks a word displeasing to Allāh, without considering it of any importance, due to which he falls into Hell. (Bukhārī)

٢٧– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ مَا فِيْهَا، يَهْوِيْ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. رواه مسلم، باب حفظ اللسان، رقم: ٧٤٨٢

27. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A man speaks something thoughtlessly because of which he falls deep into Hell to a distance more than that between the East and the West. (Muslim)

٢٨– عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا، يَهْوِيْ بِهَا سَبْعِيْنَ خَرِيْفًا فِي النَّارِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء من تكلم بالكلمة ....، رقم: ٢٣١٤

28. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: Indeed a man says something not thinking it to be harmful, and for it, he falls into Hell equal to a journey of seventy years. (Tirmidhī)

٢٩– عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: لَقَدْ أُمِرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ، فَإِنَّ الْجَوَازَ هُوَ خَيْرٌ. رواه أبوداوُد، باب ما جاء فى التشدق فى الكلام، رقم: ٥٠٠٨

29. 'Amr ibnil 'Ās Raḍiyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alāihi wasallam saying: I have been commanded to talk briefly, for brevity is better. (Abu Dāwūd)

٣٠– عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ. (الحديث) رواه البخارى، باب حفظ اللسان، رقم: ٦٤٧٥

30. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: He who believes in Allāh and the Last Day, should speak what is good or be silent. (Bukhārī)

٣١– عَنْ أُمِّ حَبِيْبَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: كَلَامُ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ، إِلَّا أَمْرٌ بِمَعْرُوْفٍ أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللهِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب منه حديث كل كلام ابن آدم عليه لا له، الجامع الصحيح لسنن الترمذى، رقم: ٢٤١٢

31. Umme Habība Raḍiyallāhu 'anha, wife of Nabī Ṣallallāhu 'alāihi wasallam, narrates that Nabī Ṣallallāhu 'alāihi wasallam said: The words of the son of Ādam are against him except enjoining good, prohibiting evil or remembering Allāh . (Tirmidhī)

٣٢– عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: لَا تُكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللهِ الْقَلْبُ الْقَاسِي. رواه الترمذى وقال: هذا حديث حسن غريب، باب منه النهى عن كثرة الكلام إلا بذكر الله، رقم: ٢٤١١

32. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: Do not speak too much except in glorifying Allāh, for talking too much without remembering Allāh causes hardness of the heart. And amongst the people farthest away from Allāh are those, whose hearts are hard. (Tirmidhī)

٣٣– عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: إِنَّ اللهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيْلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ. رواه البخارى، باب قول الله عزوجل لا يسألون الناس إلحافا، رقم: ١٤٧٧

33. Mughīrah ibne-Shu'bah Raḍiyallāhu 'anhu narrates that he heard Nabī Ṣallallāhu 'alāihi wasallam saying: Indeed Allāh has disliked three habits for you. 1) Gossiping, 2) Squandering wealth, and 3) Asking too many questions. (Bukhārī)

٣٤– عَنْ عَمَّارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ. رواه أبوداوُد، باب فى ذى الوجهين، رقم: ٤٨٧٣

34. 'Ammār Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection. (Abu Dāwūd)

٣٥– عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: يَا رَسُوْلَ اللهِ! مُرْنِيْ بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، قَالَ: آمِنْ بِاللهِ

وَقُلْ خَيْرًا يُكْتَبُ لَكَ، وَلَا تَقُلْ شَرًّا فَيُكْتَبُ عَلَيْكَ. رواه الطبراني في الأوسط، مجمع الزوائد ١٠/٥٣٩

35. Mu'ādh Raḍiyallāhu 'anhu asked: O Rasūlallāh! Command me such a deed that may send me to Paradise. He replied: Believe in Allāh and speak good words, reward will be written for you; and speak no evil words that will be written against you. (Tabrānī, Majma-'uz-Zawāid)

٣٦- عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ: وَيْلٌ لِلَّذِيْ يُحَدِّثُ بِالْحَدِيْثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَيْلٌ لَهُ وَيْلٌ لَهُ. رواه الترمذي وقال: هذا حديث حسن، باب ما جاء من تكلم بالكلمة ليضحك الناس، رقم: ٢٣١٥

36. Mu'āwiyah ibne-Ḥīdah Raḍiyallāhu 'anhu narrates: I heard Nabī Ṣallallāhu 'alāihi wasallam saying: Woe to him who says something false just to make people laugh; woe to him, woe to him. (Tirmidhī)

٣٧- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيْلًا مِنْ نَتْنِ مَا جَاءَ بِهِ. رواه الترمذي وقال: هذا حديث حسن جيد غريب، باب ما جاء في الصدق والكذب، رقم: ١٩٧٢

37. 'Abdullāh ibne-'Umar Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alāihi wasallam said: When a man tells a lie, the angels move a mile away from him due to the bad odour of what he came with. (Tirmidhī)

٣٨- عَنْ سُفْيَانَ بْنِ أَسِيْدٍ الْحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيْثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ بِهِ كَاذِبٌ. رواه أبوداود، باب في المعاريض، رقم: ٤٩٧١

38. Sufyān ibne-Asīd Al-Ḥaḍramī Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alāihi wasallam saying: It is great unfaithfulness that you say something to your brother, and he believes you while you are lying. (Abu Dāwūd)

Note: This means that though lying is a serious sin, but in certain situations its seriousness is intensified. For instance, a man trusts you and you take undue advantage of this trust by lying and deceiving him.

٣٩- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا إِلَّا الْخِيَانَةَ وَالْكَذِبَ. رواه أحمد ٥/٢٥٢

39. Abu Umāmah Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: A believer may naturally have all qualities (good or bad) except deception and falsehood. (Musnad Aḥmad)

٤٠- عَنْ صَفْوَانَ بْنِ سُلَيْمٍ رَحِمَهُ اللهُ أَنَّهُ قَالَ: قِيْلَ لِرَسُوْلِ اللهِ ﷺ! أَيَكُوْنُ الْمُؤْمِنُ جَبَانًا؟ فَقَالَ: نَعَمْ، فَقِيْلَ لَهُ: أَيَكُوْنُ الْمُؤْمِنُ بَخِيْلًا؟ فَقَالَ: نَعَمْ، فَقِيْلَ لَهُ أَيَكُوْنُ الْمُؤْمِنُ كَذَّابًا؟ قَالَ: لَا. رواه الإمام مالك في الموطأ، ما جاء في الصدق والكذب، ص ٧٣٢

40. Safwān ibne-Sulaim Raḥimahullāh narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam was asked: Could a believer be coward? He replied: Yes. He was asked: Could a believer be a miser? He replied: Yes. He was asked: Could a believer be liar? He replied: No. (Muaṭṭa Imām Mālik)

٤١- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَقَبَّلُوا لِيْ سِتًّا، أَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ، قَالُوا: مَا هِيَ؟ قَالَ: إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ، وَإِذَا وَعَدَ فَلَا يُخْلِفْ، وَإِذَا ائْتُمِنَ فَلَا يَخُنْ، وَغُضُّوا أَبْصَارَكُمْ وَكُفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوْجَكُمْ. رواه أبويعلى ورجاله رجال الصحيح إلا أن يزيد بن سنان لم يسمع من أنس، وفي الحاشية: رواه أبويعلى وفيه سعيد أو سعد بن سنان وليس فيه يزيد بن سنان وهو حسن الحديث، مجمع الزوائد ١٠/٥٤١

41. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alāihi wasallam said: You people guarantee six things about yourselves, I guarantee Paradise for you: They asked: What are these? He said: When anyone of you speaks, he should not lie; when he makes a promise, he should not break it; when entrusted, he should not breach the trust; lower your eyes; and control your hands; and protect your private parts. (Abu Ya'lā, Majma-'uz-Zawāid)

٤٢- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ الصِّدْقَ يَهْدِيْ إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِيْ إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتّٰى يُكْتَبَ عِنْدَ اللهِ صِدِّيْقًا، وَإِنَّ الْكَذِبَ يَهْدِيْ إِلَى

الْفُجُوْرِ، وَإِنَّ الْفُجُوْرَ يَهْدِىْ إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتّٰى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا. رواه مسلم باب قبح الكذب ۰۰۰۰۰ رقم:٦٦٣٧

42. 'Abdullāh Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: Undoubtedly, truth leads to good deeds, and good deeds lead to Paradise; a man keeps speaking the truth till he is labelled Siddīq (standard bearer of truth) by Allāh. Undoubtedly falsehood leads to evil and evil leads to Hell; a man keeps lying till he is labelled as a great liar by Allāh. (Muslim)

٤٣– عَنْ حَفْصِ بْنِ عَاصِمٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: كَفٰى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. رواه مسلم، باب النهى عن الحديث بكل ما سمع، رقم:٧

43. Ḥafṣ ibne-'Āṣim Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alāihi wasallam said: It is enough for a man to be a liar if he relates everything he hears. (Muslim)

Note: It means to narrate whatever one hears, without checking its truthfulness, is also a degree of falsehood, due to which one loses the trust placed in one by people.

٤٤– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ قَالَ: كَفٰى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. رواه أبو داوُد، باب التشديد فى الكذب، رقم:٤٩٩٢

44. Abu Hurairah Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alāihi wasallam said: It is enough for a man to be a sinner that he relates whatever he hears. (Abu Dāwūd)

٤٥– عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِىْ بَكْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: أَثْنٰى رَجُلٌ عَلٰى رَجُلٍ عِنْدَ النَّبِىِّ ﷺ، فَقَالَ: وَيْلَكَ قَطَعْتَ عُنُقَ أَخِيْكَ –ثَلَاثًا– مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللهُ حَسِيْبُهُ، وَلَا أُزَكِّىْ عَلَى اللهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ. رواه البخارى، باب ما جاء فى قول الرجل ويلك، رقم:٦١٦٢

45. 'Abdur Raḥmān ibne-Abi Bakr Raḍiyallāhu 'anhuma narrates that a person praised another before Nabī Ṣallallāhu 'alāihi wasallam (and the one being praised was also present). Nabī Ṣallallāhu 'alāihi wasallam said: Woe unto you! You have cut the neck of your brother (he repeated it thrice); if one of you must praise, and consider it to be essential and despite knowing him to (be good), he should

just say: I think so and so is a good man, Allāh is going to account him (and Allāh alone in reality knows whether he is good or bad). I cannot praise anyone before Allāh with certainty. (Bukhārī)

٤٦– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: كُلُّ أُمَّتِى مُعَافًى إِلَّا الْمُجَاهِرِيْنَ، وَإِنَّ مِنَ الْمُجَاهَرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللهُ فَيَقُوْلُ: يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ. رواه البخارى، باب ستر المؤمن على نفسه، رقم: ٦٠٦٩

46. Abu Hurairah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Sallallāhu 'alāihi wasallam saying: All of my followers will be forgiven, except those who sin openly. Sinning openly is that a man commits an evil deed at night; and Allāh keeps it hidden then getting up at dawn he says: O so and so, I committed such and such sin last night. He spent the night in such a way that Allāh veiled his sin, and at dawn he himself lifted the veil which Allāh had put on him. (Bukhārī)

٤٧– عَنْ أَبِىْ هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ. رواه مسلم، باب النهى عن قول هلك الناس، رقم:٦٦٨٣

47. Abu Hurairah Raḍiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alāihi wasallam said: When a man says: People are ruined; he is the one who has to suffer the most. (Muslim)

٤٨– عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: تُوُفِّىَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَعْنِىْ رَجُلًا: أَبْشِرْ بِالْجَنَّةِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: أَوَ لَا تَدْرِىْ، فَلَعَلَّهُ تَكَلَّمَ فِيْمَا لَا يَعْنِيْهِ أَوْ بَخِلَ بِمَا لَا يَنْقُصُهُ. رواه الترمذى وقال: هذا حديث غريب، باب حديث من حسن إسلام المرء ۰۰۰۰، رقم:٢٣١٦

48. Anas ibn Mālik Raḍiyallāhu 'anhu narrates that a Ṣahābī died, and a man said (addressing the dead): Glad tidings of Paradise to you. Rasūlullāh Sallallāhu 'alāihi wasallam told him: How do you know? Perhaps he spoke something irrelevant or was miserly about something which would cause him no loss. (Tirmidhī)

Note: The meaning of this ḥadīth is that, one should not dare to declare someone to be a man of Paradise; however due to his good deeds, one can be hopeful.

٤٩ – عَنْ حَسَّانَ بْنِ عَطِيَّةَ رَحِمَهُ اللهُ قَالَ: كَانَ شَدَّادُ بْنُ أَوْسٍ رَضِيَ اللهُ عَنْهُ فِي سَفَرٍ فَنَزَلَ مَنْزِلًا، فَقَالَ لِغُلَامِهِ: ائْتِنَا بِالسُّفْرَةِ نَعْبَثْ بِهَا، فَأَنْكَرْتُ عَلَيْهِ، فَقَالَ: مَا تَكَلَّمْتُ بِكَلِمَةٍ مُنْذُ أَسْلَمْتُ إِلَّا وَأَنَا أَخْطِمُهَا وَأَزُمُّهَا غَيْرَ كَلِمَتِيْ هٰذِهِ، فَلَا تَحْفَظُوْهَا عَلَيَّ وَاحْفَظُوا مِنِّي مَا أَقُوْلُ لَكُمْ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِذَا كَنَزَ النَّاسُ الذَّهَبَ وَالْفِضَّةَ فَاكْنِزُوا هٰؤُلَاءِ الْكَلِمَاتِ:

اللّٰهُمَّ إِنِّيْ أَسْئَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ، وَأَسْئَلُكَ شُكْرَ نِعْمَتِكَ، وَأَسْئَلُكَ حُسْنَ عِبَادَتِكَ، وَأَسْئَلُكَ قَلْبًا سَلِيْمًا، وَأَسْئَلُكَ لِسَانًا صَادِقًا، وَأَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ. رواه أحمد ٢٨/٣٣٨

49. Ḥassān ibne-'Atiyyah Rahimahullāh says: Shaddād ibne-Aws Raḍiyallāhu 'anhu was on a journey. He camped at a location and said to his slave: Bring the *Sufra* (the cloth spread on the ground for placing food to eat), to have some leisure. (Ḥassān says) It was surprising for me, then he said: Since I became Muslim, I never said any thing without thinking except for these words, so do not remember these words, but remember what I say now: I heard Rasūlullāh Sallallāhu 'alāihi wasallam saying: When people start collecting treasure of gold and silver, then you make your treasure by these words:

اللّٰهُمَّ إِنِّيْ أَسْئَلُكَ......... عَلَّامُ الْغُيُوْبِ

O Allāh! I seek guidance, dutifulness and firmness in every work, and the ability to express thankfulness on Your bounties, and the ability to devotedly worship You, and ask You for a clean heart (from idolatry and infidelity), and seek of You a truthful tongue, and beg for all the good in Your knowledge, and ask forgiveness from all sins in Your knowledge, and seek refuge of You from all evil in Your knowledge. Verily You have the knowledge of all the Unseen.

(Musnad Ahmad)

GLOSSARY

Transliteration	***Meaning***
'Abd عَبْد	a reverential term for the most obedient to Allāh; slave of Allāh; slave.
'Ālim عَالِمْ	-a man properly educated in Qur'ān hadith and Islāmic jurispurdence from authentic sources.
'Alaih-his-salām عَلَيْهِ السَّلَام	-peace be upon him. A reverential suffix, for all the Prophets and Messengers of Allah.
Aṣḥab-us-Ṣuffāh اَصْحَابُ الصُّفَّه	-some 70 or so destitute *Muhajirīn* that used to reside on the raised extension of *Masjid-un-Nabawī.*
Ansār اَنْصَار	-the helpers. A term used for those who embraced Islām in *Al-Madinăh* in the very beginning, and vigourously lent their services to Islām.
Allāh Subḥānahū wa Ta'ālā الله سُبْحَانَهُ وَ تَعَالٰى	-Allah the Exalted.
Dajjāl دَجَّالْ	-the 'Great Deceiver' who will appear near the end of the world and will claim to be God, and will be killed by 'Īsā 'Alaihissalām at his second coming.
Fatwa فَتْوٰى	-decree concerning Islāmic Law.
Hadīth حَدِيْث	-the saying of Prophet Muḥammad Ṣallallāhu 'alaihi wasallam through which he has given authoritative declarations on religious questions, moral, ceremonial, or doctrinal.
Halāl حَلَال	-that which is lawful and permitted in Islām.

Ḥarm حَرَم	-a sanctuary, a sacred territory. Mecca has been considered a *Ḥarm* since the time of *Ibrāhīm 'Alaihissalām.* All things within the limit of the *Ḥarm* are protected and considered inviolable. *Al-Madinah* was also declared a *Ḥarm* by the Prophet, thus the word *Ḥarmāin Sharafāin,* the two honoured sanctuaries.
Ḥayā حَيَا	-the essence of *Ḥayā* is that, it restrains a man from evil, and prevents a man from neglecting the obligations which he owes to others.
Ḥarām حَرَام	-that which is unlawful or prohibited in Islām.
Ḥauẓ -al-Kauthar حَوْضَ الْكَوْثَر	-literally means 'The Pond of Abundance'. A pond in Paradise which is exclusively assigned to Prophet Muḥammad Ṣallallāhu 'alaihi wasallam.
Ḥudūd حُدُوْد	-the limits ordained by Allāh. This includes the punishment for crimes according to the Islamic Law.
Jannat-ul-Baqī' جَنَّتُ الْبَقِيْع	-the cemetery where a good many of the *Ṣaḥābah* are buried. It is located in the south-east side of *Madinah.*
Jihād جِهَاد	-literally means to strive in the path and cause of Allāh and Islām.
Khair-ul-Umam خَيْرُالْأُمَّة	-the best among the communities, or the people of all the Prophets of Allāh; the *Ummah* of Prophet Muḥammad Ṣallallāhu 'alaihi wasallam.
Khushū'-wa-Khudū' خُشُوْع وخُضُوْع	-submissive humility entrenched with the fear of Allāh.
Mashwarah مَشْوَرَه	-consultation; deliberation; conference; counsel; advice; suggestion.
Mi'rāj مِعْرَاج	-literally means 'An Ascent'. Muhammad's (Sallallāhu 'alaihi wasallam) journey to heaven; called also *Isra,* 'the nocturnal journey'. It is narrated to have taken place in the twelfth year of the Prophet's Mission, in the month of *Rabī''ul Awwal.*

Muhājir مُهَاجِر	-from the word *Ḥijrah* or migration. One who had performed *Ḥijrah* either by (1) leaving *Makkah* with Prophet Muḥammad Ṣallallāhu 'alaihi wasallam, or (2) leaving a country ruled by an infidel power, or (3) by fleeing from what Allāh has forbidden.
Rabb رَبّ.	Sustainer,Cherisher.
Raḍiyallāhu 'anha رَضِىَ اللّٰهُ عَنْهَ	- Allāh is pleased with her.
Raḍiyallāhu 'anhum رَضِىَ اللّٰهُ عَنْهُمْ	- Allāh is pleased with them.
Raḍiyallāhu 'anhuma رَضِىَ اللّٰهُ عَنْهُمَا	- Allāh is pleased with them both.
Raḍiyallāhu 'anhu رَضِىَ اللّٰهُ عَنْهُ	- Allāh is pleased with him.
Raḥimahullāh رَحِمَهُ اللّٰه	-May Allāh bless him with His mercy.
Ṣallallāhu 'alaihi wasallam صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمْ	-peace and blessings of Allāh be upon him (Muḥammad).
Ṣadaqah صَدَقَه	-a term used in the Qur'ān for Almsgiving. Charity.
Taqwā تَقْوٰى	-fear of Allāh; Allāh consciousness; piety and self-restraint.
Tartīl تَرْتِيْل	-measured recitation of the Qur'ān, with close emphasis to its inflection rules.

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